

The Perennial Way

Vol. II

T H E

P E R E N N I A L

W A Y

Vol. II

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Joseph Campbell

“Mythology is an organization of images metaphoric of potentials of experience, action, and fulfillment of the human spirit in the field of a given culture at a given time.”

“Myth is much more important and true than history. History is just journalism, and you know how reliable that is.”

“We are not on our journey to save the world, but to save ourselves. But in doing that, you save the world. The influence of a vital person vitalizes.”

“Life is like arriving late for a movie, having to figure out what was going on without bothering everybody with a lot of questions, and then being unexpectedly called away before you find out how it ends.”

“The goal of the hero’s journey is yourself, finding yourself.”

“The goal of the journey is to discover yourself as consciousness.”

“If you follow your bliss, you put yourself on a kind of track that has been there all the while, waiting for you, and the life that you ought to be living is the one you are living. (...) Wherever you are – if you are following your bliss, you are enjoying that refreshment, that life within you, all the time. (...) Follow your bliss and don’t be afraid, and doors will open where you didn’t know they were going to be.”

“Life has no meaning. Each of us has meaning, and we bring it to life. It is a waste of time to be asking the question when you are the answer.”

“People say that what we’re all seeking is a meaning for life. I don’t think that’s what we’re really seeking. I think that what we’re seeking is an experience of being alive, so that our life experiences on the purely physical plane will have resonances with our own innermost being and reality, so that we actually feel the rapture of being alive.”

“We’re so engaged in doing things to achieve purposes of outer value that we forget the inner value, the rapture that is associated with being alive, is what it is all about.”

“If you can see your path laid out in front of you step by step, you know it’s not your path. Your own path you make with every step you take. That’s why it is your path. (...) If the path before you is clear, you’re probably on someone else’s.”

“We must be willing to let go of the life we planned, so as to have the life that is waiting for us.”



“The symbolism of this eloquent image (*Siva, Lord of the Cosmic Dance*) has been well expounded by Ananda K. Coomaraswamy, and by Heinrich Zimmer. Briefly: the extended right hand holds the drum, the beat of which is the beat of time, time being the first principle of creation; the extended left holds the flame, which is the flame of the destruction of the created world; the second right hand is held in the gesture of ‘fear not’, while the second left, pointing to the lifted left foot, is held in a position symbolizing ‘elephant’ (the elephant is the ‘breaker of the way through the jungle of the world’, i.e. the divine guide); the right foot is planted on the back of a dwarf, the demon ‘non-knowing’, which signifies the passage of souls from God into matter, but the left is lifted, showing the release of the soul: the left is the foot to which the ‘elephant-hand’ is pointing and supplies the reason for assurance, ‘fear not’. The God’s head is balanced, serene and still, in the midst of the dynamism of creation and destruction which is symbolized by the rocking arms and the rhythm of the slowly stamping right heel. This means that at the center, all is still. Siva’s right earring is a man’s, his left, a woman’s; for the God includes and is beyond the pairs of opposites. Siva’s facial expression is neither sorrowful nor joyous, but is the visage of the Unmoved Mover, beyond, yet present within, the world’s bliss and pain. The wildly streaming locks represent the long-untended hair of the Indian yogi, now flying in the dance of life; for the presence known in the joys and sorrows of life, and that found through withdrawn meditation, are but two aspects of the same, universal, non-dual, Being-Consciousness-Bliss (*sat-cit-ananda*). Siva’s bracelets, arm bands, ankle rings, and Brahminical thread, are living serpents. This means that he is made beautiful by the Serpent Power – the mysterious Creative Energy of God, which is the material and the formal cause of his own self-manifestation in, and as, the universe with all its beings. In Siva’s hair may be seen a skull, symbolic of death, the forehead ornaments of the Lord of Destruction, as well as a crescent moon, symbolic of birth and increase, which are his other boons to the world. Also, there is in his hair the flower of a datura – from which plant an intoxicant is prepared (compare the wine of Dionysos and the wine of the Mass). A little image of the goddess Ganges is hidden in his locks; for it is he who receives on his head the impact of the descent of the divine Ganges from heaven, letting the life- and salvation-bestowing waters then flow gently to the earth for the physical and spiritual refreshment of mankind. The dance posture of the God may be visualized as the symbolic syllable *AUM*, which is the verbal equivalent of the four states of consciousness and their fields of experience (A: waking consciousness; U: dream consciousness; M: dreamless sleep; the silence around the sacred syllable is the Unmanifest Transcendent). The God is thus within the worshipper as well as without.

Such a figure illustrates the function and value of a graven image, and shows why long sermons are unnecessary among idol-worshippers. The devotee is permitted to soak in the meaning of the divine symbol in deep silence and in his own good time. Furthermore, just as the god wears arm bands and ankle rings, so does the devotee; and these mean what the god’s mean. They are made of gold instead of serpents, gold (the metal that does not corrode) symbolizing immortality; i.e., immortality is the mysterious creative energy of God, which is the beauty of the body.

Many other details of life and local custom are similarly duplicated, interpreted, and thus validated, in the details of the anthropomorphic idols. In this way, the whole of life is made into a support for meditation. One lives in the midst of a silent sermon all the time."

"Find a place inside where there is joy; and the joy will burn out the pain."

"The goal of life is to make your heartbeat match the beat of the universe, to match your nature with Nature."

"The privilege of a lifetime is being who you are."

"The cave you fear to enter holds the treasure that you seek."

"If you are falling, dive."

"Myths are public dreams; dreams are private myths."

"All religions are true, but none are literal."

"Where you stumble and fall, there you will find gold."

"The psychotic drowns in the same waters in which the mystic swims with delight."

"The first step to the knowledge of the wonder and mystery of life is the recognition of the monstrous nature of the earthly human realm as well as its glory, the realization that this is just how it is and that it cannot and will not be changed. Those who think they know how the universe could have been had they created it, without pain, without sorrow, without time, without death, are unfit for illumination."

"I don't have to have faith; I have experience."

"Instead of clearing his own heart, the zealot tries to clear the world."

"The big question is whether you are going to be able to say a hearty yes to your adventure."

"The demon that you can swallow gives you its power, and the greater life's pain, the greater life's reply."

"You must return with the bliss and integrate it."

"Mythology is not a lie – mythology is poetry; it is metaphorical. It has been well said that mythology is the penultimate truth – penultimate because the ultimate cannot be put into words. It is beyond words, beyond images, beyond that bounding rim of the Buddhist Wheel of Becoming. Mythology pitches the mind beyond that rim, to that what can be known but not told."

"The black moment is the moment when the real message of transformation is going to come. At the darkest moment comes the light."

"Every religion is true one way or another. It is true when understood metaphorically. But when it gets stuck in its own metaphors, interpreting them as facts, then you are in trouble."

"It is by going down into the abyss that we discover the treasures of life. Where you stumble, there lies your treasure."

"A hero is someone who has given his or her life to something bigger than oneself."

"You become mature when you become the authority of your own life."

"Opportunities to find deeper powers within ourselves come when life seems most challenging."

"I think the person who takes a job in order to live – that is to say, for the money – has turned himself into a slave."

"Perhaps some of us have to go through dark and devious ways before we can find the river of peace or the highroad to the soul's destination."

"When we quit thinking primarily about ourselves and our own self-preservation, we undergo a truly heroic transformation of consciousness."

"The experience of eternity right here and now is the function of life. Heaven is not the place to have the experience; here is the place to have the experience."

"The fates lead him who will; him who won't they drag."

"The usual hero adventure begins with someone from whom something has been taken, or who feels there is something lacking in the normal experience available or permitted to the members of society. The person then takes off on a series of adventures beyond the ordinary, either to recover what has been lost, or to discover some life-giving elixir. It's usually a cycle, a coming and a returning."

"Myth must be kept alive. The people who can keep it alive are the artists of one kind or another."

"Preachers err by trying to talk people into belief; better they reveal the radiance of their own discovery."

"It is only when a man tames his own demons that he becomes the king of himself, if not of the world."

"Is the system going to flatten you out and deny you your humanity, or are you going to be able to make use of the system to the attainment of human purposes?"

"The old skin has to be shed before the new one can come."

"If we fix on the old, we get stuck. When we hang onto any form, we are in danger of putrefaction."

"Hell is life drying up."

"All life stinks, and you must embrace that with compassion."

"In the first half of life, we serve society – engagement. In the second half of life, we turn inwards – disengagement."

"In the age of decrepitude, you look back over your life with gratitude, and forward to death as a return home."

"Dream is the personalized myth; myth is the depersonalized dream. Both myth and dream are symbolic in the same general way of the dynamic of the psyche. But in the dream, the forms are quirked by the peculiar troubles of the dreamer, whereas in myth, the problems and solutions sown are directly valid for all mankind."

"To become – in Jung's terms – individuated, to live as a released individual, one has to know how and when to put on and to put off the masks of one's various life roles. (...) The aim of individuation requires that one should find and then learn to live out of one's own center, in control of one's for and against. And this cannot be achieved by enacting and responding to any general masquerade of fixed roles."

"Myths are clues to the spiritual potentialities of the human life."

"Man should not be in the service of society; society should be in the service of man. When man is in the service of society, you have a monster state, and that's what is threatening the world at this minute."

"Myths are stories about the wisdom of life; they really are. What we're learning in our schools is not the wisdom of life. We're learning technologies; we're getting information. There's a curious reluctance on the part of faculties to indicate the life values of their subjects."

"Mythological themes are timeless, and the inflection is to the culture."

"Mythology teaches you about what's behind literature and the arts; it teaches you about your own life. It's a great, exciting, life-nourishing subject. Mythology has a great deal to do with the stages of life, the initiation ceremonies as you move from childhood to adult responsibilities, from the unmarried state into the

married state. All of those rituals are mythological rites. They have to do with your recognition of the new role that you're in, the process of throwing off the old one and coming out in the new, and entering into a responsible profession."

"I walk into a cathedral, and everything around me speaks of spiritual mysteries. The mystery of the cross, what's all that about? The stained glass windows, which bring another atmosphere in. My consciousness has been brought up onto another level altogether, and I am on a different platform. And then, I walk out, and I'm back on the level of the street again. Now, can I hold something from the cathedral consciousness? Certain prayers or meditations are designed to hold your consciousness on that level instead of letting it drop down here all the way. And then, what you can finally do is to recognize that this is simply a lower level of that higher consciousness. The mystery that is expressed there is operating in the field of your money, for example. All money is congealed energy. I think that's the clue to how to transform your consciousness."

"Myths are the world's dreams. They are archetypal dreams and deal with great human problems."

"The sense of the grail myth and the sense, I would say, of most myths, is the finding of the dynamic source in your life, so that the trajectory of the life that you live is something out of your own center, and not something that has been put on you by the society. And then, there's the problem, of course, of coordinating your well-being and your virtue with the goods and needs of the society. But first, you must find your trajectory; and then comes the social coordination."

"The world without spirit is a wasteland."

"My impression is that the majority of my friends are living wasteland lives. (...) My impression is that many, many, many out there are baffled; they are wandering lost in the wasteland, without any idea where the source is, where the water is that makes things green."

"In a wasteland, people are fulfilling purposes that are not properly theirs, but that have been put upon them as inescapable laws. This is a killer."

"The God image is a metaphor for a spiritual experience, and you don't have to get it through that particular metaphor. (...) We create our own gods. No matter what name we give it, the god that we have is the one we are capable of having. (...) And the concept of God is only a foreground for the spiritual experience. (...) Meister Eckhart says, 'the ultimate riddance is to get rid of *your* god in order to get to *the* God'. And that's the ultimate adventure, to get rid of the life that you have planned in order to have the life that's waiting to be yours, you know – move, move, move, into the transcendent; that's the whole sense of the adventure, I think."

“My definition of the devil is a god who has not been recognized; that’s to say, it’s a power in you to which you have not given expression – you have pushed it back. And then, like all repressed energy, it builds up, and it becomes completely dangerous to the position that you are trying to hold. And so, it’s a threat. (...) The demons ask for a larger place in our lives than we are willing or able to give. Now, it’s important to hold a form, and not just to blow, but in doing that, one should know what the powers are that are being asked to hold back, you know, because recognizing them is part of integrating them. And then, the form that you’re holding is held in relation to these contrasting powers. (...) One has to control one’s life, otherwise one goes to pieces; and one has to let go at the same time. (...) This is the narrow blade of the razor, the narrow, difficult path. (...) You’re on a narrow bridge, and the danger is falling off. (...) There is nothing right or wrong when you are on the path, but there is imprudent and prudent action. (...) If you’re really following the adventure, then the path of not getting quite crucified is a narrow path.”

“One of the dangers of spiritual teaching is pride. If you think you *are* a spiritual teacher – you’re not; you’re giving people clues, so that they can develop their own spiritual life. But if you take pride, you’ve fallen off the bridge.”

“The visionary quest means that one goes to find one’s own way through one’s own experience.”

“The serpent bound to the earth, the eagle in spiritual flight – isn’t that conflict something we all experience? And then, when the two amalgamate, we get a beautiful dragon, a serpent with wings.”

“Heaven and hell are within us, and all the gods are within us. This is the great realization of the Upanishads of India in the ninth century B.C. All the gods, all the heavens, all the worlds, are within us. They are magnified dreams, and dreams are manifestations in image form of the energies of the body in conflict with each other. That is what myth is. Myth is a manifestation in symbolic images, in metaphorical images, of the energies of the organs of the body in conflict with each other. This organ wants this; that organ wants that. And the brain is one of the organs.”

“The dream is an inexhaustible source of spiritual information about yourself. Now the level of dream of ‘will I pass this exam?’ or ‘should I marry this girl?’ – that is purely personal. But, on another level, the problem of passing an exam is not simply a personal problem. Everyone has to pass a threshold of some kind. That is an archetypal thing. So there is a basic mythological theme there, even though it is a personal dream. These two levels – the personal aspect and then the big general problem of which the person’s problem is a local example – are found in all cultures. For example, everyone has the problem of facing death. This is a standard mystery.”

"What is mankind's one great story? – That we have come forth from the one ground of being as manifestations in the field of time. The field of time is a kind of shadow play over a timeless ground. And you play the game in the shadow field; you enact your side of the polarity with all your might. But you know that your enemy, for example, is simply the other side of what you would see as yourself if you could see from the position of the middle. – So the one great story is our search to find our place in the drama? – To be in accord with the grand symphony that this world is, to put the harmony of our own body in accord with that harmony."

"Poetry gets to that which is beyond even the concept of reality, that which transcends all thought. The myth puts you there all the time, gives you a line to connect with that mystery which you are. Shakespeare said that art is a mirror held up to nature. And that's what it is. The nature is your nature, and all of these wonderful poetic images of mythology are referring to something in you. When your mind is simply trapped by the image out there so that you never make the reference to yourself, you have misread the image. The inner world is the world of your requirements and your energies and your structure and your possibilities that meets the outer world. And the outer world is the field of your incarnation. That's where you are. You've got to keep both going. As Novalis said, the seat of your soul is there where the inner and the outer meet'."

"The myth is for spiritual instruction. (...) The myth comes from the imagination, and it leads back to it. The society teaches you what the myths are, and then it disengages you, so that in your meditations you can follow the path right in."

"The difference between a priest and a shaman is that the priest is a functionary, and the shaman is someone who has had an experience. In our tradition, it is the monk who seeks the experience, while the priest is the one who has studied to serve the community."

"The person who has had a mystical experience knows that all the symbolic expressions of it are faulty. The symbols don't render the experience; they suggest it. (...) There has to be an experience to catch the message, some clue – otherwise you're not hearing what is being said."

"Transcendent means that which is beyond all concepts. (...) Whatever is ultimate is beyond the categories of being and non-being."

"The world is great the way it is. And you are not going to fix it up. Nobody has ever made it any better. It is never going to be any better. This is it; so take it or leave it. You are not going to correct or improve it."

"Good and evil are relative to the position in which you are standing. What is good for one is evil for the other. (...) You yourself are participating in the evil, or you are not alive. Whatever you do is evil for somebody. This is one of the ironies of this whole creation. (...) And you play your part, not withdrawing from the world when you realize how horrible it is, but seeing that this horror is simply the foreground of a wonder: a *mysterium tremendum et fascinans*. 'All life is

sorrowful' is the first Buddhist saying, and so it is. It wouldn't be life if there were no temporality involved, which is sorrow – loss, loss, loss. You've got to say yes to life and see it as magnificent this way; for this is surely the way God intended it."

"Affirmation is difficult. We always affirm with conditions. I affirm the world on condition that it gets to be the way Santa Claus told me it ought to be. But affirming it the way it is, that's the hard thing. (...) The hero is the one who comes to participate in life courageously and decently, in the way of nature, not in the way of personal rancor, disappointment, or revenge."

"Heraclitus said that for God, all things are good and right and just, but for man, some things are right and others are not. When you are a man, you are in the field of time and decision. One of the problems of life is to live with the realization of both terms. (...) So Jesus says, 'Judge not, that you may not be judged'. That is to say, put yourself back in the position of Paradise before you thought in terms of good and evil. You don't hear this much from the pulpits. But one of the great challenges of life is to say 'yea' to that person or that act or that condition which in your mind is most abominable."

"Eternity isn't some later time; eternity isn't even a long time. Eternity has nothing to do with time. Eternity is that dimension of here and now that all thinking in temporal terms cuts off. And if you don't get it here, you won't get it anywhere. (...) the experience of eternity right here and now, in all things, whether thought of as good or as evil, is the function of life."

"If humans begin to be able to imagine and see beauty and create beauty out of the relationship, then they become superior to the animals, do they not?"

"A temple is a landscape of the soul. When you walk into a cathedral, you move into a world of spiritual images. It is the mother womb of your spiritual life – mother church. All the forms around are significant, of spiritual value. Now, in a cathedral, the imagery is in anthropomorphic form. God and Jesus and the saints and all are in human form. And in the caves, the images are in animal form. But it's the same thing, believe me. The form is secondary; the message is what is important. (...) And the message of the caves is of a relationship of time to eternal powers that is somehow to be experienced in that place."

"The shaman is the person, male or female, who in his late childhood or early youth has an overwhelming psychological experience that turns him totally inwards."

"Black Elk says, 'I saw myself on the central mountain of the world, the highest place, and I had a vision, because I was seeing in the sacred manner of the world.' (...) And then he says, 'the central mountain is everywhere'. That is a real mythological realization. (...) The center of the world is the *axis mundi*, the central point, the pole around which all revolves. The central point of the world is the point where stillness and movement are together. Movement is time, but stillness is eternity. Realizing how this moment of your life is actually a moment

of eternity, and experiencing the eternal aspect of what you're doing in the temporal experience, this is the mythological experience. (...) This is the mythological way of being an individual. You are the central mountain, and the central mountain is everywhere."

"The sanctification of the local landscape is a fundamental function of mythology. (...) The landscape, the dwelling place, becomes an icon, a holy picture. Wherever you are, you are related to the cosmic order."

"People claim the land by creating sacred sites, by mythologizing the animals and plants – they invest the land with spiritual powers. It becomes like a temple, a place for meditation."

"Where are the sacred places today? – They don't exist."

"What does it mean to have a sacred place? – This is an absolute necessity for anybody today. You must have a room, or a certain hour or so a day, where you don't know what was in the newspapers that morning, you don't know who your friends are, you don't know what you owe anybody, you don't know what anybody owes you. This is a place where you can simply experience and bring forth what you are and what you might be. This is the place of creative incubation. At first, you may find that nothing happens there. But if you have a sacred place and use it, something eventually will happen."

"Our story of the Fall in the Garden sees nature as corrupt; and that myth corrupts the whole world for us. Because nature is thought of as corrupt, every spontaneous act is sinful and must not be yielded to. You get a totally different civilization and a totally different way of living according to whether your myth presents nature as fallen, or whether nature is in itself a manifestation of divinity, and the spirit is the revelation of the divinity that is inherent in nature."

"Somebody has had to die in order for life to emerge. I begin to see this incredible pattern of death giving rise to birth, and birth giving rise to death. Every generation has to die in order that the next generation can come. (...) As soon as you beget or give birth to a child, you are the dead one. The child is the new life, and you are simply the protector of that new life. (...) That's why there is a deep psychological association of begetting and dying."

"You have to balance between death and life; they are two aspects of the same thing, which is being, becoming."

"The nature of life has to be realized in the acts of life."

"At the gate of the Buddhist shrines, you will see one cherubim has his mouth open; the other cherubim has his mouth closed – fear and desire, a pair of opposites. If you are approaching a Garden like that, and those two figures there are real to you and threaten you, if you have fear for your life, you are still outside the garden. But if you are no longer attached to your ego existence, but see the ego existence as a function of a larger, eternal totality, and you favor the

larger existence against the smaller, then you won't be afraid of those two figures, and you will go through. We're kept out of the Garden by our own fear and desire in relation to what we think to be the goods of our life."

"The difference between everyday living and living in moments of ecstasy is the difference between being outside the Garden and inside the Garden. You go past fear and desire, past the pair of opposites, (...) into transcendence. This is an essential experience of any mystical realization. You die to your flesh and are born into your spirit. You identify yourself with the consciousness and life of which your body is but the vehicle. You die to the vehicle and become identified in your consciousness with that of which the vehicle is the carrier. That is God."

"You and the other are one, you are two aspects of the one life, and your apparent separateness is but an effect of the way we experience forms under the conditions of time and space. Our true reality is in our identity and unity with all life. (...) The concept of 'love your neighbor' is to put you in tune with this fact. (...) The hero is the one who has given his physical life to some order of realization of the truth of life."

"The bodhisattva represents the principle of compassion, which is the healing principle that makes life possible. Life is pain, but compassion is what gives it the possibility of continuing. The bodhisattva is one who has achieved the realization of immortality, yet voluntarily participates in the sorrows of the world. Voluntary participation in the world is very different from just getting born into it. (...) It's a voluntary participation in the fragmentation of life."

"The New Testament teaches dying to one's self, literally suffering the pain of death to the world and its values. This is the vocabulary of the mystics. Now, suicide is also a symbolic act. It casts off the psychological posture that you happen to be in at the time, so that you may come into a better one. (...) You die spiritually, and you are reborn to a larger way of living."

"The labyrinth, which blocks, is at the same time the way to eternal life. This is the final secret of myth – to teach you how to penetrate the labyrinth of life in such a way that its spiritual values come through."

"In the Middle Ages, a favorite image that occurs in many, many contexts is the wheel of fortune. There's the hub of the wheel, and there is the revolving rim of the wheel. If you are attached to the rim of the wheel of fortune, you will be either above going down, or at the bottom going up. But if you are at the hub, you are in the same place all the time. (...) That is following your bliss; that is coming to bliss."

"We don't know a thing, and not even our science can give us sooth; for it is no more than, so to say, an eagerness for truths, no matter where their allure may lead."

"The function of ritual, as I understand it, is to give form to human life, not in the way of a mere surface arrangement, but in depth."

"A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered, and a decisive victory is won. The hero comes back from this mysterious adventure with the power to bestow boons on his fellow men."

"There are two types of deed. One is the physical deed, in which the hero performs a courageous act in battle or saves a life. The other kind is the spiritual deed, in which the hero learns to experience the supernormal range of human spiritual life, and then comes back with a message."

"The structure and something of the spiritual sense of the hero adventure can be seen already anticipated in the puberty or initiation rituals of early tribal societies, through which a child is compelled to give up its childhood and become an adult – to die, you might say, to its infantile personality and psyche, and come back as a responsible adult. This is a fundamental psychological transformation that everyone has to undergo. We are in a childhood condition of dependency under someone's protection and supervision for some fourteen to twenty-one years – and depending on your studies and training, this may continue longer. You are in no way a self-responsible, free agent, but obedient, dependent, expecting and receiving punishments and rewards. To evolve out of this position of psychological immaturity to the courage of self-responsibility and assurance requires a death and a resurrection. That's the basic motif of the universal hero's journey – leaving one condition and finding the source of life to bring you forth into a richer or mature condition."

"The trials are designed to see to it that the intending hero should be really a hero. Is he really a match for his task? Can he overcome the dangers? Does he have the courage, the knowledge, the capacity, to enable him to serve?"

"What all the myths have to deal with is transformations of consciousness of one kind or another. You have been thinking one way; you now have to think a different way."

"Consciousness is transformed either by the trials themselves, or by illuminating revelations. Trials and revelations are what it's all about."

"The adventure that the hero is ready for is the one that he gets. The adventure is symbolically a manifestation of his character. Even the landscape and the conditions of the environment match his readiness."

"Our life evokes our character; you find out more about yourself as you go on. That's why it's good to be able to put yourself in situations that will evoke your higher nature rather than your lower."

"The hero is today running up against a hard world that is in no way responsive to his spiritual need."

"The one who watches athletic games instead of participating in athletics is involved in a surrogate achievement. But when you think about what people are actually undergoing in our civilization, you realize it's a very grim thing to be a modern human being. The drudgery of the lives of most of the people who have to support families – well, it's a life-extinguishing affair."

"I remember the time Heinrich Zimmer was lecturing at Columbia on the Hindu idea that all life is as a dream or a bubble; that all life is maya, illusion. After his lecture, a young woman came up to him and said, 'Dr. Zimmer, that was a wonderful lecture on Indian philosophy! But maya – I don't get it – it doesn't speak to me.' 'Oh,' he said, 'don't be impatient! That's not for you yet, darling.' And so it is: when you get older, and everyone you've known and originally lived for has passed away, the maya myth comes in. But, for young people, the world is something yet to be met and dealt with and loved and learned from and fought with – and so, another mythology."

"Mythology is very fluid. Most of the myths are self-contradictory. (...) Mythology is poetry, and the poetic language is very flexible. Theology turns poetry into prose. God is literally up there, and this is literally what he thinks, and this is the way you've got to behave to get into proper relationship with that god up there."

"The belly of the whale is the dark place where digestion takes place and new energy is created. The story of Jonah in the whale is an example of a mythic theme that is practically universal, of the hero going into a fish's belly and ultimately coming out again, transformed. (...) It's a descent into the dark. Psychologically, the whale represents the power of life locked in the unconscious. Metaphorically, water is the unconscious, and the creature in the water is the life or energy of the unconscious, which has overwhelmed the conscious personality and must be disempowered, overcome and controlled."

"The other possibility is that the hero, on encountering the power of the dark, may overcome and kill it, as did Siegfried and St. George when they killed the dragon. But as Siegfried learned, he must then taste the dragon blood in order to take to himself something of that dragon power."

"If the person insists on a certain program, and doesn't listen to the demands of his own heart, he's going to risk a schizophrenic crackup. Such a person has put himself off center. He has aligned himself with a program for life, and it's not the one the body's interested in at all. The world is full of people who have stopped listening to themselves or have listened only to their neighbors to learn what they ought to do, how they ought to behave, and what the values are that they should be living for."

"All religions have been true for their time. If you can recognize the enduring aspect of their truth and separate it from the temporal applications, you've got it. We've spoken about it right here: the sacrifice of the physical desires and fears of the body to that which spiritually supports the body – is the body learning to know and express its own deepest life in the field of time? One way or another,

we all have to find what best fosters the flowering of our humanity in this contemporary life, and dedicate ourselves to that.”

“Myths inspire the realization of the possibility of your perfection, the fullness of your strength, and the bringing of solar light into the world. Slaying monsters is slaying the dark things. Myths grab you somewhere down inside. (...) I think that anyone who has ever dealt seriously with religious or mythic ideas will tell you that we learn them as a child on one level, but then many different levels are revealed. Myths are infinite in their revelation.”

“Any world is a valid world if it is alive. The thing to do is to bring life to it, and the only way to do that is to find in your own case where the life is, and become alive yourself.”

“Psychologically, the dragon is one’s own binding of oneself to one’s ego. We’re captured in our own dragon cage. The problem of the psychiatrist is to disintegrate that dragon, break him up, so that you may expand to a larger field of relationships. The ultimate dragon is within you; it is your ego clamping you down.”

“All you need is an Ariande thread, a way to come out of the labyrinth. And that’s not always easy to find. But it’s nice to have someone who can give you a clue. That’s the teacher’s job, to help you find your Ariande thread. (...) All a teacher can do is to suggest.”

“The problem of any young person’s life is to have models to suggest possibilities. Nietzsche says, ‘Man is the sick animal.’ Man is the animal that doesn’t know what to do with itself. The mind has many possibilities, but we can live no more than one life. What are we going to do with ourselves? A living myth presents contemporary models.”

“Each of us is a completely unique creature, and if we are ever to give any gift to the world, it will have to come out of our own experience and fulfillment of our own potentialities, not someone else’s.”

“The riddle of the Sphinx is the image of life itself through time – childhood, maturity, age, and death. When without fear you have faced and accepted the riddle of the Sphinx, death has no further hold on you, and the curse of the Sphinx disappears. The conquest of the fear of death is the recovery of life’s joy. One can experience an unconditional affirmation of life only when one has accepted death, not as contrary to life, but as an aspect of life. Life in its becoming is always shedding death, and on the point of death. The conquest of fear yields the courage of life. That is the cardinal initiation of every heroic adventure – fearlessness and achievement.”

“The adventure is its own reward – but it’s necessarily dangerous, having both negative and positive possibilities, all of them beyond control. We are following our own way, (...) so we are beyond protection in a field of higher powers than we know. One has to have some sense of what the conflict and possibilities will

be in this field, and here a few good archetypal stories like this may help us to know what to expect. If we have been impudent and altogether ineligible for the role into which we have cast ourselves, it is going to be a demon marriage and a real mess. However, even here, there may be heard a rescuing voice, to convert the adventure into a glory beyond anything ever imagined.”

“Love thine enemies, because they are instruments of your destiny.”

“According to the Indian idea of karma, your life is the fruit of your own doing. You have no one to blame but yourself. (...) From the point of view of chance, is there anything in your life that did not occur as by chance? This is a matter of being able to accept chance. The ultimate backing of life is chance – the chance that your parents met, for example. Chance, or what might seem to be chance, is the means through which life is realized. The problem is not to blame or explain, but to handle the life that arises. Another war has been declared somewhere, and there go five or six years of your life with a whole new set of chance events. The best advice is to take it all as if it had been of your intention – with that, you evoke the participation of your will.”

“The place to find is within yourself. I learned a little about this in athletics. The athlete who is in top form has a quiet place within himself, and it’s around this, somehow, that his action occurs. If he’s all out there in the action field, he will not be performing properly. My wife is a dancer, and she tells me that this is true in dance as well. There’s a center of quietness within, which has to be known and held. If you lose that center, you are in tension and begin to fall apart. The Buddhist nirvana is a center of peace of this kind. It is a state of consciousness, not a place somewhere; it is right here, in the midst of the turmoil of life. It is the state you find when you are no longer driven to live by compelling desires, fears and social commitments, when you have found your center of freedom, and when you can act by choice out of that. Voluntary action out of this center is the action of the bodhisattvas – joyful participation in the sorrows of the world. You are not grabbed, because you have released yourself from the grabbers of fear, lust, and duties. These are the rulers of the world.”

“There is an instructive Tibetan Buddhist painting in which the so-called Wheel of Becoming is represented. In monasteries, this painting would not appear inside the cloister, but on the outer wall. What is shown is the mind’s image of the world when still caught in the grip of the fear of the Lord of Death. Six realms of being are represented as spokes of the ever revolving wheel: one is of animal life, another of human life, another of the gods in heaven, and a fourth of the souls being punished in hell. A fifth realm is of the belligerent demons, antigods, or Titans. And the sixth, finally, is of the hungry ghosts, the souls of those in whose love for others there was attachment, clinging and expectation. The hungry ghosts have enormous, ravenous bellies and pinpoint mouths. However, in the midst of each of these realms, there is a Buddha, signifying the possibility of release and illumination. In the hub of the wheel are three symbolic beasts – a pig, a cock, and a serpent. These are the powers that keep the wheel moving – ignorance, desire, and malice. And then, finally, the rim of the wheel represents the bounding horizon of anyone’s consciousness who is moved by the triad of

powers of the hub and held in the grip of the fear of death. In the center, surrounding the hub and what are known as the 'three poisons', are souls descending in darkness, and others ascending to illumination. (...) Illumination is the recognition of the radiance of one eternity through all things, whether in the vision of time these things are judged as good or as evil. To come to this, you must release yourself completely from desiring the goods of this world and fearing their loss. 'Judge not that you be not judged', we read in the words of Jesus. 'If the doors of perception were cleansed', wrote Blake, 'man would see everything as it is, infinite'."

"I don't think that there is any such thing as an ordinary mortal. Everybody has his own possibility of rapture in the experience of life. All he has to do is recognize it, and then cultivate it, and get going with it. I always feel uncomfortable when people speak about ordinary mortals, because I've never met an ordinary man, woman, or child."

"It is important to live life with the experience, and therefore the knowledge, of its mystery and of your own mystery. This gives life a new radiance, a new harmony, a new splendor. Thinking in mythological terms helps to put you in accord with the inevitables of this vale of tears. You learn to recognize the positive values in what appear to be the negative moments and aspects of your life. The big question is whether you are going to be able to say a hearty yes to your adventure (...) – the adventure of the hero, the adventure of being alive."

"Virgin birth represents spiritual significance. Heroes are born that way, as beings motivated by compassion and not mastery, sexuality, or self-preservation. This is the sense of the second birth, when you begin to live out of the heart center. The lower three centers are not refuted but transcended, when they become subject to and servant to the heart."

"There's an idea of death to the past and birth to the future in our lives and our thinking: death to the animal nature and birth to the spiritual. Mythological symbols are talking about this one way or another."

"Spiritual life is the bouquet, the perfume, the flowering and fulfillment of a human life, not a supernatural virtue imposed upon it."

"We're in two worlds. We're in our own world, and we're in the world that has been given us outside, and the problem is to achieve a harmonious relationship between the two. I come into this society, so I've got to live in terms of this society. It's ridiculous not to live in terms of this society because, unless I do, I'm not living. But I mustn't allow this society to dictate to me how I should live. One has to build up one's own system that may violate the expectations of the society, and sometimes society doesn't accept that. But the task of life is to live within the field provided by the society that is really supporting you."

“Religion is really a kind of second womb. It’s designed to bring this extremely complicated thing, which is a human being, to maturity, which means to be self-motivating, self-acting. But the idea of sin puts you in a servile condition throughout your life. (...) I once heard a lecture by a wonderful old Zen philosopher, Dr. D. T. Suzuki. He stood up with his hands slowly rubbing his sides and said, ‘God against man. Man against nature. Nature against man. Nature against God. God against nature – very funny religion!’ (laughter).”

“The images of myth are reflections of the spiritual potentialities of every one of us. Through contemplating these, we evoke their powers in our own lives.”

“When Jesus says, ‘He who drinks from my mouth will become as I am, and I shall be he’, he’s talking from the point of view of that being of beings, which we call Christ, who is the being of all of us. Anyone who lives in relation to that is as Christ. Anyone who brings into his life the message of the Word is equivalent to Jesus; that’s the sense of that.”

“The end of the world is not an event to come; it is an event of psychological transformation, of visionary transformation. You see not the world of solid things, but a world of radiance.”

“The hero’s journey always begins with the call. (...) The call is to leave a certain social situation, move into your own loneliness and find the jewel, the center that’s impossible to find when you’re socially engaged. You are thrown off-center, and when you feel off-center, it’s time to go. This is the departure when the hero feels something has been lost and goes to find it. You are to cross the threshold into new life. It’s a dangerous adventure, because you are moving out of the sphere of knowledge of you and your community.”

“The first step, detachment or withdrawal, consists in a radical transfer of emphasis from the external to the internal world, macro- to microcosm, a retreat from the desperations of the wasteland to the peace of the everlasting realm that is within us.”

“When one thinks of some reason for not going or has fear and remains in society because it’s safe, the results are radically different from what happens when one follows the call. If you refuse to go, then you are someone else’s servant. When this refusal of the call happens, there is a kind of drying up, a sense of life lost. Everything in you knows that a required adventure has been refused. Anxieties build up. What you have refused to experience in a positive way, you will experience in a negative way.”

“The deeper you go, and the closer you get to the final realization, the heavier the resistance. You are coming down to those areas that are the ones that are repressed, and it’s that repression system that you have to pass through. And there, of course, is where magical aid is most required. The hero may here discover for the first time that there is everywhere a benign power supporting him in his superhuman passage.”

"You should have a ritual for your life. All ritual does is concentrate your mind on the implications of what you are doing. (...) Every ritual is of that order, properly putting your mind in touch with what you are really doing. (...) You can ritualize your entire life that way, and it's extremely helpful to do so."

"I think excellence in living, virtue in living, is a fine purpose."

"A religion of relationships is a religion of exile."

"Dante saw even the fires of hell as a manifestation of God's love."

"The problem with hell is that the fire *doesn't* consume you. The fires of transformation *do*."

"Fire is symbolic of the night sea journey, the upcoming of shadow – repressed biography, history, and traumas – and the burning out of the imps of malice. Purgatory is a place where that fire is turned into a purging fire that burns out the fear system, burns out the blockage, so that it will open. If hell is the wasteland, then purgatory would be the journey where you leave the place of pain. You are still in pain, but you're in quest with a sense of possible realization. There is no longer despair. You really do not have a sacred place, a rescue land until you can find some little field of action, or place to be, where it's not a wasteland, where there is a little spring of ambrosia. It's a joy that comes from inside. (...) The sin against the Holy Ghost, I think, is despair. The Holy Ghost is that which inspires you to realization, and despair is the feeling that nothing can be done. That is absolute hell."

"The six-pointed star, which in Judaism is the Star of David, is a symbol that appears in India as the sign of the sixth chakra. In the double triangle, the upward-pointed triangle – you might use the word *aspiration* for that – is symbolic of the movement principle. The downward-pointed triangle is inertia, and it represents what the obstacle would be. The downward-pointing triangle can be experienced either as an impediment, or as the door that is opened. When you recognize its psychological significance and effect a mental transformation, then you see the obstacle as an opening. So you can experience the downward-pointed triangle in two ways: one, as an obstacle; and the other, as the means by which you are going to make the ascent. So, everything in your life that seems to be obstructive can be transformed by your recognizing that it is the means for your transformation. That's the whole sense of the tantra philosophy in India. Tantric exercises, which are occult and hidden, go so far as to propose precisely the most destructive, or seductive practices, as the rung of a ladder of ascent. So, for example, sexual union, which is usually one of the chief distractions from the way, is taken to be the way. (...) The historical Jesus has identified himself with the Christ. He is living in terms, not of his ego, but of the Christ: the ubiquity in everything of the radiance of that which is the deepest center within you. That is Buddha consciousness. So, when this downward-pointed triangle becomes the means, instead of the obstruction, to your breakthrough, [when you are able to take the obstructions in your life and transform them into radiance,] you've achieved the passage of the threshold. (...) In India, demons are really

obstructions to the expansion of your consciousness. A demon or devil is a power in you to which you have not given expression, an unrecognized or suppressed god. Anyone who is unable to understand a god sees it as a devil. (...) All anyone is really trying to do is to have an expansion of consciousness, so that the knowing and loving are on greater and greater horizons. That's what happens when the kundalini comes up: more and more of the body is informed with radiance and consciousness. (...) The downward-pointed triangle is either an obstruction, or the field through which the realization is to come."

"In choosing your god, you choose your way of looking at the universe. There are plenty of gods; choose yours. The god you worship is the god you deserve."

"God is a symbol pointing beyond itself to the realization of the mystery of atonement."

"Gnosticism is the Western counterpart of Buddhism. (...) If you read Christian mythology in the Gnostic way, it makes universal sense."

"Until I was twenty-five years old, I took Christianity concretely. And I must say, I'm grateful for having been exposed to such rich symbolism. Yet there's also some great strength to be gained by giving up that religion, by going beyond it. (...) when you do break out, you then have to set up your own sacred field. (...) A sacred space is any space that is set apart from the usual context of life. (...) In your sacred space, things are working in terms of *your* dynamic, and not anybody else's. Your sacred space is where you can find yourself again and again. You really don't have a sacred place, a rescue land, until you find somewhere to be that's not a wasteland, some field of action where there is a spring of ambrosia – a joy that comes from inside, not something external that puts joy into you – a place that lets you experience your own will and your own intention and your own wish so that, in small, the Kingdom is there. I think everybody, whether they know it or not, is in need of such a place."

"Sacred space and sacred time and something joyous to do is all we need. Almost anything then becomes a continuous and increasing joy. What you have to do, you do with play. I think a good way to conceive of a sacred space is as a playground."

"A sacred space is hermetically sealed off from the temporal world. When you're in such a space, there is no penetration through the enclosure. You are in an eternal zone that is protected from the impact of the stimuli of the day and hour. That's what you do in meditation: seal yourself off. The meditation posture is a sealing-off posture, and the regularized breathing furthers your inward-turned explorations. The world is sealed off, and you become a self-contained entity. You must have such a sealing-off program for yourself whenever you require it. (...) What it provides is an interval in which the eternal within you is disengaged from the field of time. We spoke earlier of God's making us to know Him, to love Him, and to serve Him in this world, out there, and to be happy with Him forever in heaven, in the hermetically sealed sacred space within yourself. The further you can get into that, the more at peace you will be with whatever happens. (...) "

the sacred space is the place where your associations are not with the field of phenomenal experience, but with the field of your own inward life. You do not get there in the normal run of life. To visit the Grail Castle, you have to have a sacred space. Then, once you have found the connection in your sacred space, you can perhaps translate it into other parts of your life. But first, you have to have a little oil well, as it were, that goes down deep."

"To live in sacred space is to live in a symbolic environment where spiritual life is possible, where everything around you speaks of exaltation of the spirit."

"Breaking the ideals of society is the path of the mystic."

"In meditating, meditate on your own divinity. The goal of life is to be a vehicle for something higher. Keep your eye up there between the pair of opposites, watching your play in the world. Let the world be as it is, and learn to rock with the waves. Remain radiant in the filth of the world."

"A Buddha image is not a picture of the historical Buddha. (...) It is a meditation tool, something to be seen through. It is a support for meditation on the Buddhahood within you, not a depiction of any actual Buddha 'out there'. God and Buddhas in the Orient are not final terms, like Yahweh, the Trinity, or Allah, in the West – but point beyond themselves to that ineffable being, consciousness, and rapture that is the All in all of us. And in their worship, the ultimate aim is to effect in the devotee a psychological transfiguration through a shift of his plane of vision from the passing to the enduring, through which he may come finally to realize in experience, not simply as an act of faith, that he is identical with that before which he bows."

"The entire heavenly realm is within us, but to find it, we have to relate to what's outside. It is in this context that one says, 'If you see the Buddha coming down the road, kill him'. That is to say, if your notion of Buddhahood is concretized to that extent, then cancel the concretization. You cannot say that about Jesus, at least not in the orthodoxy."

"You must kill your god. If you are to advance, all fixed ideas must go."

"The whole drift of Buddhism comes to a very clean expression in Zen, where there are no images. (...) Finding the Buddha within yourself is a difficult exercise, and sometimes images help. You have to realize that Buddhism is not only an elite religion, but also a popular religion. And a popular religion must provide bases for meditation. As a result, there is a long history in Buddhism of relic worship."

"Anything you do has a still point. When you are in that still point, you can perform maximally."

"The Buddha, in the conversations known as the *Medium-length Dialogues*, says, 'Oh, Monks, supposing a man, wishing to get to the yonder shore, should build himself a raft, and by virtue of that raft, achieve the yonder shore; then, out of gratitude for the raft, he picks it up and carries it about on his shoulder. Would that be an intelligent man?' The monks reply, 'No, Master, that would not be an intelligent man.' 'So,' says the Buddha, 'the laws and experiences of the order of yoga have nothing to do with nirvana. The vehicle of the doctrine is the way that you get to the yonder shore, and having attained it, you cast away the raft and forsake it.' (...) This is Mahayana, the Great Vehicle."

"The Buddha is one whose eye of full consciousness has opened. This is the journey that comes through worship, because a deity represents a degree of power, a degree of consciousness of knowledge and love that is on a level not immediately apparent to the eyes. The tantric saying 'to worship a god, you must become a god' means you must find in yourself the level of consciousness and love that the deity epitomizes and symbolizes. When you do, you are worshipping that deity."

"It is through living that we experience and communicate the spirit. It is through life that we learn to live in the spirit. One in full quest of the spirit knows that the goal of life is death."

"The psychological transformation would be that whatever was formerly endured is now known, loved, and served."

"As long as you move from a place of fear and desire, you are self-excluded from immortality."

"The return is seeing the radiance everywhere."

"You give yourself to life by leaving temporality behind. Desire for mortal gains and fear of loss hold you back from giving yourself to life."

"The yoga disciplines are disciplines. They are not the place."

"If you're performing your social duty, it is not *your* act at all. Society has put it upon you, and it will keep you from life."

"In the East, everything you do is what you are told to do. And if everything you do is what you are told to do, your ego is not being developed. Consequently, in the East, people have no concept of the ego. They don't know what the ego is; it does not play any role. There is no individual evaluation. (...) So, without anything that we would call an ego, the Easterner seeking illumination leaves his family, goes to a guru, and brings a little shell, his ego, and he asks the guru to break it. And the guru takes a little mallet, the yoga discipline, and – 'bing!' – his ego is gone. But the Westerner going to a guru brings with him a rock-solid ego that's been the guiding force of his whole life. And when he asks the guru to break his ego, the guru takes the same little mallet and goes 'bing! bing! bing!' for forty years, and nothing happens."

"A man must do. He must disengage from the mother and find his way of 'doing', which is a way of pain. A woman has only to be."

"The creative act is not hanging on, but yielding to a new creative movement."

"Sacred Dance is for the gods, not for an audience."

"The power of a deity is that it personifies a power that is in Nature, and in your nature. When you find that level, then you are in play. That is the work of art in general, because art really is worship."

"In the wheel of fortune, wisdom points to the center; youth points to the rim."

"When we consider the numerous strange rituals that have been reported from the primitive tribes and great civilizations of the past, it becomes apparent that the purpose and actual effect of these was to conduct people across difficult thresholds of transformation that demand a change in the patterns not only of conscious but also of unconscious life. The so-called rites of passage, which occupy such a prominent place in the life of a primitive society (ceremonials of birth, naming, puberty, marriage, burial, etc.), are distinguished by formal, and usually very severe, exercises of severance, whereby the mind is radically cut away from the attitudes, attachments, and life patterns of the stage being left behind. Then follows an interval of more or less extended retirement, during which are enacted rituals designed to introduce the life adventurer to the forms and proper feelings of his new estate, so that when, at last, the time has ripened for the return to the normal world, the initiate will be as good as reborn."

"It has always been the prime function of mythology and rite to supply the symbols that carry the human spirit forward, in counteraction to these constant human fantasies that tend to tie it back. In fact, it may well be that the very high incidence of neuroticism among ourselves follows from the decline among us of such effective spiritual aid. We remain fixated to the unexorcised images of our infancy, and hence disinclined to the necessary passages of our adulthood."

"The hero is the man of self-achieved submission."

"The first work of the hero is to retreat from the world scene of secondary effects to those causal zones of the psyche where the difficulties really reside, and there to clarify the difficulties, eradicate them in his own case (...) and break through to the undistorted, direct experience and assimilation of what C. G. Jung has called 'the archetypal images'. This process is known to Hindu and Buddhist philosophy as *viveka*, 'discrimination'."

"The passage of the mythological hero may be over-ground, incidentally; fundamentally, it is inward – into depths where obscure resistances are overcome, and long lost, forgotten powers are revived, to be made available for the transfiguration of the world. This deed accomplished, life no longer suffers hopelessly under the terrible mutilations of ubiquitous disaster, battered by time, hideous throughout space; but with its horror visible still, its cries of

anguish still tumultuous, it becomes penetrated by an all-suffusing, all-sustaining love, and a knowledge of its own unconquered power. Something of the light that blazes invisible within the abysses of its normally opaque materiality breaks forth, with an increasing uproar. The dreadful mutilations are then seen as shadows, only, of an immanent, imperishable eternity; time yields to glory; and the world sings with the prodigious, angelic, but perhaps finally monotonous, siren music of the spheres. Like happy families, the myths and the worlds redeemed are all alike."

"The standard path of the mythological adventure of the hero is a magnification of the formula represented in the rites of passage: *separation-initiation-return*; which might be named the nuclear unit of the monomyth: (...) a separation from the world, a penetration to some source of power, and a life-enhancing return."

"The great deed of the supreme hero is to come to the knowledge of unity in multiplicity, and then to make it known."

"The effect of the successful adventure of the hero is the unlocking and release again of the flow of life into the body of the world."

"The first stage of the mythological journey – which we have designated the 'call to adventure' – signifies that destiny has summoned the hero and transferred his spiritual center of gravity from within the pale of his society to a zone unknown. This fateful region of both treasure and danger may be variously represented: as a distant land, a forest, a kingdom underground, beneath the waves, or above the sky, a secret island, lofty mountaintop, or profound dream state; but it is always a place of strangely fluid and polymorphous beings, unimaginable torments, superhuman deeds, and impossible delight."

"Refusal of the summons converts the adventure into its negative. Walled in boredom, hard work, or 'culture', the subject loses the power of significant affirmative action and becomes a victim to be saved. His flowering world becomes a wasteland of dry stones, and his life feels meaningless – even though, like King Minos, he may through titanic effort succeed in building an empire of renown. Whatever house he builds, it will be a house of death: a labyrinth of cyclopean walls to hide from his Minotaur. All he can do is create new problems for himself and await the gradual approach of his disintegration."

"The myths and folktales of the whole world make clear that the refusal is essentially a refusal to give up what one takes to be one's own interest. The future is regarded not in terms of an unremitting series of deaths and births, but as though one's present system of ideals, virtues, goals, and advantages were to be fixed and made secure. (...) The divinity itself becomes one's terror; for, obviously, if one is oneself one's god, then God himself, the will of God, the power that would destroy one's egocentric system, becomes a monster. (...) One is harassed, both day and night, by the divine being that is the image of the living self within the locked labyrinth of one's disoriented psyche. The ways to the gates have all been lost; there is no exit. One can only cling, like Satan, furiously, to oneself and be in hell; or else break, and be annihilated at least, in God."

“Desperate fixations represent an impotence to put off the infantile ego, with its sphere of emotional relationships and ideals. One is bound in by the walls of childhood; the father and mother stand as threshold guardians, and the timorous soul, fearful of some punishment, fails to make the passage through the door and come to birth in the world without.”

“Willed introversion is one of the classic implements of creative genius and can be employed as a deliberate device. It drives the psychic energies into depth and activates the lost continent of unconscious infantile and archetypal images. The result, of course, may be a disintegration of consciousness more or less complete (neurosis, psychosis); but on the other hand, if the personality is able to absorb and integrate the new forces, there will be experienced an almost super-human degree of self-consciousness and masterful control. This is a basic principle of the Indian disciplines of yoga. It has been the way, also, of many creative spirits in the West. It cannot be described, quite, as an answer to any specific call. Rather, it is a deliberate, terrific refusal to respond to anything but the deepest, highest, richest answer to as-yet-unknown demand of some waiting void within: a kind of total strike, or rejection of the offered terms of life, as a result of which some power of transformation carries the problem to a plane of new magnitudes, where it is suddenly and finally solved.”

“For those who have not refused the call, the first encounter of the hero-journey is with a protective figure (often a little old crone or old man) who provides the adventurer with amulets against the dragon forces he is about to pass. (...) The helpful crone and fairy godmother is a familiar feature of European fairy lore. (...) What such a figure represents is the benign, protecting power of destiny. The fantasy is a reassurance – a promise that the peace of Paradise, which was known first within the mother womb, is not to be lost; that it supports the present and stands in the future as well as in the past (is omega as well as alpha); that though omnipotence may seem to be endangered by the threshold passages and life awakenings, protective power is always and ever present within the sanctuary of the heart and even immanent within, or just behind, the unfamiliar features of the world. One has only to know and trust, and the ageless guardians will appear. Having responded to his own call, and continuing to follow courageously as the consequences unfold, the hero finds all the forces of the unconscious at his side. Mother Nature herself supports the mighty task. And in so far as the hero’s act coincides with that for which his society itself is ready, he seems to ride on the great rhythm of the historical process. ‘I feel myself’, said Napoleon at the opening of the Russian campaign, ‘driven towards an end that I do not know. As soon as I shall have reached it, as soon as I shall become unnecessary, an atom will suffice to shatter me. Till then, not all the forces of mankind can do anything against me.’ ”

“The pairs of opposites (being and not being, life and death, beauty and ugliness, good and evil, and all the other polarities that bind the faculties to hope and fear, and link the organs of action to deeds of defense and acquisition) are the clashing rocks that crush the traveler, but between which the heroes always pass. This is a motif known throughout the world.”

"Ogre, why should I be afraid? For in one life, one death is absolutely certain. What's more, I have in my belly a thunderbolt for a weapon. If you eat me, you will not be able to digest that weapon. It will tear your insides into tatters and fragments and will kill you. In that case, we'll both perish. That's why I'm not afraid!" – (...) As the rising smoke of an offering through the sun door, so goes the hero, released from ego, through the walls of the world – leaving ego stuck to ogre Sticky-hair and passing on."

"The idea that the passage of the magical threshold is a transit into a sphere of rebirth is symbolized in the worldwide womb image of the belly of the whale. The hero, instead of conquering or conciliating the power of the threshold, is swallowed into the unknown, and would appear to have died. (...) This popular motif gives emphasis to the lesson that passage of the threshold is a form of self-annihilation. Its resemblance to the adventure of the Symplegades is obvious. But here, instead of passing outward, beyond the confines of the visible world, the hero goes inward, to be born again. The disappearance corresponds to the passing of a worshiper into the temple – where he is to be quickened by the recollection of who and what he is, namely dust and ashes unless immortal. The temple interior, the belly of the whale, and the heavenly land, above, and below the confines of the world, are one and the same. That is why the approaches of and the entrances to temples are flanked and defended by colossal gargoyles: dragons, lions, devil-slayers with drawn swords, resentful dwarves, winged bulls. These are the threshold guardians to ward away all incapable of encountering the higher silences within. They are preliminary embodiments of the dangerous aspects of the presence, corresponding to the mythological ogres that bound the conventional world, or to the two rows of teeth of the whale. They illustrate the fact that the devotee at the moment of the entry into the temple undergoes a metamorphosis. His secular character remains without; he sheds it as a snake its slough. Once inside, he may be said to have died to time and returned to the World Womb, the World Navel, the Earthly Paradise. The mere fact that anyone can physically walk past the temple guardians does not invalidate their significance; for if the intruder is incapable of encompassing the sanctuary, he has effectually remained without. Anyone unable to understand a god sees it as a devil and is thus defended from the approach. Allegorically, then, the passage into a temple and the hero-dive through the jaws of the whale are identical adventures, both denoting, in the picture language, the life-centering, life-renewing act."

"No creature, writes Ananda Coomaraswamy, can attain a higher grade of nature without ceasing to exist. (...) The hero whose attachment to ego is already annihilated passes back and forth across the horizons of the world, in and out of the dragon, as readily as a king through all the rooms of his house. And therein lies his power to save; for his passing and returning demonstrate that through all the contraries of phenomenality, the Uncreate-Imperishable remains, and there is nothing to fear. And so it is that, throughout the world, men whose function it has been to make visible on earth the life-fructifying mystery of the slaying of the dragon have enacted upon their own bodies the great symbolic act, scattering their flesh, like the body of Osiris, for the renovation of the world."

"Once having traversed the threshold, the hero moves in a dream landscape of curiously fluid, ambiguous forms, where he must survive a succession of trials. This is a favorite phase of the myth-adventure. It has produced a world literature of miraculous tests and ordeals. The hero is covertly aided by the advice, amulets, and secret agents of the supernatural helper whom he met before his entrance into this region. Or it may be that he here discovers for the first time that there is a benign power everywhere supporting him in his superhuman passage."

"In every primitive tribe, writes Dr. Geza Roheim, we find the medicine man in the center of society, and it is easy to show that the medicine man is either a neurotic or a psychotic, or at least that his art is based on the same mechanisms as a neurosis or a psychosis. Human groups are actuated by their group ideals, and these are always based on the infantile situation. (...) The infancy situation is modified or inverted by the process of maturation, again modified by the necessary adjustment to reality, yet it is there and supplies those unseen libidinal ties without which no human groups could exist. The medicine men, therefore, are simply making both visible and public the systems of symbolic fantasy that are present in the psyche of every adult member of their society. They are the leaders in this infantile game, and the lightning conductors of common anxiety. They fight the demons, so that others can hunt the prey and in general fight reality."

"And so it happens that if anyone – in whatever society – undertakes for himself the perilous journey into the darkness by descending, either intentionally or unintentionally, into the crooked lanes of his own spiritual labyrinth, he soon finds himself in a landscape of symbolical figures (any one of which may swallow him) which is no less marvelous than the wild Siberian world of the *pudak* and sacred mountains. In the vocabulary of the mystics, this is the second stage of the Way, that of the 'purification of the self', when the senses are 'cleansed and humbled', and the energies and interests 'concentrated upon transcendental things'; or in a vocabulary of more modern turn: this is the process of dissolving, transcending, or transmuting the infantile images of our personal past. In our dreams, the ageless perils, gargoyles, trials, secret helpers, and instructive figures are nightly still encountered; and in their forms we may see reflected not only the whole picture of our present case, but also the clue to what we must do to be saved."

"There can be no question: the psychological dangers through which earlier generations were guided by the symbols and spiritual exercises of their mythological and religious inheritance, we today must face alone, or, at best, with only tentative, impromptu, and not often very effective guidance. This is our problem as modern, 'enlightened' individuals, for whom all gods and devils have been rationalized out of existence. Nevertheless, in the multitude of myths and legends that have been preserved to us, or collected from the ends of the earth, we may yet see delineated something of our still human course. To hear and profit, however, one may have to submit somehow to purgation and surrender. And that is part of our problem: just how to do that. *Or do ye think that ye shall*

enter the Garden of Bliss without such trials as came to those who passed away before you?"

"The hero, whether god or goddess, man or woman, the figure in a myth or the dreamer of a dream, discovers and assimilates his opposite (his own unsuspected self) either by swallowing it, or by being swallowed. One by one, the resistances are broken. He must put aside his pride, his virtue, beauty, and life, and bow or submit to the absolutely intolerable. Then he finds that he and his opposite are not of differing species, but one flesh. The ordeal is a deepening of the problem of the first threshold, and the question is still in balance: can the ego be put to death? For many-headed is this surrounding Hydra; one head cut off, two more appear – unless the right caustic is applied to the mutilated stump. The original departure into the land of trials represented only the beginning of the long and really perilous path of initiatory conquests and moments of illumination. Dragons have now to be slain and surprising barriers passed – again, again, and again. Meanwhile there will be a multitude of preliminary victories, unretainable ecstasies, and momentary glimpses of the wonderful land."

"The Universal Mother is the world creatrix, ever mother, ever virgin. She encompasses the encompassing, nourishes the nourishing, and is the life of everything that lives. She is also the death of everything that dies. The whole round of existence is accomplished within her sway, from birth, through adolescence, maturity, and senescence, to the grave. She is the womb and tomb, the sow that eats her farrow. Thus she unites the 'good' and the 'bad', exhibiting the two modes of the remembered mother, not as personal only, but as universal. The devotee is expected to contemplate the 'good' and the 'bad' with equal equanimity. Through this exercise, his spirit is purged of its infantile, inappropriate sentimentalities and resentments, and his mind is opened to the inscrutable presence which exists, not primarily as 'good' or 'bad' with respect to his childlike human convenience, his weal and woe, but as the law and image of the nature of being. (...) Only geniuses capable of the highest realization can support the full revelation of the sublimity of the Cosmic Mother. For lesser men, she reduces her effulgence and permits herself to appear in forms concordant with their undeveloped powers. Fully to behold her would be a terrible accident for any person not spiritually prepared."

"Woman, in the picture language of mythology, represents the totality of what can be known. The hero is the one who comes to know. As he progresses in the slow initiation which is life, the form of the goddess undergoes for him a series of transfigurations: she can never be greater than himself, though she can always promise more than he is yet capable of comprehending. She lures, she guides, she bids him burst his fetters. And if he can match her import, the tow, the knower and the known, will be released from every limitation. Woman is the guide to the sublime acme of sensuous adventure. By deficient eyes, she is reduced to inferior states; by the evil eye of ignorance, she is spellbound to banality and ugliness. But she is redeemed by the eyes of understanding. The hero who can take her as she is, without undue commotion, but with the kindness and assurance she requires, is potentially the king, the incarnate god, of her created world."

"The mystical marriage with the queen goddess of the world represents the hero's total mastery of life; for the woman is life, the hero its knower and master. And the testings of the hero, which were preliminary to his ultimate experience and deed, were symbolical of those crises of realization by means of which his consciousness came to be amplified and made capable of enduring the full possession of the mother-destroyer, his inevitable bride. With that, he knows that he and the father are one: he is in the father's place. Thus phrased, in extremest terms, the problem may sound remote from the affairs of normal human creatures. Nevertheless, every failure to cope with a life situation must be laid, in the end, to a restriction of consciousness. Wars and temper tantrums are the makeshifts of ignorance; regrets are illuminations come too late. The whole sense of the ubiquitous myth of the hero's passage is that it shall serve as a general pattern for men and women, wherever they may stand along the scale. Therefore it is formulated in the broadest terms. The individual has only to discover his own position with reference to this general human formula, and let it then assist him past his restricting walls."

"When the roles of life are assumed by the improperly initiated, chaos supervenes. When the child outgrows the popular idyl of the mother breast and turns to face the world of specialized adult action, it passes, spiritually, into the sphere of the father – who becomes, for his son, the sign of the future task, and, for his daughter, of the future husband. Whether he knows it or not, and no matter what his position in society, the father is the initiating priest through whom the young being passes on into a larger world. (...) The traditional idea of initiation combines an introduction of the candidate into the techniques, duties, and prerogatives of his vocation with a radical readjustment of his emotional relationship to parental images. The mystagogue (father or father-substitute) is to entrust the symbols of office only to a son who has been effectually purged of all inappropriate infantile cathexes – for whom the just, impersonal exercise of the powers will not be rendered impossible by unconscious (or perhaps even conscious and rationalized) motives of self-aggrandizement, personal preference, or resentment. Ideally, the invested one has been divested of his mere humanity and is representative of an impersonal cosmic force. He is the twice-born; he has become himself the father. And he is competent, consequently, now to enact himself the role of the initiator, the guide, the sun door, through whom one may pass from the infantile illusions of 'good' and 'evil' to an experience of the majesty of cosmic law, purged of hope and fear, and at peace in the understanding of the revelation of being."

"There can be no doubt that no matter how unilluminated the stark-naked Australian savages may seem to us, their symbolical ceremonials represent a survival into modern times of an incredibly old system of spiritual instruction, the far-flung evidences of which are to be found not only in all the lands and islands bordering the Indian Ocean, but also among the remains of the archaic centers of what we tend to regard as our own very special brand of civilization. Just how much the old men know, it is difficult to judge from the published accounts of our Occidental observers. But it can be seen from a comparison of the figures of Australian ritual with those familiar to us from higher cultures, that the great themes, the ageless archetypes, and their operation upon the soul

remain the same. (...) Through the Christian church, in the mythology of the Fall and Redemption, Crucifixion, and Resurrection, the 'second birth' of baptism, the initiatory blow on the cheek at confirmation, the symbolical eating of the Flesh and drinking of the Blood, solemnly, and sometimes effectively, we are united to those immortal images of initiatory might, through the sacramental operation of which man, since the beginning of his day on earth, has dispelled the terrors of his phenomenality and won through to the all-transfiguring vision of immortal being. *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our conscience from the dead works to serve the living God?"*

"The grace that pours into the universe through the sun door is the same as the energy of the bolt that annihilates and is itself indestructible: the delusion-shattering light of the Imperishable is the same as the light that creates. Or again, in terms of a secondary polarity of nature: the fire blazing in the sun glows also in the fertilizing storm; the energy behind the elemental pair of opposites, fire and water, is one and the same."

"The most extraordinary and profoundly moving of the traits of Viracocha, this nobly conceived Peruvian rendition of the universal god, it is the detail that is peculiarly his own, namely that of the tears. The living waters are the tears of God. Herewith the world-discrediting insight of the monk, 'All life is sorrowful', is combined with the world-begetting affirmative of the father: 'Life must be!' In full awareness of the life anguish of the creatures of his hand, in full consciousness of the roaring wilderness of pains, the brain-splitting fires of the deluded, self-ravaging, lustful, angry universe of his creation, this divinity acquiesces in the deed of supplying life to life. To withhold the seminal waters would be to annihilate; yet to give them forth is to create this world that we know. For the essence of time is flux, dissolution of the momentarily existent; and the essence of life is time. In his mercy, in his love for the forms of time, this demiurgic man of men yields countenance to the sea of pangs; but in his full awareness of what he is doing, the seminal waters of the life that he gives are the tears of his eyes. The paradox of creation, the coming of the forms of time out of eternity, is the germinal secret of the father. It can never be quite explained. (...) The problem of the hero going to meet the father is to open his soul beyond terror to such a degree that he will be ripe to understand how the sickening and insane tragedies of this vast and ruthless cosmos are completely validated in the majesty of Being. (...) For the son who has grown really to know the father, the agonies of the ordeal are readily borne; the world is no longer a vale of tears, but a bliss-yielding, perpetual manifestation of the Presence."

"Peace is at the heart of all, because the mighty Bodhisattva, Boundless Love, includes, regards, and dwells within every sentient being. (...) The perennial agony of man, self-torturing, deluded, tangled in the net of his own tenuous delirium, frustrated, yet having within himself, undiscovered, absolutely unutilized, the secret of release: this too he regards – and is. Serene above man, the angels; below man, the demons and unhappy dead: these all are drawn to the Bodhisattva by the rays of his jewel hands, and they are he, as he is they."

“Psychoanalysis is a technique to cure excessively suffering individuals of the unconsciously misdirected desires and hostilities that weave around them their private webs of unreal terrors and ambivalent attractions; the patient released from these finds himself able to participate with comparative satisfaction in the more realistic fears, hostilities, erotic and religious practices, business enterprises, wars, pastimes, and household tasks offered to him by his particular culture. But for the one who has deliberately undertaken the difficult and dangerous journey beyond the village compound, these interests, too, are to be regarded as based on error. Therefore, the aim of the religious teaching is not to cure the individual back again to the general delusion, but to detach him from delusion altogether; and this not by readjusting the desire (*eros*) and hostility (*thanatos*) – for that would only originate a new context of delusion – but by *extinguishing* the impulses to the very root. (...) With the final ‘extirpation of delusion, desire, and hostility’ (*nirvana*), the mind knows that it is not what it thought: thought goes. The mind rests in its true state. And here it may dwell until the body drops away.”

“The agony of breaking through personal limitations is the agony of spiritual growth. Art, literature, myth and cult, philosophy, and ascetic disciplines are instruments to help the individual pass his limiting horizons into spheres of ever-expanding realization. As he crosses threshold after threshold, conquering dragon after dragon, the stature of the divinity that he summons to his highest wish increases, until it subsumes the cosmos. Finally, the mind breaks the bounding sphere of the cosmos to a realization transcending all experiences of form – all symbolizations, all divinities: a realization of the ineluctable void.”

“The returning hero, to complete his adventure, must survive the impact of the world.”

“Freedom to pass back and forth across the world division, from the perspective of the apparitions of time to that of the causal deep and back – not contaminating the principles of the one with those of the other, yet permitting the mind to know the one by virtue of the other – is the talent of the master. The Cosmic Dancer, declares Nietzsche, does not rest heavily in a single spot, but gaily, lightly, turns and leaps from one position to another. It is possible to speak from only one point at a time, but that does not invalidate the insights of the rest.”

“Symbols are only *vehicles* of communication; they must not be mistaken for the final term, the *tenor*, of their reference. No matter how attractive or impressive they may seem, they remain but convenient means, accommodated to the understanding. Hence, the personality or personalities of God – whether represented in trinitarian, dualistic, or unitarian terms, in polytheistic, monotheistic, or henotheistic terms, pictorially or verbally, as documented fact or as apocalyptic vision – no one should attempt to read or interpret as the final thing. The problem of the theologian is to keep his symbol translucent, so that it may not block out the very light it is supposed to convey. ‘For then alone do we know God truly’, writes Saint Thomas Aquinas, ‘when we believe that He is far above all that man can possibly think of God.’ And in the Kena Upanisad, in the same spirit: ‘To know is not to know; not to know is to know.’ Mistaking a vehicle

for its tenor may lead to the spilling not only of valueless ink, but of valuable blood.”

“Whosoever will lose his life for my sake shall find it. – The meaning is very clear; it is the meaning of all religious practice. The individual, through prolonged psychological disciplines, gives up completely all attachment to his personal limitations, idiosyncrasies, hopes and fears, no longer resists the self-annihilation that is prerequisite to rebirth in the realization of truth, and so becomes ripe, at last, for the great atonement. His personal ambitions being totally dissolved, he no longer tries to live, but willingly relaxes to whatever may come to pass in him; he becomes, that is to say, an anonymity. The Law lives in him with his unreserved consent.”

“The goal of the myth is to dispel the need for life ignorance by effecting a reconciliation of the individual consciousness with the universal will. And this is effected through a realization of the true relationship of the passing phenomena of time to the imperishable life that lives and dies in all.”

“Man in the world of action loses his centering in the principle of eternity if he is anxious for the outcome of his deeds, but resting them and their fruits on the knees of the Living God he is released by them, as by a sacrifice, from the bondages of the sea of death. – *Do without attachment the work you have to do... Surrendering all action to Me, with mind intent on the Self, freeing yourself from longing and selfishness, fight, unperturbed by grief.* – Powerful in this insight, calm and free in action, (...) the hero is the conscious vehicle of the terrible, wonderful Law, whether his work be that of a butcher, jockey, or king.”

“Wherever the poetry of myth is interpreted as biography, history, or science, it is killed. The living images become only remote facts of a distant time or sky. Furthermore, it is never difficult to demonstrate that, as science and history, mythology is absurd. When a civilization begins to reinterpret its mythology in this way the life goes out of it, temples become museums, and the link between the two perspectives is dissolved. Such a blight has certainly descended on the Bible and on a great part of the Christian cult. To bring the images back to life, one has to seek, not interesting applications to modern affairs, but illuminating hints from the inspired past. When these are found, vast areas of half-dead iconography disclose again their permanently human meaning.”

Manly P. Hall

“The modern materialistic approach is not sustained by the inner experience of man. Materialism is not man’s natural way; it is a way forced upon him by exterior factors, or by the confusion in his own nature and life. Man is subject to confusion upon two levels. The first is the confusion of the body; that is, the pressure of opinion as it moves in upon him from experience. (...) The second source of confusion is within man himself, for as he exists outwardly in a world of opinions, so, to a measure, he lives inwardly in the same way. The confusion of his outer life moves in upon him, affecting his attitudes and his thoughts. Furthermore, there is within him a powerful psychic organism which, in turn, also exists in a kind of confusion natural to it. St. John of the Cross points out that all confusion does not come from the world; part of it comes from the immaturity of man’s inner life. He turns within himself and does not find the concord which he desires and needs. He observes that the soul itself is darkened; that it exists in a condition of opinion and of sense; that it is moved about by thoughts and emotions; and that there is very little stability ordinarily available to man from the inner part of his own life. Even though there be a certain principle of stability, he is a confused being, finding little if any orientation, unable to depend upon the things around him or the power within him.”

“That we should have war in the world, is a great tragedy; but that we should have war in the soul, is a still greater tragedy. (...) For the soul alone, through its health and normalcy, can finally bestow peace on the body and on the world of which man is a vital part. (...) if man’s physical life is one of confusion, his psychic life, although on a different level, will also be one of confusion. But the confusion of the soul is more dangerous than that of the body, which relates to externals only, for confusion of the soul means disorder not in itself alone, but also in the body. Therefore, as the soul must lead the body, its own uncertainties become a particular and peculiar affliction – one upon which the individual must meditate with some calmness.”

“San Juan points out that the two great enemies of integration within man are his mind and his emotions. These two forces, which should illuminate him and bring him closer to reality, have up to now, in the common experience of man, had a tendency to darken him, bringing him into further confusion. They have beset him with intellectual and emotional difficulties that can be more dogmatic, more tyrannical, than any external situation.”

“Maturity is a motion toward self-responsibility; it is also a motion to common responsibility; and without the acceptance of responsibility, no individual can live a good life. The person who rejects responsibility and attempts to be an isolated individual, living merely for the gratification of his own desires, rejecting involvements that endanger his liberty – this person does not live well. Actually, the imposing of discipline upon our external life comes to us largely in the form of responsibilities. The average person becomes involved in situations in which he must assume a certain burden. He may continually rebel against this burden,

but it is his, and he must face it with courage and conviction if he is to win his own self-respect. Thus, discipline becomes a very vital circumstance.”

“The soul itself must become a servant, and when the soul is in service to reality, it is enlightened. It is this conviction, this discipline, this gradual redemption of soul itself, which, according to San Juan, is the mystery of the great alchemical transmutation; the attainment of the true stability of the psychic life. Without this internal stability, all other labor is in vain.”

“The individual must (...) recognize that in this life, there is purpose; that we live not merely to suffer; that there is no particular merit or good in mere suffering, but that what we call suffering is a constant reminder to us of our own insufficiencies. We must learn to so accept it, and to realize that it is God’s way of reminding man of man’s own need, and not merely something to be borne with patience or against which we should rebel with mental or emotional arrogance. Suffering is the challenge of reality constantly besetting us. It can attack in us nothing but our own weakness, and disturb only that which has not yet tranquility within itself. Suffering is possible only because the individual is himself out of integration; he is not able to accept values for what they are. The moment the individual is greater than his problem, he can no longer suffer from it, and it is no longer a possible source of evil. Having thus overcome this situation in his own consciousness, he no longer regards the world and other persons as evil, but recognizes that when problems beset him, it is because the universe imposes discipline upon that which does not discipline itself.”

“Religion, as a way of life, is man’s inclination to earn the presence of the spirit; (...) until he earns it, he is not entitled to it. And the only way that man can earn it, is by the attainment of quietude in his own consciousness. In other words, the individual must make a voluntary dedication of himself, and until he does this, he is not entitled to any special consideration, nor is he entitled to peace of mind or peace of soul. All things that are good must be earned, and for man, earning is a single process – one that is the same among all peoples: the individual must become capable, within his own compound nature, of bearing the weight of truth. He must be capable of accepting into himself the impress of superior things, and he cannot do this while his objective nature is burdened with inferior things. (...) The true religious life is one in which man attains his own peace, and by this attainment, through love and faith, becomes worthy of religion. Religion is not a crutch; it is a doorway leading into a larger world of experience. But man must open the door with the strength and courage of his own ability, and pass the testing that leads to the door with the integrity of his own soul.”

“The individual moves out of loneliness into love, out of separateness into unity, and out of fear of life into the love of God. This motion is the fulfillment of all things, and in it all other things are perfected. (...) While man is lonely, he is frightened, and in his fear, he seeks to build defenses. He seeks consolation, right or wrong, that will give him a moment of respite, a second of joy in a world of uncertainties. But there can be no loneliness in God, and when the soul has returned to its home, it is mature, and right, and secure. It then becomes natural for the individual to organize, from his inner life, his material concerns and

responsibilities. He will meet them and fulfill them, but always from a superior state of understanding. He will be moved by the love of God, and the love of God will move through him. Saint John of the Cross (...) points out the great mystical conviction that the only thing that man can create in this whole process is receptivity to the experience of God in his own life. Man cannot demand this – he cannot insist that this must happen; nor can he storm heaven with a creed or doctrine. The individual, by himself, must enter into this quietude that arises out of the simple acceptance of the love of God.”

“We cannot say that the mystical life leads to negation, but false interpretation of it can. The mystical life should be moved by one powerful and dynamic emotion – the love that Saint John describes, or compassion, as it is called in Buddhism – whereby it becomes the total giving of the self to the real. Then it is a supreme adventure, and it cannot be negative.”

“If man attains the dedicated purpose of being the living instrument of the Divine Will, he becomes ensouled with the dynamic energy of the Divine Being. Under these conditions, he is not weak, but is, for the first time, strong. Strength is always the power of principle over circumstance, and the ultimate strength is the power of the divine love over the world. In this realization, the individual becomes an instrument of the Divine Will. He finds, also, that it forever sustains him and becomes truly his present help in time of trouble.”

“Human beings live and die; thoughts come and go; empires rise and fall; but love is eternal. The growth and maturing of love is one of the greatest works of man – his greatest offering to the universe. In the recognition and cultivation of this work, he attains true religion, and by this attainment, he becomes capable of making a good world for himself and others.”

“Knowledge is an instrument by the possession and proper use of which an enlightened individual can come gradually to perceive in the elements of life the invisible forces at work behind the visible. Knowledge, illumined by spiritual purpose, lifts the soul to understanding. Knowledge, unillumined and undirected, depresses the soul into a sphere of criticism and skepticism.”

“The uninformed man fears life; the informed man comes to respect life; but only the wise man, enriched with understanding, loves and venerates life. Perception, examination and reflection may lead to misgiving; knowledge may impart a certain sense of security; but understanding, wisdom, and truth bestow illumined appreciation of the sublimity of existence.”

“Those who discover Truth and who are possessed by it are one with the heart of God.”

“The old Mystery Schools taught that true religion consisted of the right use of energy and opportunity; of realizing that the life which supports us is a sacred and spiritual force, the reverent use of which is to be regarded as spiritual virtue. (...) Wisdom arises out of the right use of mental energy; virtue out of the right use of emotional energy; and health out of the balance and integrity of physical

energy. (...) Energy, moving from within, outward, causes expansion. Expansion requires organization to support it. Organization in turn becomes a nucleus for further expansion. (...) All things grow first in their internal parts, and their external parts merely increase to accommodate this internal expansion. (...) The philosopher, realizing that the energies of life are the very bodies and souls of the gods, endeavors to use every element of his living to produce some permanent and constructive effect. The wasting of energy, its misuse or abuse, is a sacrilege of which no wise man wishes to be guilty. (...) The misuse of energy and the inadequate or destructive use of the Divine Agent indicates an immature spiritual viewpoint. The purpose of energy is to create, preserve and beautify. Its proper use increases the amount of manifested good."

"Life is a constant and continual sacrament. We live by the blood of the gods, and because our whole sustenance is divine, our lives should be divinely inspired and we should live a code of action worthy of the spiritual life by which this code is supported."

"Antiquity was dedicated to its gods. The princes of the ancient states acknowledged their vassalage to that divine kingdom which extends throughout all Space and is absolute in its dominion. The modern world acknowledges no authority beyond the petty despotism which it sets up and circumscribes with its small vision and purpose. Man has exiled himself from the empire of Space and is satisfied to live without wisdom and die without hope."

"One of the primary functions of metaphysics is to incline the human reason towards an intelligent consideration of man's place in the Divine Plan. Metaphysics seeks to establish a closer harmony between divine will and human action. Metaphysics does not infer blind faith, or the unquestioned worship of unknown gods, but rather seeks to establish a rational sympathy between heaven and earth, a conscious and intelligent cooperation between man and the laws that govern him."

"The mental life must be planned; thoughts must be built up according to a plan and a law; there must be direction and purpose. Consistency infers reasonable relationships between ideas and actions. It infers an orderly sequence in the process of applying thought to action. (...) A man who outgrows an old belief and grasps a broader concept should not be branded inconsistent because he has changed his mind. He is inconsistent only if he tries to reconcile the new and the old and live a compromise between them. Growth is a process which creates a constant need for adjustment in the entire nature and not merely an extension of power in some one part of the nature. (...) When your mind changes, your whole life must change with it. If you believe new things, you must live in a new way in harmony with those beliefs. (...) As we grow and evolve, our standards of right and wrong gradually unfold. (...) To the degree that we violate our own standards, to that degree we are inconsistent in action. We are not inconsistent because we change our attitude; we are inconsistent because we fail to live up to our standard, whatever it may be."

“Let us briefly summarize the uses of logic. With logic we can order the mental processes by which we live. We can establish a justifiable code upon which to found character and which will serve to render secure the life of the individual. Energy wasted in useless friction can never be put to any good end. We cannot face life with courage and certainty while we live codes we have never proved to ourselves and justified by proper intellectual criterion. Having arrived at logical conclusions concerning those spiritual values which are the foundations of our well-being, let us live consistently with these conclusions, bringing our life into a coordinated and harmonious pattern. Think well and live in harmony with your thoughts. Think logically and live consistently.”

“The intuitionists assume that the human mind becomes aware, through a mystical extension of consciousness, of a vast universal morality by which man should regulate his life.”

“We live in an age of exploitation, in which might exercises its temporal advantage over right, and the issues of morality are confused by despotism of advantage. The will of the strong becomes the passing standard of right and wrong. Conquerors make laws for the conquered, and the uninformed ascribe a universal aspect to these laws, which they do not merit. In time, errors long perpetuated become custom. Men no longer examine them, but accept without question old edicts and ancient fallacies.”

“Life energizes, intellect organizes, virtue civilizes.”

“We are moral when we live in perfect attunement with the Plan of which we are a part. This Plan is not only a physical Plan, but a mental and spiritual Plan. When our spiritual life is consistent with the spiritual purpose of being, when our mental life is in harmony with the laws of mind, and our physical life is consistent with the laws of nature, we may then regard ourselves as ethical creatures, possessing virtue and morality.”

“The word psychology actually means the voice, language, or science of the soul. But this original meaning is now for the most part disregarded, and a new definition has been formulated which limits psychology to the consideration and analysis of the mind and its reflexes. (...) The mental processes, which are now the sole concern of psychology, were only one of the numerous manifestations of soul-power in the ancient system of psychology. The soul was not only the origin of thought, but was the source of all manifestations of consciousness from contemplation to imagination. The body itself, physically considered, was merely a mechanical instrument, possessing neither perspective nor reflective power. (...) The purpose of ancient psychology was to attempt by philosophical processes to distinguish the proper constitution of the soul itself and to view it with the mind’s eye in its separate aspects. The differentiation of the soul-entity and its culture by philosophic discipline was the true and original field of psychology. Wise men, realizing that the flesh is weak and impermanent, invested as little as possible in the corporeal fabric. They sought rather to strengthen the soul’s dominion over the body.”

“The three regions or conditions of divinity – divine, ethereal and elementary – are equivalent to the familiar terms spirit, soul, and body. Thus *soul* corresponds to the ethereal diffusion or sphere of secondary causes. As in the universe, so in man. The soul represents the medium binding man as a spiritual essence to man as a material body. The Platonists called the soul ‘that general virtue which engenders and preserves all things’, and in this definition Virgil also concurs. The alchemists referred to the soul as the ‘bond of elements’. The spirit supports the soul, and the soul supports the body. The soul is always regarded as a vast organism, containing within itself the source of all productiveness. (...) The soul binds the individual personality to the heavens, the stars, and the planets. Disposition and temperament have their origin in the patterns which are set up in the soul by action and interaction of celestial and sidereal forces. (...) The Alexandrian mystics, accepting the soul as a Messianic individuality, considered union of the personality with its soul as the philosophical marriage. (...) In the Mithraic rites of the Persians, the soul is represented by a ladder of seven rungs, its upper end resting upon the spiritual nature and its lower end supported by the material world.”

“Evolution should be regarded not as the growing of bodies, or the unfoldment and development of bodies, but rather as *soul* growing up through bodies. It is the soul which knows and remembers; it is the soul which bestows wisdom upon the body, out of experiences. At death the soul deserts the body, carrying away to its own essence all of the records of physical action.”

“Nearly all of the world’s greatest philosophers have been hesitant to approach the problem of ultimate knowledge. The wisest men of all time have approached wisdom with the realization of their unworthiness. There is considerable concord among the sages in this respect. Buddha refused to discuss the nature of divinity, declaring that the glory of First Cause transcends infinitely the human capacity to understand. Confucius acted upon the same premise. Mohammed attempted no detailed interpretation of the Universal One, its substance, or its activities. Socrates considered the examination of the divine attributes as singularly unprofitable. ‘To define God is to defile God’ summarizes the classical attitude.”

“In the Eastern systems of absolutism, it is regarded as possible – through the annihilation of personality, and all moral, mental, and physical polarity – for the human being to achieve union and identity with Absolute Truth, through special metaphysical disciplines.”

“Wisdom does not grow up in man; man grows up to wisdom. By certain courses of thought and action, the individual elevates himself to union with the various attributes of reason.”

“In the initiations of the Dionysians, man is represented as composed of a confused mixture of spiritual and material elements. The human form was molded from the blood of Bacchus and the ashes of the Titans. By the blood of Bacchus was inferred the spiritual life principle; and by the ashes of the Titans, the elementary substances of the inferior material world. The ancients expressed

this in the simple formula: form is a compound arising out of the mingling of spirit and matter. All forms must necessarily contain a certain proportion of spiritual and material agencies. It is decreed by the Universal Archetype that, in the ultimate, the spiritual part of each form must increase in dominion over the material parts, until spirit or consciousness transmutes matter into soul, and finally absorbs even the soul itself, so that only spirit remains triumphant over the illusions of inferior nature. Such a doctrine presupposes that the spiritual part of man is itself an aspect or fragment of the Divine Spirit and the Divine Mind."

"Socrates did not believe that any man could be taught, inasmuch as all men contain within themselves a divine wisdom which cannot be increased. Education therefore, as the word itself originally inferred, is a process by which wisdom is drawn out of man. Every man's true teacher is his own higher Self, and when the life is brought under the control of reason, this higher Self is released from bondage to appetites and impulses, and becomes priest, sage, and illuminator. Plato expressed the same idea in the words: learning is only remembering."

"It has been my experience in meeting those interested in metaphysical subjects to find that cosmic consciousness is most usually interpreted as perfection of knowledge, and that he who possesses it becomes immediately master of all worldly wisdom."

"There can be no absolute physical knowledge because all physical conditions are relative and impermanent; all material things change and are conditioned by circumstance. The material man, devoted to the quest for knowledge, grasps at the fleeting form of fact, seeking to hold some exactness upon which he can found dogma and doctrine. But facts are ever illusive. The great spiritual facts of life which belong to the sphere of Absolute Truth are meaningless and useless to a mind and consciousness unprepared to receive them."

"It is the refining influence of beauty and idealism that is gradually transforming animal man into a divine being. (...) People who are content to live in a home filled with gaudy cheapness and evidences of bad taste will find that their personal standards of life and thought are infected and corrupted by this unfitting and unlovely atmosphere. (...) Beauty is an elusive power whose presence is an invisible asset, whose absence leaves a supreme need unfulfilled. (...) The soul is fed through the eyes and the other sense perceptions. That which is grotesque or distorted is a poison to the soul. (...) The inner nature feeds upon environment and he who surrounds himself with beauty nourishes his esthetic nature without which he must fail as a rational creature. Beauty is essential to human survival. Deprived of its influence, man speedily deteriorates into a state of crassness and degradation. (...) We should cease to think of art as a luxury of the rich and realize that it is also a necessity of the poor. The strength of a nation is its middle class, and it is this great middle class that needs the refining, purifying influence of fine art. The ancient Egyptians cultivated esthetics in all of its branches as part of the state religion. The Greeks passed laws prohibiting the construction of asymmetrical buildings or the exhibition or performance of art,

drama, or music which did not conform to certain esthetic standards. The Greeks punished with exile and disgrace anyone who wilfully perverted any standard of beauty.”

“Theurgy, or its equivalent, is to be found as the very heart of every great philosophical or mystical system. To the Rosicrucian initiates, Theurgy was the *Silentium Post Clamores* of Michael Maier – the silence which follows after sound – peace after confusion – achievement after effort. To Plato, Theurgy was the Unmoved Mover of intellect. To the Oriental mystic, it is *samadhi* or *nirvana* which consummates the restlessness of questioning. Wherever men have sought for Truth, they have come to realize that the search ends in a transcendent condition of achievement in suspension, the accomplishment of power which continues as power but ceases to be the cause of lower activity.”

“To the layman whose consciousness is bound closely to the objects of external sense perception, the physical world with its problems seems very real and the world of wisdom remote and indefinite. But as man lives more and more in mind and less and less in matter, the intellectual universe emerges as a magnificent empire, and physical concerns, in their turn, become remote and indefinite. Wisdom brings the human mind gradually up to Truth. It also reveals the laws which govern Truth, for Truth is perfect motion in the universe. By motion we infer what the wise intended by that word – not a running to and fro in confusion, but rather a transcendent vibration, a motion without movement, an indescribable pulsing which supports being.”

“It is known to the wise that there is no final satisfaction even in the possession of knowledge. (...) a man who possesses an accumulation of so-called fact is not necessarily happy. Rather, knowledge depresses the average person unless that knowledge is tinctured and transmuted by a certain understanding and true illumination is achieved. This may be described in terms of alchemy. Within the curious symbolic bottles and vessels of the Hermetic philosophers, seven radiations or refinements of base elements must take place before the Wise Man’s Stone, or the Ruby Medicine, is achieved. The seventh condition of the medicine or stone is described as absolutely transcendent. The elements have been transmuted into a pure spiritual substance which contains all powers and properties within itself. This sublime essence is merely a symbolic term to signify pure consciousness, which possesses the perfect power of transmutation and is the all-sufficient medicine of the Paracelsian adepts. In philosophy, Theurgy is this medicine. It is the pure spiritual gold extracted from the baser compounds of arts and sciences. It is absolute wisdom which, like in Hermetic medicine, cures the diseases of the mind, its doubts and inconsistencies. All knowledge, therefore, avails not unless it be quickened and rendered alive and perfect by those ageless Mysteries by which, as the Greeks have expressed it, men are lifted upward ‘through the body of the blessed God’ (Nature), and are finally mingled with that Divine Consciousness which sustains the world upon the eternal foundations of wisdom alone.”

"It has been my especial purpose to emphasize the Pythagorean viewpoint that philosophy is not only the science of thinking but the science of perfect living. Man's physical body is a chemical compound and the subtler elements of this compound are profoundly affected by thoughts, attitudes, emotions, impulses, and actions. Philosophy as a rate of vibration must be set up in the body and in the soul as well as in the mind. (...) Theurgy as philosophy is that ever-flowing fountain of wisdom which, springing up from the deep sources of the soul, waters and renders fertile all parts of the nature. Thus, philosophy is that 'overflowing good' of the Chaldean Oracles – the fountain of everlasting life referred to in the Gospels. Those who drink of it shall thirst no more. (...) The Theurgist, therefore, is one who is satisfied with wisdom, whose quest has ended in achievement, and whose whole being is radiant with a perfected wisdom. (...) true wisdom comes only from within. (...) Wisdom from within is true wisdom and divine magic. (...) Wisdom in action becomes a divine magic, and he who possesses it gains supremacy over self, circumstance, and accident."

"The temples of the old Mysteries have for the most part vanished from our modern civilization. Men addicted to the smaller purposes that make up our present living seldom set forth in this day upon the divine adventure of self-perfection. Although human customs have greatly changed and the race is obsessed with many new opinions, the essential facts of the spiritual quest remain unchanged. Though many paths have been devised which lead to false gods and empty shrines, the old road, the Buddha's middle path, still winds its ancient way to the Hidden House of the Holy Spirit. But, as of old, the Wise Man's House is obscured by numerous clouds, nor can it be come upon by accident. Each seeker must find the ancient landmarks for himself, and having once established himself upon the proper road, he must continue thereon with all diligence, inspired with strength to do, the courage to dare, and the wisdom to be silent."

"The Sphinx still guards the road. To each wayfarer she propounds her riddle, and each in turn must answer it or perish. (...) The man who finally answers the riddle is described as crippled, having a curious infirmity of his feet by which he can progress but slowly. Lord Bacon interprets this to signify that those who hasten towards knowledge usually reach it unprepared. Harpocrates, the Egyptian god of silence and of truth, likewise was crippled in his lower members. The ends of Truth are not easily to be attained. The spirit in man which desires wisdom would of itself fly quickly to the source of light, but its lower parts, the physical animal man represented by the feet, will not carry it. Having a deformity in them (ignorance), they hold back or retard, rendering laborious and difficult the achievement. To the philosopher, the Sphinx is more than the literal sciences of the modern world. It is the whole body of natural learning. It is that monstrous composita made up of all those unreconciled and undigested opinions with which man must struggle and reduce to order if he is to solve the enigma of life."

"Philosophy, rightly defined, is nothing but the love of wisdom. (Cicero) The soul, ultimately disappointed in human relationships, must turn from its attachment to outward forms and bestow its affection upon those imperishable truths which alone can satisfy man's yearning."

*"Divine philosophy! By whose pure light
We first distinguish, then pursue the right;
Thy power the breast from every error frees,
And weeds out all its vice by degrees. (Gifford)*

It is most fitting that a definition of philosophy should come to us in verse, for as science is the prose of living, so philosophy is the poetry of existence. By the perception of divine realities, we come finally to rhyme all the dissonant lines of life."

"All philosophy lies in two words: Sustain and abstain. (Epictetus) The wise man sustains his reason by feeding it upon a sufficient diet of thoughts. He abstains from that which will be sickening to his mind by eliminating from his thinking and living all thoughts and actions which are unreasonable and destructive."

"Philosophy is the science which considers Truth. (Aristotle) The philosopher knows that there is but one way to discover Truth, and that is to become Truth. Philosophy is the science of becoming."

"The discovery of what is true, and the practice of that which is good, are the two most important objects of philosophy. (Voltaire) Thinking is not merely an exercising of the mind; it is a directing of the mind. Only such as have organized thought to the accomplishment of some actual good are worthy to be denominated wise."

"[The Ten Bulls of Zen / The Ten Ox-herding Pictures of Zen – I. Attracting the attention of the bull] The Self attempts to exercise the powers of right thought and right action. It is confronted with the difficulty of attracting the attention of the personality from the objects of external desire. The bull is roving about the field, that is, the appetites and instincts are giving free expression to material inclination. The Self holds out a green branch, a symbol of life and hope, but the bull pays little attention. The promise of abstract spiritual attainment is not sufficient to entice the bull from its sphere of irresponsible action. The dark clouds cover the sun; the light of reason is obscured. The bull is black to represent ignorance and negation. This picture summarizes the Oriental belief that the instincts and appetites will not come under voluntary control, but must be captured or held by the practice of the philosophic disciplines."

"[II. Leading the bull] The cowherd has succeeded in putting a halter on the bull and is leading the reluctant creature. The enlightened Self has succeeded in controlling the grosser parts of his animal organism. The emotions and senses are being held and led; their direction is being changed. The bull is being caused to turn around. The beginning of discipline is the control of the physical life. The disciple recognizes that all material things must be subordinated to spiritual purpose if the work of regeneration is to be accomplished. Right action is a physical expression of energy dominated by a philosophical purpose. This is the burden of the picture."

“[III. The first color transformation] The bull is now docile and willingly follows the cowherd. The head of the bull has turned white, thus representing the perfection of the intellect. The mind is the highest part of the personality, therefore it is most easily convinced of the significance of philosophical attainment. In Asia the bull is a beast of burden. The personality is the servant of the Self. The ignorant man is sometimes represented by a pilgrim carrying a bull on his back. The pilgrim meets a holy man who explains to him that he should put the bull down and ride the animal instead of carrying it. By this is meant that the body and the personality of the human being should carry or support the spiritual nature. But ignorant persons permit their spiritual lives to be burdened by their personalities.”

“[IV. Tying the bull] In this picture, the cowherd is fastening the halter to a tree above which is the symbol of the sun. The tree here represents law, in the Buddhist doctrine a symbol of permanence, stability, and unfolding life. Instead of the personality being tied to the cowherd, it is now bound to a universal law, a sure and strong center from which it cannot wander again into the distant pastures of ignorance. Spiritual progress further is indicated by the fore part of the bull’s body having turned white. More and more the personality is being transformed by realization. The animal soul of the Platonist is beginning to change into the divine soul represented by the whitened and purified animal.”

“[V. Leading the bull by reason] By this time, the personality has become the willing discipline of the Self. The halter is no longer necessary. The bull willingly follows. The senses and emotions have been taught to obey. The mind has become the servant of the Real. The Self is now showing the way, and the personality follows without question. The development and purification of the animal nature is further indicated by the increasing area of white on the bull’s body. The higher emotions have joined the mind in the recognition of spiritual values. Force is no longer necessary in the relationship between consciousness and impulse. The bull is led by reason.”

“[VI. Charming the bull] The Self playing upon a flute is producing exquisite harmonies. In the Taoist philosophy there is no sweeter music than the sound of Truth. The living of the noble and constructive existence is represented here, as in the Indian story of Krishna, by the flute player and his music. The bull no longer wanders about, but is content to lie at the feet of the musician and listen. The color transformation continues; nearly the entire body of the bull is now white. The personality catches the power of the inward spirit – not only accepts this power, but rejoices in it – and becomes gentle and ceases the vain search after worldly possessions.”

“[VII. Freeing the bull] In this picture the Self is meditating. It no longer is necessary to watch the animal nature. There no longer is necessity for precautions lest the mind and emotions wander back into the sphere of illusion. While the Self contemplates inner mysteries, the bull drinks of the waters of life. All the darkness has disappeared from the body of the animal. The mind and the senses exist only to fulfill the purposes of the Self. The scene is one of peace and tranquility. The implication is that this figure represents the life of the wise man.

Calm, secure, and without conflict, the personality has become the humble friend of the Self, guarding and protecting its higher nature, but in no way interfering with the mysteries of the inner life."

"[VIII. *Transmuting the bull*] Here the earth has disappeared. The Self and its personality are together in Space. The purified mind and its desires are wandering amidst the clouds, symbolizing its attenuated and refined condition. The intellect has become Space-conscious. The personality is ascending from a physical life to a spiritual life. The senses are directed toward the perception of the divine. The picture represents the internal condition of the philosopher whose body has become itself refined and spiritualized. As the mind of the wise man contemplates the mysteries of the inner life, so the bull learns to walk in Space."

"[IX. *The disappearance of the bull*] At last the personality and all its attributes fade out. Their higher qualities reunited with the Self, there is no longer any tangible, objective personality, and the Self alone remains. The bodies by which the Self manifested are no longer necessary. This is the symbol of adeptship, the possession of spiritual power. This is the consummation of theurgy or the practice of the magic of self-mastery."

"[X. *The infinite*] With this symbolic circle ends the story of the bull. The world is gone. The bull is gone. The music is gone. There is neither Self nor not-Self. There is only infinite Reality symbolized by the circle of endless time. This is Tao, Nirvana, and the final state of the superior man. The illusion of the world and the illusion of the Self in the world both come to an end. Only infinite Reality remains. The conquest of the bull results in the conquest of the world. When the world is conquered, it fades away. Only Truth remains, Truth nameless, formless, limitless, Truth to be discovered only by inward experience and meditation upon the mystery of the symbols."

"The human being, disturbed by the pressures of the world and confused by the conflicts everywhere present among man-made institutions, is impelled by the requirements of his own survival to seek communion with some superior power. The more immediate the necessity, the more earnestly he petitions this power for strength and guidance."

"The search for identification with the Overself is the essential element in every enlightened religious system and esoteric philosophy. Only the wisdom that resides in the Overself is sufficient to release the material personality from bondage to the illusional world and its karmic wheel. Illumination does not break the laws of nature; rather, it bestows citizenship in a larger world ruled by larger and more adequate laws."

"Prayer was originally a part of the meditative discipline set up in the search for the Overself. (...) Prayer is described as an entry into the silent place; that is, into the consciousness of the heart. Here, by a mystic elevation of the mind and emotion, the personal self of the fragments seeks communion with the Overself, which is the master of the fragments and the reason for their existence. (...)

Evolution is either an outward process through rounds and races, or an inward process through degrees of discipline toward the Self. The highest form of prayer is consecration. The truly religious person binds his personality to the Overself by a covenant of realization. When the fragment which man has come to regard as himself, seeks the silence of his own divine nature – that is prayer. In the quiet of those moments, he renounces all his worldly ambitions, and pledges the years of his life to the service of the Overself.”

“All discipline must be effortless, yet actual. (...) Effort is evidence of inconsistency in the individual. (...) Any individual who tries to crush out with brute force of will the vices within himself, achieves only inhibition and neurosis. When through realization we come to understand the divine energy that causes us to exist and grow, we cease to impede its natural flow in and through ourselves. When through realization we become aware of this divine virtue within ourselves, our inner nature is enlightened, with the result that our outer nature inevitably is transmuted.”

“Right-mindfulness is the direction of attention to those matters which are first in importance.”

“All human accomplishment requires an expenditure of energy, and the laws governing energy resources must be thoughtfully considered. Energy is only useful to the degree that it is applied to its legitimate ends, and knowledge of these ends depends, in turn, upon the internal integrity of the person and the degree to which consciousness has been matured by wisdom, discipline, and experience. On the spiritual level of activity, energy manifests as the power of will; on the mental level, as attention; on the emotional level, as interest; and on the physical level, as vitality. (...) Any expenditure of energy which is not directed by enlightened purpose is not only wasted, but may result in attitudes or feelings which are detrimental to personal security. (...) The release of energy without adequate direction leads only to restlessness and confusion. A certain measure of learning – especially that kind of knowledge which leads to the contemplation of the human purpose and destiny – is necessary in order that the individual shall take a responsible attitude towards his own psychic resources.”

“Values result from contemplation, which is a release of inner resources. (...) Values represent understanding.”

“The inner life can be beautiful or horrible, according to the measure of understanding and the level of idealism that have been reached. The extravert interprets himself in terms of the world; the introvert interprets the world in terms of himself. It remains for the truly integrated person to understand the world as it is.”

“The moment interest departs from its essential purpose, the direction of energy is changed, and matters of large importance lose the name of action.”

“Complexes and neuroses depend, like all other forms of Nature, upon energy for their growth and continuance. The only way to effectively cure negative attitudes is to withdraw their supply of psychic energy. Most persons try to combat their faults by throwing one energizing attitude against another. This only increases the conflict, and may well result in a general discouragement. Eastern philosophies, such as Zen and Vedanta, subtly promulgate the doctrine of gradually learning to control the flow of energy at its source.”

“Complexes, fixations and neuroses are malignant psychical growths comparable to sarcomas or carcinomas in the body. These growths extend themselves through normal tissue, which they destroy and corrupt, at the same time draining the energy resources of the physical body. If we permit these psychic malignancies to develop within us, we gradually find them spreading throughout the mental and emotional system until they have destroyed the very structure upon which they depend for their own existence. Many persons have ceased to live their own lives and are merely embodiments of abnormal psychic pressures. Until they realize this, and are willing to face their condition honestly, they cannot hope to enjoy peace or security.”

“Negative habits flourish most luxuriantly where positive habits have never been cultivated. A life without adequate concept of purpose is apt to be invaded by negative pressures – as a neglected field is overrun with weeds. If a strong and constructive concept of useful purpose is vitalized in the mind and is supported by emotional conviction, there is less likelihood that disastrous attitudes will be energized. Thus, confused individuals are usually notably deficient in clarity of purpose. (...) an individual without a positive and sufficient purpose for his own existence is defeated by this fact alone. (...) Where there is lack of clearly envisioned purpose, there is likely to be psychic fatigue.”

“The first step is to align our faculty of attention with a suitable course of procedure.”

“The code by which we live should constantly encourage us to growth and self-expression. (...) When man ceases to grow, he begins to die, and this is Nature’s way of preventing crystallization from reducing all things to hopeless monotony. When the individual is no longer able to change his own pattern, Nature breaks up that pattern – frequently by the mechanism of death.”

“All beginnings imply terminations. Progress results from a voluntary renunciation of that which has gone before. (...) Deprived of energy, the old dies; supplied with energy, the new unfolds and grows. Every time man restates progress within himself, he is reborn, and the new person, like the fabled phoenix, is resurrected from the ashes of his own dead past.”

“Half-hearted interest means that only parts of the vital resources of the personality are available when required. To insure maximum vitality, the individual must give himself wholeheartedly to the truth, the art, or the craft which he serves. He must believe in its importance and recognize his own responsibility. He must serve both lovingly and wisely, protecting both his work

and himself. Since interest is as powerful as attention, one of the great releasers of energy is love. With love, all things are possible, and if this love be true and real, it brings with it a kind of self-forgetfulness which is a purifier of the entire psychic nature. The Greeks have told us that the most perfect code by which man can live is to worship the One, love the Beautiful, and serve the Good. A life so integrated and so dedicated cannot come to evil ways, nor can it fail in the accomplishment of all things possible to man."

"When destructive complexes or fixations are energized, they attack each other, ultimately bringing about situations so disastrous that the person is forced to face them and change his way of life. (...) Either the individual must refocus his attention, or the process of disintegration will remove him from this world. We overcome a destructive tendency by energizing a positive conviction on a better level of thought and emotion."

"Without an abiding faith in the power of internals over externals, and the vitalizing of the conviction of an inner psychic life, the individual lacks the resources necessary in hours of emergency. Unbelief is a kind of luxury which can be indulged in prosperous years, but faith is a necessity to the survival of the person in the body. It is also important that faith be directed toward its reasonable and legitimate ends. It must associate itself with principles rather than personalities, with ideals rather than external objects, if it is to survive the vicissitudes of circumstances. The noblest expressions of a man's intuitive faculty is his ability to apperceive his own spiritual destiny. As the light of the sun sustains all creatures existing in the material world, in like manner the light of the soul sustains and ripens man's inward being. Yet, the solar light advances the growth of weeds as well as useful plants, and the future of the garden depends upon the skill and patience of the gardener. (...) There must be dedication to suitable ideals, and a willingness to sacrifice daily that which is less to preserve that which is greater."

"In the soul, beauty is order, the harmonious adjustment of parts, radiant with the colors of noble emotion."

"The thoughtful person realizes that the values that he intensifies by the energy of his soul are his treasures. (...) When we vitalize those eternal archetypes which are the invisible patterns of all visible good and beauty, we shall indeed bring heaven to earth, bring man's inner life into harmony with the laws of his being. Having experienced inward grace, he will reveal it, and the patterns of eternal verities will flow forth to become the archetypal forms of his physical institutions and laws. (...) We all have many things to attend to, but let us never be so busy that we neglect the integration of the inner life."

"A religion is a divinely inspired code of morals. A religious person is one inspired to nobler living by this code. (...) All doctrines which seek to unfold and preserve that invisible spark in man which he has named *Spirit* are said to be spiritual. Those which ignore this invisible element and concentrate entirely upon the visible are said to be material."

"It has been stated in Scripture that God was the Word, and that the Word was made flesh. Man's task now is to make flesh reflect the glory of that Word, which is within the soul of himself."

"Truth is not lost, yet it must be sought for and found. Reality is ever-present – dimensionless, yet all-prevailing. Man – creature of attitudes and desires, and servant of impressions and opinions – cannot, with the wandering unbalance of an untutored mind, learn to know that which he himself does not possess. As man attains a quality, he discovers that quality, and recognizes about him the thing newborn within himself. Man is born with eyes, yet it is only after long years of sorrow that he learns to see clearly and in harmony with the Plan. He is born with senses, but it is only after long experience and fruitless strivings that he brings these senses to the temple and lays them as offerings upon the altar of the great Father, who alone does all things well and with understanding. Man is, in truth, born in the sin of ignorance, but with a capacity for understanding. He has a mind capable of wisdom, a heart capable of feeling, and a hand strong for the great work in life – truing the rough ashler into the perfect stone. What more can any creature ask for than an opportunity, a chance to prove the thing he is, the dream that inspires him, the vision that leads him on? (...) Man is given, by nature, a gift, and that gift is the privilege of labor. Through labor, he learns all things. Religions are groups of people gathered together in the labor of learning. The world is a school. We are here to learn, and being here proves our need of instruction. Every living creature is struggling to break the strangling bonds of limitation – that pressing narrowness which destroys vision and leaves the life without an ideal. Every soul is engaged in a great work – the labor of personal liberation from the ruts of ignorance."

"The mystic is not one forever absorbed in the contemplation of eternal verities. His inner experience impels him inevitably to the practice of the ideals which possess him. (...) The life-way of the mystic-Christian is inspired and directed by a quality of personal realization by which the understanding is strengthened in the resolution to practice the presence of divine love in daily works."

"Mysticism has been called a path of pain, not because its way is one of suffering, but because most are brought to a recognition of realities by temporal or physical misfortunes. We seek only that which we need, and we seldom realize our internal needs until our external estate is threatened."

"In the human experience, suffering nearly always resolves itself into a question. We wonder why our policies have failed and how we can remedy the condition. Thus uncertainty inspires a larger effort to discover the rules governing human activity. Insecurity impelled the developments in religion, philosophy and science. We have discovered much and become apperceptively aware of still more. Yet, with all our seeking, we have not achieved either peace or security. The quest must continue, and the examples of those most wonderfully enlightened remind us that only the mystical experience can make available the spiritual resources of mankind. We can conquer the furthestmost and remain creature alone and afraid, but when we allow our hearts and minds to be conquered by the innermost, the long journey comes to an end."

"All constructive human purposes have their mystical overtones, and as we approach the perfection of our own work, whatever it may be, we become aware of its spiritual content. All labor, whether it be of the mind, the heart, or the hand, shares in the quality of service. Motive becomes the magical agent. The refinement of our own motives leads inevitably to the realization of the eternal mystery. (...) when the motive is the simple love of God, we work in the light and toward the light. It is then, and then only, that work satisfies the soul. Mysticism is not the end of labor, but the beginning of truly meaningful and satisfying endeavor. The mystic does not (...) deny the wonderful accomplishments in all fields (...). To him, all these achievements become better roads. Because his understanding is deeper, his appreciation is more enlightened. Thus we can say that mysticism is not a science or an art, but an ensoulment of all accomplishment. It ends by a conscious consecration of all things (...) to the service of the Great Cause. (...) As you grow, that which is not your own will depart from you."

"No matter how simple or how complex living may be, the power of the heart is always available and sufficient. Times may change, states may rise and fall, religions may be reformed or neglected, prosperity or adversity may dominate society, but faith is unchangeable. It accepts equally appearances of good and bad, and cannot be corrupted by external emergencies. (...) The interpretations of religion are many and diversified, but the mysticism is always the same. It is the heart fulfilling its own requirements, nourished and sustained by the presence of God."

"To the mystic, religious houses are symbolic of that internal existence available to those who withdraw from a state of objectivity. Even as the external is perpetually agitated, the interior part of life is nearer to that tranquility which is the condition of God. As the small child, frightened or injured, instinctively hastens to its parents for protection and comfort, the mature person in a state of emergency seeks the consolation of faith. (...) The Christian mystic accepts as a fact that by entering into his own quietude, he will come into the substance of the Divine Presence. This is the act of faith, and the burden which has impelled the action is unfolded through the mystery of prayer. This is the meaning of the words of Jesus when he admonished his followers to enter into the dark closet and pray to their Father in secret. The mystical mood is one of prayerfulness rather than a formal ritual of prayer."

"The mystic always derives his strength from deep and hidden places within himself. Thus internally sustained, he continues in ways which his heart dictates. Because he is moved by his heart and not by his mind, he is not inclined to an aggressive or belligerent statement or practice of his ideals."

"Simplicity is most attractive to those who have long struggled with the complications of human nature."

"It was general knowledge that the Essenes practiced mystical rites and kept sacraments peculiarly their own. They taught the corruptibility of the body and the immortality of the soul. (...) The immortal part of man was held within the body as though imprisoned. Through disciplining the flesh, releasing the mind and heart from all worldliness, and dedicating the life to good works, the soul could be liberated and could finally ascend to the subtle, airy region from which it had come. More specifically, the release of man's higher Self was not a departure from the corporeal part, but was a refining and purifying of the body, thus permitting the light within to flow forth into more perfect expression. In this way the body became the servant of the spirit and not its master."

"Consciousness does not seem to evolve; rather it emerges. In those periods when its outflowing was the most abundant, we had eras of enlightenment. Conversely, when this spiritual current ebbed, there were long centuries of benightedness. Men do not dictate progress; they become instruments of a motion greater than themselves. We grow by the increase of light, and not by the multiplication of laws."

"Congregational worship lacks significance except to those who inwardly experience more than is conferred by rituals. Faith remains, as it has always been, an intimate association between the individual and his consciousness of God. Public worship without private conviction is only a formality. Thus, in substance, man's relationship with the spiritual source of himself is always mystical. A religion means to him exactly what it brings out of himself by a process of interpretation. (...) Inward spiritual guidance reveals itself in ways adjusted to our daily needs. It comes to us in terms which we can appreciate, and inspires us to some immediate course of action."

"In solving our problems, the way in is the way out. (...) We have no way of finding the world of spirit except by retiring into those internal depths which bring us close to the eternal power. Once we have experienced the consciousness of God, we can appreciate the destiny of civilization. Until then, we are part of a motion which is incomprehensible."

"In order to achieve, we must have a purpose to which we can dedicate our lives and our honor. The architect first designs his building and then assembles the elements and materials necessary to its completion. To the mystic, God is the Great Architect – the Master over all those craftsmen whose combined labors must enrich and beautify creation. Each man is a master builder serving the Supreme Artificer. (...) To know the work of the day, which for man is supreme knowledge, each must go to the sanctuary and receive his allotment of labor. To the mystic, this means a prayerful and humble receptivity. He kneels before the flaming altar of his own heart and asks for his portion of labor. The voice of the innermost speaks through the oracle of the heart, and a little part of the Plan is thus revealed. (...) In this way, mysticism frees our hearts from the limitations of selfish and impermanent enterprises. (...) The foundation of the house is upon a solid rock of truth and not upon the shifting sands of popular conceits. There can be no fear where faith is strong, no despair when hope is incorruptible. To build

with life for life is to share in a certain victory. We build not for now but for the ages, and the ages shall bear witness."

"Men are most grievously afflicted with uncertainties when their hands and minds are idle, and their hearts are without devotion. Much of the restlessness, confusion and discord that we see about us exists because men have not found their Great Work. Daily labor merely to provide creature comforts is not enough to satisfy the wonderful consciousness within us. Our many faculties, powers and abilities demand full use and expression. The mystic is happier and more peaceful than those not so internally enlightened because he has found his work. He knows what must be accomplished, and he is ready to contribute everything that he is and everything that he has to the task. Contentment is not, therefore, rest from labor, but a call to larger effort."

"The individual is ever ready to sacrifice himself to causes which are worthy of this sacrifice."

"It is everywhere evident in the unfoldment of the universal Plan that man has not been equipped to proceed from certainties; rather he must advance toward them, sustained first by a quality of dedication. Because he advances toward knowing and not from knowing, he must grope his way out of the darkness of ignorance through the twilight of uncertain certainties to emerge finally into the light of truth."

"We cannot love God with a true devotion and remain unreconciled with his creatures and his creation. We cannot understand the mysterious fact of truth and at the same time doubt the works which it causes and sustains. To accept God is to accept life also and to live in a continuous state of acceptance. It is understanding and not criticism which solves difficulties and dissolves uncertainties."

"Is not the mystic fully justified in his belief that to the degree that he keeps the faith, the faith will keep him? (...) The servants of truth are under the protection of heaven, and are content to accept its perfect works."

"Life is either a state of rebellion or a state of acceptance. It seems that both courses are necessary, but experience shows that all rebellion must end in acceptance. We have no authority of ourselves, for it is the Father in us who doeth the works. We are fulfilled to the degree that we fulfill the Father. (...) The mystic is moved into his proper place, not by his own will, but by the power of God."

"Where faith is real, there can be no impatience, for in the heart there is no essential difference between the large and the small."

"From the beginning of the Christian dispensation, there have been a few who accepted the life of Jesus as a magnificent example of spiritual conduct. It might be more honest to say that these mystics have experienced their own concept of the life of Jesus and have found it completely soul-satisfying. It never occurred to

them to ask whether Jesus lived or not; they knew that he exemplified a way of life which led to spiritual integrity and personal security. Mystics have referred to Jesus as *the way* and *the gate*. The quality of integrity which he personified is its own authority. The account is spiritually true even though it may be historically unprovable. (...) Using the mystical key, therefore, we approach the life of Jesus, not because we admire a good man, but because his way of life bears witness to the eternal life-way which all the world is seeking.”

“Our spiritual need requires the twofold realization, and this need cannot be denied. There is Jesus, the son of man, and Christ, the son of God. We accept the fact that Jesus was Christened, but not that Jesus was the Christ. (...) Christ is the redemptive power of God, the Supreme Being manifesting through and upon the human creation. Christ is the son of heaven, and Jesus the son of the earth. The mystic ascends through the experience of Jesus by consecration and purification. The noble example of the Nazarene becomes the life-way of his followers. If they would know his mystery, they must obey his instructions: *If ye would be my disciples, take up your cross and follow me*. The story of Jesus as given in the Gospels is, therefore, the eternal account of the truth seeker. Each in his own way and according to the convictions of his own conscience must walk in the footsteps of the Master. It is only by doing so that he can experience the mystical redemption. (...) The human being seeking to experience the mystery of God must walk in the way appointed. Whosoever shall attempt to enter by another way, the same is a thief and a robber.”

“Baptism really means purification from worldliness and dedication to the works of truth.”

“The life of Jesus, like the Mystery rituals of the ancient temples, describes ‘the perilous journey’. Jesus personifies the eternal neophyte seeking admission at the gates of the spiritual universe. (...) the Christian mystic meditates upon Jesus as a mystical personification of his own higher nature. He was born of the virgin – the power of the soul – and he came as the fulfillment of the divine promise.”

“According to the Bible story, Jesus, while yet a babe, was taken away into Egypt to escape the slaughter of the innocents. (...) The flight into Egypt is another example of the old symbolism. The ancient name for Egypt meant *darkness* or *obscurity*. To escape the persecutions of worldliness, the human spiritual conviction retires and takes refuge in the quietude and obscurity of the inner life until it is strong enough to proclaim its ministry.”

“The man of soul grows within the living environment of the unfolding human personality. He brings his own light from the aeons of light and is not dependent upon formal instruction. (...) he bears witness to the will of heaven and not to the wisdom of the world.”

“Caesar personifies the collective form of human society. He stands for government from the outside manifesting through the machinery of man-made law and human authority. Within this collective scheme, each person has a certain measure of freedom. He governs himself, but is subject to the pressures

of world policy. The complex of faculties, powers, and energies which impel the individual who has not as yet attained spiritual selfhood is revealed as Herod, who had autonomy within his own domain, but had to be obedient to Rome."

"The light of the soul touches all the resources of the personality and they open to him like flowers opening to the light of the sun. These powers, or disciples, were one with the light before the beginning of the world. They labored in darkness until they answered the call of the carpenter."

"The miracles bear witness to the power of the internal over its own personality and finally become the revelation to all men. The man of soul transforms all things into the likeness of himself and into the fulfillment of his own substance by the miracle of love. (...) It is the man of soul within the man of flesh who makes all things new. (...) Mysticism teaches the alchemy of love."

"In mysticism, the false witness is a betrayer of principles. He testifies by his own conduct to a falsehood, and perverts his spiritual resources to his own temporal advantage. The punishment for such an action is the loss of peace [internal discord, physical disease, insecurity, external conflict]. (...) The afflictions which burden us originate in ourselves and not in our world. (...) Words without works avail little, and the mystic must make an honorable claim to his spiritual resources if he expects to experience their benefits."

"The average person desires to be happy, and measures his contentment in terms of health, prosperity, and harmony. Because of the example of the prevailing social-economic fashion, he devotes himself to the fulfillment of those ambitions which he believes will satisfy the yearnings of his soul. Only after disillusionment has revealed the ineffectiveness of the popular conceit does the materialist turn to mysticism for inspiration and guidance."

"The ancients symbolized the world as a temple of initiation where each truth seeker and faith finder is tested and proven. Here the man of soul must triumph over the man of body."

"Mysticism is a quiet way of patience and acceptance. There can be no rebellion against the children of darkness, because they know not what they do. If there is enough compassion in the heart of the mystic, he is not resentful or rebellious. This is the final test of a beautiful faith – that it can endure all things and suffer all things and continue untroubled, loving both God and man. If the heart is not strong enough to do this, the truth seeker is not yet ready to enter Jerusalem."

"In its proper time, faith leads the mystic to the mystical experience. The open heart and mind accept into themselves the light of God. In that instant, all things become new. Faith is transfigured and becomes itself a living and radiant power. The substance of things hoped for is transformed into the substance of things known. The hope is fulfilled in the fact, and the mystic no longer sees as through a glass darkly, but face to face. Without this conscious at-one-ment, there cannot be that strange, deep courage, that unflinching strength, that complete acceptance of the divine will which make all other things possible of achievement. Those

who have not experienced the omnipresence of the love of God will falter when faith is tested. These are the little ones – the sheep – who still depend upon the Good Shepherd. (...) Each person is aware of his own spiritual experience. He knows the degree of his own enlightenment because of the gentle impulses which slowly but inevitably dominate his way of life. When there is light in his heart, he understands and accepts the human problem. He inevitably becomes merciful and his ways are peaceful and composed even through adversity. Each of us knows when discord and contention have been transmuted into peace and harmony. There is no longer any effort required to control negative instincts. We naturally serve the light and abide in the light and fulfill ourselves through the works of the light. This is the food of the spirit, and those who eat it shall no more hunger.”

“As far as the world and its policies are involved, the enlightened human being is convicted and sentenced by a jury of the unenlightened.”

“Each truth seeker, in his own way and according to his own estate, must travel the same road. He must be tempted in the wilderness and must stand firm against the promise of worldly glory. He must minister to those who need, and teach the simple truth of human faith. In the end, he must make the great decision, knowing full well that he who saves his life shall lose it, but he who gives his life, sacrificing all to obey the God within, shall have everlasting life. By this wonderful story, the ageless truths have been preserved through the centuries to serve and inspire those who hunger and thirst after righteousness.”

“The reformation of human conduct depends more upon the cleansing of the mind of illusions and delusions than upon new instruction. It is man himself who has changed the living temple of his spirit into a house of merchandise. (...) The need for reintegration is evident.”

“The seat of direct action is within man and not in the systems he has created. At the present time, the human mind is released from false values by a process we call disillusionment. This detachment is only possible as the result of some major catastrophe, internal or social. We reject prevailing patterns only when we are convinced that they are inadequate or actually destructive. Most mystics have turned from worldliness because it betrayed the confidence bestowed upon its concepts and practices. Thus, by a direct action of the will, the consciousness rejected traditional policies. By this very action, it acknowledged a state of unknowing. A decision was made, and destiny was returned to the keeping of the divine will. (...) Faith is like the mustard seed which, finding good ground, grows into a great tree. It is not necessary for the teacher to constantly guide and guard the growth of faith; the mystery unfolds from within itself if the soil be proper. To build upon simple things which can be known in the heart is to build well and to place a secure foundation beneath our dreams and aspirations. We all have the tendency to make simple things difficult, but the spirit that abides within us achieves its own ends by making all difficult things simple.”

"Mysticism as an internal experience must be supported by an appropriate pattern of personal conduct. (...) Mystics live simply because they feel that pretensions and temporal ambitions are likely to disturb the body and its functions. (...) Whatever disturbs tranquility (...) operates contrary to well-being and obscures spiritual vision. Devotion to mysticism, therefore, includes the moderation of all excesses and the conservation of all resources. (...) We cannot serve error and truth at the same time; we must relinquish one in order to cultivate the other. Growth is a direct and positive process once we are dedicated to principles. We overcome vice, not by locking ourselves in mortal combat with our faults, but by emphasizing quietly and patiently the good qualities of our dispositions. (...) Once we have decided to seek the kingdom of heaven, we dedicate all of ourselves to the quest. Such unity of purpose can be attained only by complete internal relaxation. We are sustained by motive rather than by effort. Right motive censors both heart and mind and reveals the level of sincerity on which we are functioning. Destructive intensities reveal ulterior motives, and these in turn limit growth."

"It is no safer to be proud of wisdom than to be proud of ignorance. To cultivate the attributes of spirituality in order to satisfy frustrated ambitions or to make an otherwise useless life appear useful is to invite disaster; yet religion has always served as an outlet for the neurotic."

"In mysticism it is what we give and not what we gain that determines spiritual progress. (...) we must live the doctrines which we claim to believe."

"The first step toward truth is to cleanse the heart and mind of all grievances. This is not only a moral duty, but also an essential element in the mystical experience. The embittered, the disillusioned, the cynical, and the self-pitying can never know the blessings of the heavenly power. Even while such unpleasant persons are praying for release from their miseries, they are making that release impossible by their own conduct. The Comforter, whose coming is promised by the Scriptures, can be interpreted as the spirit of peace that abides with those who have renounced their own negative thoughts and emotions."

"We are impoverished by our fears, even as we are enriched by our faith. Personal growth is justified by faith in ourselves, and the reformation of our institutions must bear witness to our faith in humanity. (...) We must depend upon the increasing light within ourselves for the strength of our convictions. Without love for God, there can be no sufficient faith."

"Only by means of a spiritual integration of his own personality can the truth seeker experience the fact of reality."

"Our estimations of others are based upon the level of consciousness which we have achieved through internal growth."

"The mystic experiences a universe that is completely acceptable to his consciousness. (...) Once we accept the Divine Plan without reservation or objection, we experience a realization of peace. We no longer struggle against inevitables, but work with them as good and faithful servants."

"At any given moment of universal time, each human being is in the proper place which he has earned for himself. Each is doing the best he can according to what he is and what he knows. (...) We walk together in twilight, and if one seems to be wiser than another, it is because 'in the world of the blind, the one-eyed is king'."

"The mystic has outgrown completely the illusion of an exterior cause for an interior disaster. He knows that his own false estimates, mistaken judgments and immature opinions are responsible for his sorrows. (...) The more we are sustained by internal strength, the less we demand of life around us."

"It would seem that the inner awareness of God conveys an overknowledge, not of particulars but of principles, not of parts but of wholeness. This overknowledge is accompanied by a quiet contentment, whereas worldly knowledge usually leads to further and larger dissatisfaction."

"It is difficult to explain such a term as *knowledge of wholeness*. The Greek mystics defined it as 'participation in causes', by which they meant *soul-awareness of the Divine Plan*. As the intent and purpose of God is inwardly known, the consciousness is filled with a wonderful understanding that cannot be defined."

"All the world is seeking internal peace. Like happiness, peace cannot be required or demanded, nor can it be accomplished by direct effort of the will. Internal security is a consequence and not a cause of human unfoldment. It is available only to those who have first experienced the simple power of faith. If we are to know, we must first be still, and there can be no silence where there is discord. Enlightened love, by overcoming confusion, makes possible the miracle of stillness."

"Until we face reality and walk the ageless path, there is no end of suffering. We cannot change the Universal Plan for our redemption; we must change ourselves to meet the requirements of that Plan. It sometimes seems that we are asked to sacrifice too much for something that we cannot understand, but as we grow, we realize that all we renounce is our sovereign right to be miserable."

"From the ministry naturally developed the congregation, or the assembly of believers, which we know as the Church. (...) Mystically understood, the assembly represents the nucleus of the spiritual kingdom. As the seed of the soul is sown in the heart of man for his salvation, so the congregation is the collective seed sown in the structure of society for the improvement of all men. The seed-power of God is strengthened when several are united by one conviction. In spiritual union there is divine strength, and in united effort there is formed a new body which becomes the vehicle for the incarnation of the soul of the faith."

To function in a world of form, divine principles must take form and exist in our midst, appearing like ourselves and subject to our limitations. (...) The living church is the congregation and not the building in which it is housed. Like the kingdom of God, the *ecclesia* is not of this world, and what exists here can be only a symbol."

"Those who have attained to the spirit of mysticism accept the religions of the world as they accept all other manifestations of human evolution. The heavenly Father whom they serve is in every place and is available to the devout of all beliefs."

"All that is real in religion is to be known only by the single faculty of the soul."

"There is nearly always some element of truth in a belief which has survived the vicissitudes of social and cultural change."

"The one necessary miracle is the redemption of ourselves by the power of grace. (...) Elevated by a simple and honorable faith to union with the substance of divine love, the mystic requires no other consolation or evidence of the act of grace. He is born again, out of darkness into light, out of doubt into certainty. This participation in the very substance of sovereign reality re-orientes completely the human perspective. The requirements of a man of soul are different from those of the man of body. What formerly appeared desirable or sufficient is no longer of paramount importance. Both the subject and object of prayer are internally altered. We know as a certainty of experience that what we give is more valuable than what we gain. We fulfill by releasing rather than by possessing. (...) To seek the path of mysticism in order to accomplish worldly ends is either to fail or to come to that threshold of decision in which our selfish purposes are renounced and rejected."

"Quietude of the spirit and from the spirit is the peace of God. This gentle serenity transmutes confusion and discord at their sources and not after they have manifested their troubled works. (...) Action impelled by the consciousness of peace inevitably follows harmonious, rhythmic and orderly patterns. (...) tension manifests as intensity, and intensity is a pressure which impels to ill-considered activity. The more we act under the pressure of emergency, the more certainly we will act unwisely. This unwisdom, in turn, has consequences, and these take the forms of discord, conflict and errors of judgment. As these negative factors increase within us and extend about us through their effects, we become tired, nervous, worried and perplexed. Even if such negative attitudes do not immediately cause sickness, they will do so in time by impoverishing the vitality resources of the body. If the majority of the peoples of the world are so afflicted from within themselves, we have the collective manifestations of these personal disquietudes."

"The dedication of the soul to works of light removes dangerous habits by a process of re-evaluation. What we cease to accept, we can no longer support."

“Before the good things we seek can come to us, we must increase in love, wisdom, peace and faith. The goodness in our hearts draws to us that which is needful.”

“The human being is most aware of his own limitations when his character is subjected to unusual pressures. When insufficient to his own needs, he is impelled to seek a larger source of security.”

“There are very few who choose to walk dark and dangerous paths alone, and as the way becomes more hazardous, the benefits of spiritual communion become more evident.”

“There is no need to ask for light; rather we should pray that our own sight shall be clear, so that we may behold the light which is forever here. By this attitude our petition is one of acceptance and glorifies truth, even while we lack the inner wisdom to experience it fully. As the mystic grows in grace, prayer becomes a testimony of gratitude and a restatement of dedication to the Divine Plan. (...) all personal emotions are dissolved in gratitude. This was the spirit of old prayer; it was a song from the heart, a song of joy, and not a dirge of mortal woe.”

“Prayer creates a mystical mood – a strange, calm atmosphere blessing the inner life. This mood rewards itself and bestows its own benedictions. There is no virtue in prayer unless it is accompanied by internal peace. It is this peace which is the proof of the covenant between heaven and earth. The peace that comes from faith is the perfect prayer because it is the complete tribute. (...) our love is the silent tribute of our intention.”

“Even those psychiatrists who are opposed to religious beliefs regretfully admit the value of prayer as a corrective mechanism. Very few psychotics past the age of forty-five years respond to psychotherapy unless they have faith in a divine power.”

“The prayers of various nations reveal the moral and ethical levels of these peoples, and the same is true of individuals. (...) There can be no true mystical content or spiritual comfort while motives are largely ulterior. If religion becomes only a metaphysical means of attaining physical ends, we defeat our search for a better way of life.”

“The heart and mind burdened (...), profanes the living sanctuary of the soul. The inner life must be kept in holiness.”

“If each man must find peace for himself by deserving a better life, does it not follow that the unrest and discontent which disturb us come also from within and bear witness to the lack of honest faith and unselfish love? The very concept of forgiveness is reform, and all that we can do is to state through prayer that we know the truth and that through this knowledge we shall attain freedom.”

"Negative attitudes, if permitted to continue uncorrected, transform the personality from a noble compound into a disagreeable complex of tensions and neuroses."

"By restating the desire for inner discernment, we strengthen our own resolutions to grow and unfold. Through prayer we rededicate the life energies within us, by which we exist and are sustained, to the service of the Divine. (...) We petition for the discernment which dissolves limitation and makes possible the appreciation of essential truth."

"Jesus warned his disciples against idle and indifferent repetitions of words on the assumption that the sounds themselves had magical powers. (...) It is the better part of wisdom to seek mystical content and become aware of the gifts of the spirit."

"The mystic discovers that the mood which accompanies prayer lingers after the ritual has been concluded. The consecrated life is itself the perfect tribute to God. As words become deeds and daily living is made serene by the convictions of the soul, the human being is transformed into an embodiment of prayer. Just as religion without the works of faith is only doctrine, so prayer without deeds is only a fragment of ritualism. The perfect prayer is the perfect life, but this is not yet possible; so we combine the best that we are and the best that we know of consciousness and faith."

"Living as we do in a social system becoming more intense and confused every day, we are constantly tempted to become involved in the conflicts of those around us. We are expected to take sides, to defend and offend, to argue and debate, and most of all to appear appropriately disturbed. It is a social error to be composed when others are exhausting their resources in pointless agitation. (...) 'Blessed are the peacemakers, for they shall see God.' (...) This process cannot be hastened, but (...) the human soul, weary of discord, is laying the inner foundation for the outer reformation of mankind."

"When we live the popular conceits, we are accepted by those around us as like themselves. This acceptance brings with it a measure of sympathy and forbearance, but to enjoy this kind of security, we must sacrifice the larger and more permanent values. If we choose to follow the way of the spirit, we depart from the approval of the majority of our contemporaries. We are no longer understood, but walk as strangers. Even our own families and the friends of a lifetime cannot bridge the interval which separates purposed living from a purposeless existence. (...) *Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that came before you.* (...) We see a friend departing from ways of easy living into what appears, by our estimation, to be a fruitless striving after unattainables. (...) the devout mystic brings down upon himself the antagonism of public opinion. He is ostracized, publicly censured and privately ridiculed. (...) If such a one had lived in earlier times, he might have been a martyr to the whims of some despotic prince or the irritated clergy, but now he is exposed

only in the arena of public opinion, where his devotion to principles amuses the thoughtless.”

“If faith brings the mystical death to those who live in fear, so it makes possible the second birth. The peace of God is both the tomb and the womb, for those who die in the flesh are reborn in the spirit. As mortal ambitions are renounced, immortal aspirations take their places, and as we give up the lesser, we receive the greater. Ignorance dies in faith, and wisdom is born of faith. That which is the last part of uncertainty is the first part of certitude. Before we can pass on to that new orientation of faculties which is at hand, we must outgrow certain illusions, and experience previously unrecognized realities. The resurrection occurs through the focusing of consciousness in the universe of causes. Before we can be born in this better quality, we must vigorously detach ourselves from a fixation which will not permit us to escape from the tyranny of the sensory faculties. Those perceptive functions which are useful and necessary in the world of form are unable to convey or even to accept impulses which are beyond the sensory areas of receptivity. If these senses are unable to function on a higher level, then the world to which they bear witness ceases to exist as a reality. It vanishes away as in sleep, and leaves not a wrack behind.”

“Those who die in the flesh are reborn in the flesh, for, although they have left the world, worldliness has not departed from them. The few who have gone to sleep in faith are reborn from the womb of faith into the world of light. They have experienced the resurrection in the love of the Father and they abide in the grace of the spirit.”

“By material evolution, the first born of earth have evolved painfully from ignorance to faith. By spiritual evolution, the first born in Christ begin a process of unfoldment or qualitative evolution, by which they proceed from faith to truth.”

“The important fact that Paul had never seen Jesus in the flesh not only divided him from the disciples, but also, in a way, separated him from the personality of Jesus. He was converted by a mystical experience within himself and not by long association with the Master. It is strange and wonderful that it should be Paul, who had never known Jesus the man, who alone understood the mystery of Christ. That he did understand, we know from his words: ‘If any man is in Christ, he is a new creation.’ (...) Paul seems to have (...) realized that only when Christ in a mystery is taught and understood can all sects and creeds be united on the level of soul-insight, making possible one Shepherd and one sheepfold. (...) Paul sought to glorify the substance and not the shadow, the message and not the messenger.”

“Although the Christian mystic uses the title *Christ* as his name for the redeeming energy of God, this does not imply religious or sectarian allegiance in the accepted meaning of such affiliation. There is no implication that the divine benevolence is available only to those of a certain creed or nation or race. Consciousness itself releases the heart and mind from concepts of exclusiveness or superiority or preference.”

“Many early mystics believed that Deity had implanted within the soul of man certain principles which manifest through intuition and instinct. We share a common impulse which impels us to kindness, unselfishness and faith. We are inclined to act in accordance with the moral potencies of our characters. It is only when we have been artificially conditioned by selfish and unreasonable doctrines that we are content to live badly.”

“Plato, who derived much of his philosophical system from Pythagoras, explained that God first produced the soul which is older than, and superior to, the body. The soul was made to command the body, and the body was made to obey the soul.”

“When the inner eye is opened, man dwells forever in the presence of the Creator. (...) Between the human being and this state of spiritual clarity are the frailties of his own flesh. Today when men attempt to practice internal quietude and solemnity, the silence is disturbed by an insistent worldliness which is, indeed, the thorn of the flesh. The mind conjures into existence a multitude of conflicting thoughts, and the emotions draw forth strange and contrary spirits from their own depths. We live in the midst of a mortal storm, and when we cry to the waves that they be still, we cannot work the miracle. Faith must prepare the way by cleansing our hearts and minds and relaxing the restlessness of the body. As faith grows within us, we develop a positive and substantial quietude. It is no longer an empty silence waiting to be filled, but a wise and loving peace already full of gratitude and gentle wonder.”

“The miracle of the soul’s awakening was by the grace of Christ as the intermediary between God and man.”

“Considered formally, mysticism is based upon four interrelated concepts that are to be found among all religious groups which emphasize illumination from within the nature:

1. The existence of a technique for the strengthening and perfecting of internal metaphysical powers and faculties.
2. The cultivation of quietism, or the suspension of the activities of the objective mental and emotional functions of the personality.
3. The use of introspection, or the turning inward of the focus of awareness, accompanied by a release from all opinions and attitudes previously held or admired.
4. A disregard for, or renunciation of, worldly honors or such responsibilities as may result from attachments to physical things and material institutions.”

“Jesus attuned his mortal nature so perfectly with the Beyond, or source of being, that he was able to sustain the son-Father experience of consciousness even when he was hanging on the cross.”

“Religious teachings are useful only to the degree that they enrich the internal lives of human beings. This enrichment takes many forms, but always it strengthens the resolution to preserve the spiritual wealth and the cultural heritage of the race. From the fountains of our faith have flowed art, music, literature, science and philosophy. All that is beautiful, noble and inspired is sustained by consciousness, which chooses to give of its worldly possessions in order that it may preserve and protect the great intangibles. (...) we know that we live in a better world because a very small minority of idealists has kept faith with convictions of consciousness and has recognized the sustaining power of illumined integrity. These idealists accomplished what their contemporaries solemnly declared to be impossible, because they refused to compromise their principles. (...) What inspired leaders are to collective society, noble convictions are to the individual. Without these, all of his other activities are without lasting merit. (...) When vision fails in society, the nation perishes, and when it fails in us, we cease to fulfill our natural destiny. The evidence of ethical decline is personality insecurity. To the degree that we depart from principles, we separate ourselves from the source of life and growth. Like the leaf that has fallen from the tree, we no longer receive into ourselves the life-giving energies of the universal parent. If thus separated, we are doomed to failure even though we appear to succeed and to accumulate for ourselves a large share of the treasures of the earth. Regardless of the number and quality of our acquisitions, we must all live with ourselves. If this relationship becomes intolerable for any reason, the possessions for which we have sacrificed character bestow neither comfort nor contentment. Those who are without faith, hope, and love are in bankruptcy, and depend for their internal survival upon the kindness and unselfishness of others.”

“We cannot improve the state in which we exist without changing the quality of our thoughts and emotions. As long as we continue on the present level of motivation, we must endure the problems particular to that level. It is one thing to accept this fact intellectually, and quite another to experience it as a conviction of consciousness.”

“No individual is a satisfactory human being until his outer activities serve generous and constructive internal convictions. Life without purpose is a burden to the end. When we are disturbed and disconsolate inwardly, we transfer our attention to material ambitions, which are always escape mechanisms. Modern civilization is a monument to human beings running away from themselves.”

“The simple and gentle doctrine of Christ is the only remedy for the sickness which possesses our soul. Unless we accept it with the fullness of our heart, we will continue our unhappy course until death ends our mortal career.”

“Hundreds of persons seek help because they have nothing to do and are without constructive interests. (...) The simple pleasures and duties which occupied the lives of our forebears are no longer attractive. Having freed our hands from manual labor, we have left the mind without employment. This career of genteel vegetating has been turned over to the keeping of the imagination which builds a fool's paradise for ourselves and a purgatory for those around us.”

“Mysticism changes the complexion of daily existence. It enriches the internal life by giving it beauty and loftiness of perspective.”

“We experience the pressing need for a program that will occupy our hearts and minds as long as we live.”

“As individuals we have not changed in our basic requirements because we have complicated our activities. Happiness must still be earned in the same old way.”

“Between the source and its perfect expression is imposed the complex structure of the human personality. While we continue to cater to the intemperances of this unregenerate psychological entity, we stand not only in the way of our own light, but also in the way of a divine light which would otherwise shine into the lives of others. Selfishness not only deforms ourselves, but betrays the spirit of truth which is locked within us. (...) The way of light for us, regardless of our intellectual and cultural attainments, leads back into ourselves and through the innermost parts of our beings toward the eternal God. Until we make this journey, we must remain uncertain, depending upon the opinions of others for a knowledge which can be certified only by ourselves.”

“Internal strength is our strongest defense against the encroachments of negative pressures which are always an integral part of environment. (...) Instead of rebelling and locking our hearts and minds, we should seek a better standard of living through the enrichment of consciousness and the resolution to react constructively to the challenges of adversity. We may not feel that we have the strength or the resources to sustain personal integrity, and it is this realization of insufficiency that impels us to seek the indwelling power of God. Once we have known this ever-present help, we are equal to any situation. (...) If the heart is filled with light, it cannot be darkened. (...) If the mind is established in principle, it cannot be disturbed by the conflicts which arise on the level of personality.”

“Paul admonished those who sincerely desire to grow and unfold to avail themselves of peace in Christ. Instead of waiting until pain of the soul or body frees us from the illusion of materiality, we should dedicate our internal capacities and abilities to spiritual growth. (...) We claim our birthright by a resolution of consciousness, and by this determination we find heaven even while we live upon earth.”

“It is not enough that we possess the doctrine; the doctrine must possess us and direct our instincts and impulses. Once we know that we live from Christ, we receive the strength which is not of this world. (...) There are many names given to the divine love which sustains those who have dedicated themselves to the way of heaven. But named or nameless, love perfects all the outer works of man, illumining them and giving them an authority which comes from spirit.”

“In order that the victory of reality may be accomplished in the mortal world, the way of salvation has been hidden within us. When the hour comes – and in every life it does come – when we must dedicate ourselves to the works of our Creator, we shall understand the words of St. Paul: ‘Christ in you, the hope of glory.’ ”

“Taoism is founded upon a simple but powerful concept, and this concept has to do with man’s acceptance of the eternal values of life, which continue even though they may be obscured by the pressures of any given generation. Man is a traveler, a wanderer. He moves down through history, collectively, as though on a great pilgrimage from somewhere to here, from here to somewhere. The individual learns, in the course of time, that more important than his adjustments to man-made society are his adjustments to this tremendous motion – the motion of Space itself. It is better to be a good citizen of Space than it is merely to live under the pressures and adjustment of our material society.”

“We observe that man seems to stand still in the midst of a tremendous motion that sweeps around him. Each person, trying to hold his own ground, trying to be permanent in the midst of impermanence, comes finally to violent conflict with the very motions of life. We have to realize that the individual cannot stand still; he cannot be the same yesterday, today, and forever. The person himself must move with the motion of this world. We are all able to build strong defenses, but the result is that we create fortified cities or towns. These towns do not move. Perhaps they remain in the center of a great culture for a time, but finally, they become only ruins on the outskirts of some forgotten way of life. The more we fortify ourselves, the more we struggle for permanence. We struggle to create a situation that we can depend on. The individual, in his weakness, wishes for strong defenses around him, but these defenses always crumble. The truth of the matter is that man’s only defense is his ability to adjust, to move with the great motions of realities. Wherever he builds a great fixed structure, he ultimately regrets it, and the institutions he fashions finally turn upon him and destroy him. (...) The moment we place our lives into the keeping of a fixed system, our destiny rests with that system. Whatever agitates it, must agitate us; whatever invades it, must invade us; whatever seeks to overthrow it, seeks to overthrow us. Thus we become bound into a system, and this, not being easily changeable and arriving finally at a state of crystallization, ultimately becomes a source of difficulty rather than strength.”

“Lao-tse pointed out, and we know today, that there always are countless people capable of living better than the groups to which they belong. An individual with a high code of morality, a high concept of ethics, and a deep realization of human values, is really capable of a life superior to the general run of his own generation. He finds that his virtues come into conflict with popular vices. He discovers that he is out of step with prevailing fashions. He suddenly realizes that in order to be admired, respected and successful in a certain generation, he must live according to the code of that generation, and not according to the inner code of his own convictions. As soon as he begins to compromise what he knows to be right, he begins to destroy his own peace of mind. His conscience does not approve of what he is doing, but he finds it very difficult to escape the pressures which cause him to do these things that he does not really want to do. Little by

little, habit, association and pressure working upon him destroy his own individuality. Gradually he becomes a creature of compromise. He relaxes; he gives up; he assumes that it is not possible to battle against the pressures of circumstance. Thus, in time, he becomes one of the offending, although in the beginning he was one of the offended.”

“Lao-tse emphasized very strongly that in spite of the involved way in which we work ourselves into the cultural patterns of our time, each individual is actually always a separate person. He is always alone as far as his own existence is concerned. His contact with all other human beings are comparatively superficial, no matter how intensely he attempts to strengthen these contacts. Even our associations with those we love are essentially associations with strangers. Each of us has his own purposes and his own values. Each person is forever and individual – one against many. (...) Taoism points out that all associations with others represent a degree of intellectualism, for our capacity for true knowing relates to ourselves alone. Each individual is capable of knowing only himself. He can have intellectual concepts about others, but he must always interpret them in terms of his own understanding of himself. He *knows* himself; he *thinks* about other people.”

“Each of us, then, is a kind of irresistible force blocked by an immovable object, the immovable object being the world in which we live. Whatever we attempt to do, obstacles rise against it. Whatever pattern we assume, we find an adversary. No matter how hard we labor, we find the resistance and pressure of time moving in upon us, frustrating our endeavors. Thus, the individual lives to try to accomplish his own purposes in a world made up of hundreds of millions of others trying to do the same thing. The result is confusion, and for this basic confusion, there seems to be no immediate remedy. The only possible way we can extricate ourselves from this confusion is by marked changes in our attitude toward life. If we can change ourselves, we can accomplish the only adjustment possible to us, for it is impossible for us to hope that the whole world will change to meet our attitudes. If, as Lao-tse points out, (...) we will accept the facts of our relationship with life, we can then begin to build a certain internal value that is more important to us than the applause of the multitudes. This means accepting ourselves for what we are – travelers in a distant land. We are not actually citizens of this state in which we live. (...) Our roots are in space and eternity, not in earth and time. (...) We are *in* this physical world, but we are definitely not *of* it. (...) Our life here means something only in terms of an eternal life that is not here. (...) If we become fanatically addicted to our immediate situation – if our hearts, minds and labors are all dedicated to today or the plan of tomorrow, or our entire consciousness is invested in the development of some material enterprise – we simply lock ourselves into a situation for which we were not originally intended. Unless we sometimes rebel against this, or clear ourselves of this influence, the situation will ultimately close in upon us and bring us to ruin.”

“To make life important requires certain effort, a certain understanding of life. (...) At the same time, however, we know that the superficial kind of world in which we live, with its superficial attitudes and its inadequate cultural concepts, will not give us the encouragement or insight for a valuable life. This has to come

out of ourselves. It has to come gradually from our own integration, our own conscious understanding of experience.”

“Man as a being is actually mostly superphysical. His body is merely an appendage. Actually, his whole life is an invisible experience. It is invisible in his feelings and thoughts. He can have affections; he cannot see them, but he can express them. He has thoughts; they are all invisible. He has dreams and aspirations that other men cannot see. He lives almost totally within himself, and wherever he does brush against externals, the experience is painful to him. Thus, with man having such a powerful internal life, this internal life must be ordered. It must be made into leadership – the only leadership that can actually carry along the course of his purposes. He cannot attain this leadership entirely on the basis of worldly education; it has to arise from a certain maturing insight that develops within his own character.”

“The average individual has a very simple code: *he wants to do exactly as he pleases*. Any effort to prevent this is merely to frustrate him. And when you try to tell him that he should change his ways, he will look at you a little hopelessly. Even if he wanted to, he is perfectly aware in himself that he has not the strength to do it; that no matter what happens, he will ultimately fall back into doing the things he wants to do because that is where his libido is. That is where all his energy is. His energy follows his desires, and his convictions are at best only partly energized. (...) The individual who always does as he pleases is not following the easy course of life, because he is constantly multiplying difficulties that will take all his resources to resolve. (...) Lao-tse, like all mystics, came to the one grand conclusion that the only way to reform is to relax. Instead of making reformation a stupendous project, the individual has to come finally to the realization that if he will relax into the state of being himself, and will not continue to present false appearances to his own consciousness, he will gradually arrive at the end that he desires. He will realize that adjustment is the easy way, not the difficult way; that this endless process of submitting to impulse the moment it arises in consciousness is not the easy way – it is not even a successful lazy way.”

“To be a Taoist in our time, then, is to begin to realize that each person is a complete, self-sustaining entity. In spite of pressures, in spite of the high cost of living, our destiny is almost completely in our own hands. This means that each person has to solve his own life, and he must do this in terms of enriching it, of making it useful, valuable, and acceptable to himself. If he is satisfied with a very poor life, then he must expect the consequences of this psychic poverty.”

“No one can be victorious over Tao, for Tao is forever the victor. (...) man assumes that there is stress in Space because there is stress in himself; but when he relaxes, his own stress ceases, and the Space stress fades away. (...) in the cultivation of our internal maturity, we begin to turn our attention from those things that are profitable in the material sense, to those things that are satisfying in terms of soul consciousness.”

"If we can find creative outlet, or even contemplative activity, we gain not only a certain mental liberation from our negative habits, but something begins to awaken in us. (...) Actually, our whole journey through life is aimed at the rediscovery of our true place in Space. We must somehow restore ourselves to that lost citizenship of which, according to some scriptures, we were deprived by original sin."

"The reason why divine power is not immediately available to all men is only the wall that men themselves build around it. They have not the skill or understanding to simply relax and allow the infinite life that is infinitely here to have its perfect work with them. They build barriers of individuality and personality, of attitudes and purposes and convictions, and then they live behind these walls, trying to shut themselves out from an infinite and inevitable reality. Yet the very energy with which they create the barrier, is itself part of the divine energy which is moving in Space. As a traveler along the way, we can see that the road we are walking is merely a road through Space. The great values never have become less, but we have created great fronts, or foregrounds, in which we seem to see the near as more important than the great."

"Out of our searching, as Lao-tse points out, we come in the end to a universe that is a magnificent, brilliant exposition of the dynamic simplicity of natural goodness. Everything is right; everything is wonderful in its own rightness; and this rightness is as tender as the tiniest thing that lives, and as strong as the motion of cosmos itself. If we can experience something of this rightness, a little more of it every day, we will gradually come to a good life. We will find that our journey through Space is taking us to happiness and peacefulness and to the realization that we live in our Father's house, where there are good laws and infinite wisdom, love, and strength."

"Intuition, in one sense of the word, is simply a recognition of values."

"Intuitive people are not always merely spiritual people, but many great mystics have been also extraordinarily wise in their internal visions. Very often the prophetic power is prominent in the lives of mystics. One of the reasons is that mysticism is a doctrine of humility; it is a doctrine in which the individual steps aside and allows the truth to live through him. Mysticism is a person in a very gentle, humble, kindly, unselfish relationship with life. The mystic expects to be a servant. He is a servant of truth, a servant of God, and a servant of his fellow men regardless of his estates or dignities. It is then natural that the mystic, by having fewer false pressures upon his life, is able to release more of the internal computerization because he is not primarily concerned with personal advantage. (...) the intuitive person is very likely to be religious. He is very likely to be a person of prayer, of meditation, a person trying desperately if necessary to live according to his high code of personal relationships with life. He is trying to overcome the tendency to animosities. He is trying to transmute old hatreds and antagonisms. He is trying to reduce as far as he can the vanities in his own life. He is entitled to anything and everything that is proper for him, but if he wishes to become a better person, he must take advantage only of the better opportunities that arise. Otherwise, he will ultimately short-circuit his own life."

“Intuition comes mostly to those who by nature have chosen to follow a faith or a spiritual path of growth. These people do develop a strong sense of faith. Faith is dependency upon truth. (...) It is the individual aligning himself with Divine Purpose. (...) God’s meek are those who quietly and gently accept the Universal Plan. They are the ones who strive definitely every day to keep the rules, fully aware that the rules will keep them.”

“[About the Pythagorean discipline of retrospection:] Here, at the end of each day, the person sits down and studies his own day. He analyzes and examines every single thing that had any meaning whatever in his procedures. He is especially mindful of his own reactions to the various challenges of the day. Was he annoyed? Was he disturbed? Did he accept? Did he resent? Did the daily events ruffle him to the expenditure of vital energy, so that he wasted life as well as time? Was he able to quietly and peacefully move through confusions, through dissonances? Was he able to keep the truths of life very bright under the small irritations which are apt to disturb us? Did he have a splurge of extravagance? Did he allow vanity to move him? (...) we can watch these little details every day and begin quietly correcting the weaknesses in ourselves. (...) Reduce, as far as possible, all attitudes which are inconsistent with peace of mind, inconsistent with integrities. (...) As we gradually relax away from wasting energy and time in purposes and circumstances that are meaningless, we can quiet down some of this restless spirit that perturbs us. (...) Unless the channels are kept open to that which is better than we are, we will remain as we are, and that is not good enough. (...) So we gradually move the foundation of life from the passing effects of the moment to the solid foundations of principles. Principles must operate. They must guide us and direct us.”

“As we become more thoughtful, we know that true thoughtfulness gradually ties in with the mental coordinator. The more thoughtful we become, the more the coordinator works in our daily life. When we get rid of thoughtlessness, then the true type of thought can begin to operate. (...) It can gradually move us from a career of accidents to a career of purposed endeavors, because as this coordinator operates, a light shines inside of us. (...) It is the light of the truth in ourselves, garnered from the experiences of ourselves, regenerated by the dedications of ourselves – these are the factors that make it possible for the individual to have the experience of truth, truth being the basic factor in the experience of intuition. (...) intuition is a light of certainty. (...) It is a part of our own eternal, living organism.”

“Ignorance is on the surface of things; wisdom is innate. The illusions of matter annoy the five senses, but the sixth sensory coordinator cannot be deceived by them. The realities are always available within the individual. He cannot be finally taught entirely from the outside. He gains valuable evidence, but this evidence passing through consciousness makes itself available to him as a great code of conduct, a way of life which leads to life everlasting.”

“Little by little the inner takes victory over the external. Gradually the sensory perceptions become the instruments that bear witness to the integrity of life, whereas now they principally reveal to us the inconsistencies of mortal activity. The coordinator goes on to be with us until finally we develop an internal life in which the intuition of reality becomes part of our nature. Instead of being a faculty submerged, it will become the guiding and dominating law of our existence, because the coordinator will finally take over and in so doing will make it virtually impossible for the individual to make any very serious mistake. In the meantime, (...) each person has to work this out for himself. He has to find his own values and stay with them. The beginning of this is honesty, because until he is honest, he will not choose that which is honest. As long as he believes in compromise, he will compromise, but the coordinator is constantly bringing him evidence that compromise is fatal – that he cannot win by anything except integrity. The only way he can abide in the grace of God is by obeying the will of God.”

“One of the principles of the ancient oracles of Greece was that the gods always spoke in verse. (...) Poetry is a very good source of inspirational insights.”

“One of the great rules is that the individual (...) should avoid things that tie him to the earth. He should avoid the process of building up a standard of living when he should be trying to build a standard of life.”

“Adversity very often strengthens intuition. Suffering and sorrow remind us that we have to find a reason for them, and after a while we can no longer blame them upon society, we can no longer blame them upon friends and enemies. We have to come face to face with the fact that our life is the result of the degree of inner insight that we are able to focus upon the issues of the present day. As we grow in that dimension of feeling, as we become more conscious of this process, our intuition will enlarge accordingly. We will find that intuition, the growth of it, is merely the revelation of it – that which is coming through, making available to us what we must know next in order to grow according to the archetypal pattern by which we were created.”

“Intuition is a fruit, it is a harvest of the individual’s dedications, achievements, longings, yearnings, and his desire to understand his true place in the Divine Plan of things. When he achieves to this, he will find that this intuitive faculty, like the old teacher, will be more and more available and will assist him constantly in the fulfillment of himself. It is because this old teacher actually is also himself, the submerged part that he no longer remembers. Sometime everything that has been secret shall be made known, and everything that is hidden shall come to light. When we realize that and gain the understanding of it, then we realize that the intuitive power will ultimately reveal to us all that is our real selves.”

“The individual is born with certain responsibilities to himself, and among these responsibilities is to measure the civilization of himself, the bringing of his own life within the control of his own consciousness, not by forcing some kind of arbitrary code on him, but by realizing the potential possibility of his own nature. So understanding is something which is his birthright, he is entitled to it,

and because nature has equipped him to attain it, nature undoubtedly expects him to attain it and will penalize him until he does.”

“Before we can accept any code dynamically, to the degree that we live by it, we must be able to truly believe it.”

“The real religion of man comes in the quiet contemplation of the works of the infinite.”

“The moment the spirit of gratitude ceases in man, the spirit of ingratitude is born. The individual who honestly and sincerely is grateful for good gradually becomes more and more concerned with the discovery of good. The individual who does not believe in good and who is not grateful will find greater and greater incentive to search life for evil and to become depressed and melancholy over the apparent misfortunes and miseries of living.”

“Man cannot live well without conviction, nor can he fulfill his life without some statement of allegiance. If he is strong enough, wise enough and good enough to make these voluntary allegiances himself, dedicating with firm and positive will, his outer life to the service of his inner experience, if he has the strength and courage to seek and find that God himself and make this power dominant in his affairs, if he has such fortitudes, then in all probabilities he has transmuted allegiances to their highest form. He has then found the true mystery of the dedication of a life to a purpose.”

“Consecration – the individual who has determined in his own life to dedicate his life and his purposes to the preservation of his faith. (...) It is a change of career; it is man choosing God as a career.”

“The Tree of Wisdom grows from the human mind; the Tree of Love comes from the human heart; the Tree of God comes from the eternal seed within the consciousness of the human being. (...) all of alchemy was primarily a release, or a revelation, a transmutation of ignorance into wisdom, a transmutation of death into life ever lasting. (...) The formulas of transmutation were all keys to the release of the Infinite Life locked within existence itself. Transmutation was transformation, regeneration, resurrection, restoration, reflammation – all these things are releases of the seed of eternity within time, the seed of life ever lasting in the symbolic substance of illusional disintegration.”

“We cannot solve problems that are greater than our insights or our understandings.”

“Anything that can be destroyed is not part of the reality which is completely indestructible. Therefore, we have to gradually bring our own consciousness into relationships with things in which we become aware of the indestructibility of Truth. Until we realize this, we will continue to destroy idols we have set up, false search we have deified – until finally we turn against them.”

“Regeneration begins with the individual; (...) only a person who has a proper internal relationship with life is willing to or capable of making the changes that are necessary.”

“We have already produced a great world, the modern world – but we have not ensouled it. The thing we have produced up to the present time is a robot. Our whole civilization is a robot, because it is simply an instrument for the fulfillment of our own ignorance, in the sense not of dispelling that ignorance, but making it possible to live with it. We are trying to live with our own imperfections happily and permanently – and this cannot be.”

“This one great energy, we are releasing it little by little, because if we released it all at once, it would destroy us; it would be far too great for this body to maintain the challenge of a wisdom far more perfect than itself. So we only gain a little insight at a time.”

“Those who possess this power, this mysterious Elixir of Life, who are masters of the Golden Stone – these individuals still live here, just like everyone else. They are forbidden by the rules of their orders to even reveal that they are different; they live in this world – but not of it. (...) So this race, so to say, this superior order, this heroic order is composed of those who in this world have achieved freedom from negation and have dedicated themselves, with those who have gone before, to the ultimate service of all that lives. These heroic powers, which we develop through our own integrities, become the basis of a release from the mistakes that have been made.”

“Von Welling in his *Opus Cabbalisticum* points out that no metal can be combined with another metal in its present state. One gross element cannot be amalgam to another gross metal in terms of alchemy. Before an element can become mingled with another element, it must be sublimated itself and its own individuality overcome; it must cease to have separateness before it can be united with anything else. (...) in terms of mystical understanding, (...) before any form of knowledge can be united to another form of knowledge, both of these elements must be subjected and reduced to their principle.”

“The Universe is ruled by immutable Law which can never be broken. Anything that attempts to break Law, is broken by it. (...) We never have the freedom of choice that we think we have. For each individual, finally, there is only one possibility of choice – and that is to choose what is inevitable.”

“Madame Blavatsky’s position was a very simple one: that what we call *essential knowledge* has always been known, has always existed and always will; that this essential knowledge by its very nature, however, is not acceptable to any individual or group of individuals whose philosophy of life is built essentially upon materialism; that it is not man’s inability to know that is his stumbling block – it is man’s unwillingness to unlearn that which is not true but which he has come to accept over long periods of time. (...) Man, therefore, has darkened his own insight by insisting that he already knows – consciously – things which he does not know. He insists that knowledge is to be derived from a common

experience of other persons like himself, and that if enough persons who do not know agree upon something, this something then becomes a known fact. (...) what we term *esoteric* is not really a term for something that is unknowable or can be only known by a few. The term more generally means simply a continuing knowledge of reality which is rejected, that it is esoteric not because it cannot be known – but because we refuse to recognize it. Therefore, it remains a profound secret, an esoteric secret ('The Secret Doctrine')."

"Greatness of knowledge and wisdom lead to faith, and without faith, knowledge is a madness and an affliction to the soul."

"Man is an ever-changing being in an ever-changing world. Yet with his mind he fears and resists change."

"To the degree that mystical union with the elements is achieved, the prophet rises from the level of common astrologer to the great seer or sage. And just as truly as there are only a few great artists in the world at any time in any area, so there will probably be only a few who can achieve to the highest level of possible interpretation. Just as with the masters of science the world will produce only one Einstein or one Edison in a generation, so also it may be that in this intuitiveness, there will only be one great seer in a century. But these people do come up, they do exist, and they must have some way of achieving this mysterious ability of foresight."

"How was Nostradamus able to predict the specifics of a situation which would unfold several centuries in the future? (...) Where is the future? Is tomorrow already in existence? (...) Is it possible that mutations of the world occur first in a magnetic field around us, where the complete patterns are worked out as on a piece of draftman's paper; that every happening and person is in place, and that slowly, over a period of time, this archetype is gradually impressed upon matter, until finally these patterns become visible to us? (...) We can use the symbolism of the architect. (...) The first archetype was in the mind of the architect. The second was on his tracing board, and the third was in stone and marble. Yet from the time he drew the design, its appearance was known to him; and after a certain period, it was known to the master artisans who had to build it. Yet certainly, there was an interval between the time the drawing was made and when the building was constructed. Does the universe work in this way? Does the universe set up patterns? Are these archetypes applicable to man? Is man, as he is living along from day to day, fulfilling an archetype? (...) If such an archetype exists, it might be possible for a mystic or seer, or a highly sensitized person, to become aware of this archetype – perhaps not even consciously, but subconsciously. Perhaps he would not be aware of the full pattern, but only of certain impending things relating to an area or a field. Such an impression, or realization, together with a dating system taken from astrology, might very well serve to specialize events that could not otherwise be easily determined."

"Astrology was originally a sacred science, for it had as one of its purposes the unfoldment of the consciousness of the individual by exposing to his comprehension a key diagram of the universe in which he lived. This would lead to an understanding of and adjustment with the universe."

"Alchemy is a series of symbols intended to convey a major operation concerning the transmutation of man himself. Without this transmutation, none of the great good things that we dream of can come about. Therefore, the Elixir of Life or the Philosopher's Stone was that power by means of which all good things could come to pass, wherein all errors and forms of ignorance could be overcome, and where the human being himself would gain complete control of not only his own life, but the laws governing it."

"A large part of the energy we use today we waste. We are not conserving it; we are not taking care of this mysterious vitality that comes to us. We are allowing it to be expended in all kinds of useless ways. Of course, we have to make physical adjustments for employment and things of this nature, but at the same time it is not the work necessarily that is the greatest cause of problem; it is the attitude toward work. It is the lack of enthusiasm, the lack of recognition of significance of the things that we do that depress us."

"The beginning of all things is to recognize that the first operation is a transmutation of physical factors, elements and properties; in other words, purification. (...) man must be purified. Everything begins with the purification or the removal of dross which limits the value and limits the survival of elements, principles and substances. So we start with the concept of the pure material with which to work. The alchemist is given various clues and keys on how to achieve this pure material. (...) He must purify, first of all, by gathering his materials from pure sources as much as he can. (...) These pure materials, having been found, become the basic elements with which to work. (...) The alchemist must first purify his own body and his own nature. Until the body is cleansed, its various processes cannot be refined. Because actually, all purification in man, all the integration and organization of his abilities and capacities, all the improvement of his nature through learning, through meditation, through contemplation – all of these things lead up to, contribute to, and make possible a final internal illumination; the final secret has to come from inside. Therefore, everything has to be refined until the soul of itself is available, and in man it is his own soul; and until this is available, he labors in vain. (...) the things that have to contribute to this progress must be considered as disciplines or as first steps toward achievement. (...) The alchemist must put his own house in order. (...) there must be an establishment of basic harmony within man himself. Harmony is the proof of the compatibility of the elements. Harmony is the ability of different chemical elements to work together, and this is only possible when they are purified – for in their gross form, they will never be compatible."

"The alchemical procedure that is most commonly known is related to two distinct ends: one is the creation of the Philosophers's Stone, and the other is the brewing of the philosophical medicine: the Elixir of Life. So the Stone in itself represents the Body of Wisdom purified, and the Universal Medicine represents

the soul. The medicine of immortality must be derived from things that have a birth and death within themselves.”

“The alchemist must first find a quiet place to work; he must have his little laboratory. (...) The meaning of the laboratory is actually a body free from interference and confusion that we can retire into when we so will. (...) The personal life must be basically harmonious. Many people feel that this is not possible. (...) But the alchemist says you are after the most valuable thing in the world, and if you are hoping to get it, you must earn it by making adjustments that will never be required of anyone except for this purpose. To create a quiet place within the self for the contemplation of the symbols of regeneration is very vital. (...) The person has to retire from confusion. He has to reject the idea of confusion within himself. The acceptance of confusion is a form of ignorance. It is not real, but we are all subject to it. Confusion also means waste of energy, waste of time, depletion and inability in that state to contact a deeper and higher part of ourselves.”

“Those working truly for the good of the Great Alchemical Mystery are not concerned about what they are going to get for it; they are concerned only with the fact that it is the spiritual and moral necessity of their lives. That it is that for which they were intended in the first place, and the only thing they are going to get for it is release from the absence of it, release from the pain and misery of trying to live without it.”

“Little by little, abuse of the various emotions, thoughts and bodily functions will result in the exhaustion of the magnetic field. And when that exhaustion is complete, the individual simply leaves this world. He cannot function if the energy fields do not sustain him. So it is very important to maintain harmony. And this was one of the great principles of Pythagoras: that the world had to be maintained as a musical instrument, that it had to be in harmony always. And the individual in his personal life is also a musical instrument. He is the vina of Shiva, the mysterious instrument that plays the majestic music of life. If he mistakes his destiny or misuses his powers, he is simply in trouble.”

“We find in alchemy that the life of Christ is an alchemical formula. We also find, according to the cabalists, that ‘The Song of Solomon’ is also purely a chemical formula in disguise. But the Christian formula of the Christ mystery places Christ as the final achievement of the universal medicine. And in the alchemical symbols figures of Christ and also of other saints appear in the bottles to indicate that this was the intention of the story, although most people did not realize that fact. So in the fourth step we come to the next thing, and that is the beginning of an integrated mystical experience. (...) It is the state of the individual suddenly becoming rational inside of himself, achieving a sense of reality superior to thought, and also becoming for the first time capable of directing his own efforts by the very Divine Power within him which he was seeking to release into manifestation. So in the ancient hermetic mysteries, the soul was the symbol of the Elias Artista, the adept. It was the one power in man capable of becoming the internal instructor, capable of becoming the source of inner enlightenment that cannot fail. (...) At this particular phase of the subject, light begins to shine from

within; light begins to clarify things. The eye begins to see through the blind spot in its center. The world becomes more and more translucent; the elements become more and more understandable. And instead of seeing nothing but bodies, the intuitive mind gradually learns to see nothing but qualities. And the intuitional mystical experience is one in which the individual, looking at things, sees them as they are and not as he thought them to be. (...) So little by little, as we work with the soul eye, we become aware of the Universal Soul. For the first time, we are capable of seeing the quality of life."

"The alchemist begins to discover how to accomplish the mutations which are necessary to his art. He knows the principle of sublimation. He knows the cycles of recapitulation that have to be used, because gradually he sees that alchemy is only a symbolic representation of the entire process of universal activity. Everything is part of the same great pattern, and this pattern unfolds as we become capable of understanding it. The pattern is never more nor less, but our relation to it is forever changing as a result of personal growth. (...) Little by little, the entire mystery goes on, until finally it made that the individual from an intuitive procedure forms a reunion with the divine part of himself. And having made this union with the divine part of himself, he then goes on to the further steps of the great transmutations; he finds himself gradually lifted up into the hierarchies of life – but never, however, for personal gain, never for glory, never for wealth and never to escape pain. These things are processes of growth, and the pains and sufferings that we have are the impairments which by our own policy we know no better. It is not a fall; it is one of those things that nature has presented to us for contemplation and which we must face, whether it is happy or not."

"We have to solve problems. And the alchemist's problem was to solve the mystery of himself. He had to find ways to outgrow his own limitations, and various systems have advanced for that. (...) But, regardless of the motive behind it or the methods used, the whole answer is the gradual transformation called transmutation, multiplication and finally projection of the Great Work. (...) Alchemy is nothing more nor less than a dedicated effort to find out where we came from, why we are here and where we are going."

"When the human race learns to read the language of symbolism, a great veil will fall from the eyes of men. They shall then know truth and, more than that, they shall realize that from the beginning truth has been in the world unrecognized, save by a small but gradually increasing number appointed by the Lords of Dawn as ministers to the needs of human creatures struggling to regain their consciousness of divinity."

"Man's status in the natural world is determined by the quality of his thinking."

"Wisdom is given to no man until he asks for it."

"When the mob governs, man is ruled by ignorance; when the church governs, he is ruled by superstition; and when the state governs, he is ruled by fear. Before men can live together in harmony and understanding, ignorance must be transmuted into wisdom, superstition into an illumined faith, and fear into love."

"Every soul is engaged in a great work – the labor of personal liberation from the state of ignorance. The world is a great prison; its bars are the Unknown. And each is a prisoner until, at last, he earns the right to tear these bars from their moldering sockets, and pass, illumined and inspired into the darkness, which becomes lighted by that presence."

"Pythagoras said that the universal Creator had formed two things in His own image. The first was the cosmic system with its myriad of suns, moons, and planets; the second was man, in whose nature the entire universe existed in miniature."

"The esoteric system is all based upon the ultimate motive. Ultimate motive is the service of truth itself, a complete dedication to the service of the realities of existence."

"Man is given by Nature a gift, and that gift is the privilege of labor. Through labor he learns all things."

"Esoterically, the Hanged Man is the human spirit which is suspended from heaven by a single thread. Wisdom, not death, is the reward for this voluntary sacrifice during which the human soul, suspended above the world of illusion, and meditating upon its unreality, is rewarded by the achievement of self-realization."

"Through the modern world may know a million secrets, the ancient world knew one – and that was greater than the million; for the million secrets breed death, disaster, sorrow, selfishness, lust, and avarice, but the one secret confers life, light, and truth."

"All things manifesting in the lower worlds exist first in the intangible rings of the upper spheres, so that creation is, in truth, the process of making tangible the intangible by extending the intangible into various vibratory rates."

"This ring of invisible flame is the eternal fire, the spark from the Infinite Wheel, the birthless, deathless, eternal center which includes within itself all that it has ever been, all that it is, and all that it ever shall be. This germ dwells in the state of Eternity, for to this immortal spark time is illusory, distance is nonexistent, joy and sorrow are unknown, for concerning its function and consciousness all that can be said is that 'it is'. While other things come and go, It is."

"In Freemasonry is concealed the mystery of creation, the answer to the problem of existence, and the path the student must tread in order to join those who are really the living powers behind the thrones of modern national and international affairs."

"It was apparent that materialism was in complete control of the economic structure, the final objective of which was for the individual to become part of a system providing an economic security at the expense of the human soul, mind, and body."

"It is difficult for many to realize that they are actual universes; that their physical bodies are a visible nature through the structure of which countless waves of evolving life are unfolding their latent potentialities."

"Unless subjected to constant discipline, the mental processes of the common sign types are apt to be scattered or non-eventuating. There is a distinct tendency to carry along unfinished business and to procrastinate in decision. If left to its own disorder, the mind may deteriorate into a tumbling ground for whimsies."

"Wisdom bows humbly to its own source and, with its deeper understanding, loves all things."

"A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion."

"Having become a citizen of two worlds, the individual must act accordingly. There can be no backsliding, because the individual must reach state of certainty before this enlightenment is given that makes it utterly and completely impossible to backslide. He cannot 'get it' and then fail and turn from it. If he turns from it, it means he never had it. If he fails, he fails himself. He cannot fail the Infinite."

"The true Mason is not creed-bound. He realizes with the divine illumination of his lodge that as Mason his religion must be universal: Christ, Buddha or Mohammed, the name means little, for he recognizes only the light and not the bearer. He worships at every shrine, bows before every altar, whether in temple, mosque or cathedral, realizing with his truer understanding the oneness of all spiritual truth. All true Masons know that they only are heathen who, having great ideals, do not live up to them. They know that all religions are but one story told in diverse ways for peoples whose ideals differ but whose great purpose is in harmony with Masonic ideals. North, east, south and west stretch the diversities of human thought, and while the ideals of man apparently differ, when all is said and the crystallization of form with its false concepts is swept away, one basic truth remains: all existing things are Temple Builders, laboring for a single end. No true Mason can be narrow, for his Lodge is the divine expression of all broadness. There is no place for little minds in a great work."

"We can only escape from the world by outgrowing the world. Death may take man out of the world, but only wisdom can take the world out of the man. As long as the human being is obsessed by worldliness, he will suffer from the karmic consequences of false allegiances. When, however, worldliness is transmuted into Spiritual Integrity, he is free, even though he still dwells physically among worldly things."

"The criers of the Mysteries speak again, bidding all men welcome to the House of Light. The great institution of materiality has failed. The false civilization built by man has turned, and like the monster of Frankenstein, is destroying its creator. Religion wanders aimlessly in the maze of theological speculation. Science batters itself impotently against the barriers of the unknown. Only transcendental philosophy knows the path. Only the illumined reason can carry the understanding part of man upward to the light. Only philosophy can teach man to be born well, to live well, to die well, and in perfect measure be born again. Into this band of the elect – those who have chosen the life of knowledge, of virtue, and of utility – the philosophers of the ages invite *you*."

"Plato defined good as threefold in character: good in the soul, expressed through the virtues; good in the body, expressed through the symmetry and the endurance of the parts; and good in the external world, expressed through social position and companionship."

"When confronted with a problem involving the use of the reasoning faculties, individuals of strong intellect keep their poise, and seek to reach a solution by obtaining facts bearing upon the question. Those of immature mentality, on the other hand, when similarly confronted, are overwhelmed. While the former may be qualified to solve the riddle of their own destiny, the latter must be led like a flock of sheep and taught in simple language. They depend almost entirely upon the ministrations of the shepherd. The Apostle Paul said that these little ones must be fed with milk, but that meat is the food of strong men. Thoughtlessness is almost synonymous with childishness, while thoughtfulness is symbolic of maturity. There are, however, but few mature minds in the world; and thus it was that the philosophic-religious doctrines of the pagans were divided to meet the needs of these two fundamental groups of human intellect – one philosophic, the other incapable of appreciating the deeper mysteries of life. To the discerning few were revealed the *esoteric*, or spiritual, teachings, while the unqualified many received only the literal, or *exoteric*, interpretations. In order to make simple the great truths of Nature and the abstract principles of natural law, the vital forces of the universe were personified, becoming the gods and goddesses of the ancient mythologies. While the ignorant multitudes brought their offerings to the altars of Priapus and Pan (deities representing the procreative energies), the wise recognized in these marble statues only symbolic concretions of great abstract truths."

"Universals cannot become particulars and particulars cannot become universals, but universals exist according to degrees, and particulars exist according to conditions."

"Man's threefold lower nature – consisting of his physical organism, his emotional nature, and his mental faculties – reflects the light of his threefold Divinity and bears witness of It in the physical world. Man's three bodies are symbolized by an upright triangle; his threefold spiritual nature by an inverted triangle. These two triangles, when united in the form of the six-pointed star, were called by the Jews 'the Star of David', 'the Signet of Solomon', and are more commonly known today as 'the Star of Zion'. These triangles symbolize the

spiritual and material universes linked together in the constitution of the human creature, who partakes of both Nature and Divinity. Man's animal nature partakes of the earth; his divine nature of the heavens; his human nature of the mediator."

"Man is heaven, earth, and hell in one, and his salvation is a much more personal problem than he realizes. Realizing that the human body is a mass of psychic centers and that during life the form is crisscrossed with endless currents of energy, that all through the form are sunbursts of electric force and magnetic power, man can be seen by those who know how to see a solar system of stars and planets, suns and moons, with comets in irregular orbits circling through them. As the Milky Way is supposed to be a gigantic cosmic embryo, so man is himself a galaxy."

"The highest of all occult orders which exists only in the inner world may be called the 'Order of Melchizedek', although among certain nations it has other names. This Order is composed entirely of the graduates of the other Mystery Schools who have actually reached the point where they can give birth to their present selves out of their own natures, like the mysterious phoenix bird which, breaking open at death, permits a new bird to fly forth."

"The secret Order of Melchizedek can never appear in the physical world while humanity is constituted according to its present plan. It is the supreme Mystery School, and a few have reached the point where they have blended their divine and human natures so perfectly that they are symbolically two-headed. The heart and mind must be brought into perfect equilibrium before true thinking or true spirituality can be attained. The highest function of the mind is reason; the highest function of the heart is intuition, a sensing process not necessitating the normal working of the mind."

"The gods are simply emblematic of varying degrees of consciousness in that vast interval between ignorance and realization."

"Every man has his own world. He dwells in the midst of his little universe as the lord and ruler of the constituent parts of himself. Sometimes he is a wise king, devoting his life to the needs of his subjects, but more often he is a tyrant, imposing many forms of injustice upon his vassals, either through ignorance of their needs or thoughtlessness concerning the ultimate disaster that he is bringing upon himself. Man's body is a living temple and he is a high priest, placed there to keep the House of the Lord in order."

"All knowledge indicates man's ignorance. Knowledge is assumed to be given to the ignorant, but as they grow further, they discover the ignorance in the knowledge itself. They find they have not found the answer. They have become learned, but not good; they have learned to be strong, but not to love; they have found many things, but they have not found God. And San Juan points out that when knowledge becomes great enough, it so increases the confusion of the mind that it is even more difficult to find God."

"Degeneracy, lust and passion, hates and fears crept into the souls of Greece and Rome, and Black Magic overshadowed Egypt; the light upon the altar grew weaker and weaker. The priests lost the Word, the name of the Flame. Little by little the Flame flickered out, and as the last spark grew cold, a mighty nation died, buried beneath the dead ashes of its own spiritual fire. But the Flame did not die. Like spirit of which it is the essence, it cannot die, because it is life, and life cannot cease to be. In some wilderness of land or sea it rested once again, and there rose a mighty nation around that flame. So history goes on through the ages. As long as a people are true to the Flame, it remains, but when they cease to nourish it with their lives, it goes on to other lands and other worlds."

"Briefly stated, the true purpose of ancient philosophy was to discover a method whereby development of the rational nature could be accelerated instead of awaiting the slower processes of Nature."

"The world is the schoolroom of God. Our being in school does not make us learn, but within that school is the opportunity for all learning. It has its grades and its classes, its sciences and its arts, and admission is the birthright of man. Its graduates are its teachers; its pupils are all created things. Its examples are Nature, and its rules are God's laws. Those who would go into the greater colleges and universities must first, day by day, and year by year, work through the common school of life and present to their new teachers the diplomas they have won, upon which is written the name that none may read save those who have received it. The hours may be long, and the teachers cruel, but each of us must walk that path, and the only ones ready to go onward are those who have passed through the gateway of experience."

"By faith, man should know that as surely as he himself exists, so surely is his existence essentially good, if he knows how to attain this goodness; and the evil of his existence is in his own fears and uncertainties. He is not really in danger of losing anything real, but only what he has fashioned himself, which has no foundation in reality."

"Surrender seems a very strange and difficult thing for us to understand. And yet, just as the life of man here in this world can suddenly be greatly altered by a strong affection, so his total life can be greatly and permanently altered by a supreme affection, which is the love of God as the embodiment or personification of man's love of truth. He discovers, for example, that as this mystery unfolds within his own nature, what we call the end of knowledge is strangely and wonderfully attained in itself. Man becomes internally appreciative of true value."

"San Juan develops his wonderful commentary upon the seven poems that constitute the journey of the soul. He calls this 'The Dark Night of the Soul' because he says every individual seeking an internal life must pass through a sphere of psychic darkness. The soul itself must go through a mystery of death and regeneration, a mystery of the detachment of itself from its own objective nature. It must die out of its own confusion and be born again into the grace of

God. This long, dark journey of the inner self is one which each truth seeker must make in order to achieve his final end."

"Gemini is the most intellectual of the common (twelve Zodiacal) signs, being the throne of the nervous, mental planet Mercury. The Gemini native is naturally fitted for walks of life requiring precision and exactness of the mental processes. It does not necessarily follow that the intellectual person is the deepest thinker or possesses the most capable reasoning powers. We must, therefore, in the case of the Gemini person, separate the intellect from the reason. The Mercurial thinker does not necessarily understand what he thinks about. (...) Two unusual examples of the Gemini type in the field of letters are Dante and Bernard Shaw. Dante wrote his *Inferno* so that he could show in luminous verbiage all his enemies roasting in the pits of perdition. The Shavian humor has about it the bite of shallowness. It is not the deep laughter of the gods who understand all, but the shallow titillating laughter of mortals who understand not even themselves."

"*Pratyahara* may be termed the process of separating the mind from the illusions of the senses and turning it more and more upon the contemplation of Reality. The mind must be controlled; it must think only when it is told to think and as it is told to think; it must be directionalized by the will of the individual. When man is master of his thought and feelings, when he is in perfect possession of his mind, he has accomplished the fifth step. Today the average person cannot think clearly because interest sways his judgment. He thinks in favor of the things he loves and against the things he hates; he blames some people and exonerates others, when both are guilty of similar offenses. This is because the mind is a servant of the senses and is incapable of free and unprejudiced thought."

"By initiation into the Mysteries and a certain process known as operative theology, this law of birth and death is transcended, and during the course of physical existence, that part of the spirit which is asleep in form is awakened without the intervention of death. This is at once the primary purpose and the consummate achievement of the Mysteries, that man shall become aware of and consciously be reunited with the divine source of himself without tasting of physical dissolution."

"What nobler thing can be accomplished than the illumination of ignorance? What greater task is there than the joyous labor of service? And what nobler man can there be than that Mason who serves his Lights, and is himself a light unto his fellow men?"

"Man is born with eyes; yet only after long years of sorrow does he learn to see clearly and in harmony with the Plan."

"In the world today, ideals live but a moment in their purity, before the gathering hosts of darkness snuff out the gleaming spark. The Mystery School, however, remains unmoved. It does not bring light to man; man must bring his light to it."

“Effort is evidence of inconsistency in the individual.”

“Much has been said of the loneliness of wisdom, and how the truth seeker becomes a pilgrim wandering from star to star. To the ignorant, the wise man is lonely because he abides in distant heights of the mind. But the wise man himself does not feel lonely. Wisdom brings him nearer to life, closer to the heart of the world than the foolish man can ever be. Bookishness may lead to loneliness, and scholarship may end in a battle of beliefs, but the wise man gazing off into space sees not an emptiness, but a space full of life, truth, and law. A metaphysical student who tries to be more than he is can be very lonely. Only a part of him has gone forward. He has renounced old attachments, but he has not grown up to new ideals. He has renounced material things, but he has not outgrown them. He clings to a little of ignorance and strives for a little of truth. Such a man is lonely and miserable. Space around him is still a void, for he has not realized the immanence of truth.”

“Peace and security are not to be found by merely informing the mind or increasing the intellect. Regardless of how deeply a man feels, or how broadly he studies and improves himself outwardly, he is not complete until he has perfected his inner disposition. Until spiritual consciousness has tintured and brought to perfection all the efforts of the intellect, man is not secure and not sufficient.”

“Evolution has brought to the average man the power to analyze and estimate his own character. It is no longer necessary for the priestcraft to show him the forces of right and wrong. Each man is now his own high priest, his own initiator, the master of his own metaphysical life. Having realized this, your own integrity must strengthen you for the path of discipleship.”

“Each student must interpret metaphysics according to his own character and his own needs. And St. Paul said, one man’s meat is another man’s poison. This individuality requires that any specific method of metaphysical development must be carefully adapted to each student.”

“The Wisdom Religion teaches us that while in personality we are many, in principle we are one. There is one spirit in all men. Though innumerable artificial barriers made by man divide and isolate us, we are truly of one substance and one purpose. (...) As surely as all plants grow out of the same earth, so all lives come out of the one life. We are all plants with roots in space, nourished by energy, and growing up to reveal one intelligence. To the degree that man can perceive this unity, to that degree he is wise. As long as he can think always of this impersonal unity, he can avoid division and discord.”

“An understanding of philosophy reawakens the spirit in man and restores to him the realization of the One.”

“As a student of metaphysics, you may expect very little encouragement from those about you; be prepared to resist the encroachment of circumstances. The true mystic is sustained by his own spiritual understanding. The source of all truth and inspiration is within. When you have developed this inner realization, you will have gained a strength and peace which the material world can never take from you. Spiritual knowledge bestows security under any and all conditions.”

“The disciplines of meditation and realization require a new function of consciousness. The mental processes must give place to an inward mystical perception that is not thinking, but knowing. The result is realization, an indefinable state of consciousness closely associated with what psychologists term the ‘mystical experience’. The supermental condition of awareness is described by the ancient philosophers as a ‘divine state’. Proclus said that he was ‘lifted up into a participation with reality’, that he ‘perceived all things clearly’, and that he was ‘possessed by Truth’.”

“Realization results from discipline. Discipline has long been interpreted as self-control, or as some would say, ‘the overcoming of the lower nature’. The difficulty is that such words as ‘conquest’ and ‘overcoming’ suggest an entirely inconsistent aggressiveness of technique. The true metaphysician is not a wearied man wrestling with his lower nature; rather he is poised and relaxed, achieving through realization instead of conflict.”

“Metaphysics acknowledges the fundamental that all human beings are imperfect. It demands effort, not perfection, at this stage of evolution. (...) In each human being, there is a conflict between ideals and actions. We each know better than we do. The fact that we are not perfect should not lead to discouragement, but to a conscientious desire to improve by an intelligent process. (...) It is the goal of philosophy to order the lives of men. In a properly ordered existence, the superior part in man controls and directs the inferior part; that is, the spirit controls the mind, and the mind controls the body.”

“Do not browbeat your faults. The moment the tension of effort arises, failure is inevitable. Those who try desperately to live up to certain moral virtues are constantly failing. All self-government arises from inner realization which automatically overcomes the resistance of the outer personality and accomplishes reform. In the metaphysical disciplines, you do not kill out faults; you change the focus of the mind. That upon which we focus our attention is real, and that from which we remove our attention ceases to exist. Do not try to destroy evil; posit good. Do not destroy the body; posit the consciousness. Do not attempt to destroy vices; posit virtues.”

“Metaphysics is based upon law. Law is the will of the universe for itself and its creations. Law is absolute and immutable. (...) The Law is the unchanging fact of existence; it is the Law that makes the practice of metaphysical disciplines possible. The Law serves no individual; all life serves Law. The Law, according to the esotericists, is the inevitable, complete, and sufficient Truth by which all things were created, by which all things are sustained, and by which all things

ultimately achieve their purposes. The Law is ever-flowing Reality, ever-flowing Truth, ever-flowing Rightness in everything which enfolds everything. If you walk down the street surrounded by a seething mass of humanity, all appears to be chaos; but to the inward perception, it is evident that each human being in the mass is fulfilling his own destiny according to Law. (...) Wherever we go, we abide in the Law. To the metaphysician, Law is eternal Right, absolute Truth, and complete sufficiency. According to the ancients, the Law is Life; it is eternal self-living Truth; it is the source and cause of all the countless forms of life, but it is itself universal and indivisible. Man's inward nature abides in and with the Law. It is only to the degree that his outward senses obscure this fact that his mind dwells in the sphere of uncertainty."

"Of all the arts and sciences, living is the most important and the most exact. Living is a motion toward perfection through Law. The disciplines of meditation and realization enrich and perfect living by developing the understanding. By understanding we gain reason, and reason in turn bestows the courage and integrity necessary to high accomplishment."

"You must be prepared to face certain disagreeable and difficult situations. They will show up the minute you begin to study. It is a process of purification in which the consciousness is throwing off certain negative parts of itself. When the body throws off poisons physically, we have sickness; when the soul starts throwing off poisons, we also have disturbances. These frequently take the form of difficulties with persons around us, financial problems, and temperamental difficulties. The thing to be remembered under such circumstances is that the paying of these debts by speeding up karma cleanses the subjective nature and prepares it to receive metaphysical instruction. Therefore, do not be surprised if some of your difficulties multiply themselves. It is encouraging to remember that the wisdom of nature never permits any individual to be confronted with insurmountable problems. Many fail in their problems, but this failure is not due to any lack of their possessing the potential power to succeed. Generally the problems which confront the metaphysician are adjusted to his increasing consciousness, and if he will live what he believes, he will find the obstacles rather quickly dissipated, leaving behind only a wealth of experience and a deeper appreciation of values."

"Man's internal environment is (...) erratic and inconstant. The imperfections of the lower self impede the flow of energy from the spiritual nature. The purpose of self-discipline is to order and reform the lower self, that it may no longer be an obstacle to the purpose of the spirit. (...) Discipline applied to thought and action enables the student to get out of his own way."

"A rich man has external wealth of a fragile and impermanent nature. A proud or egotistic man has the internal equivalent of physical wealth; he is weighed down with the sense of his own importance. (...) The greatest of all burdens is self-pride. A man can give away what he has, but only years of discipline can release him from the vanity of his own importance. (...) The sincere student (...) comes to the realization that greatness is relative and illusory. He, therefore, seeks first the Law and its workings, gaining therefrom the treasures of wisdom."

“Tibetan monks are taught to meditate beside a great clanging bell. In time they reach a condition of detachment from the material life which enables them to be entirely oblivious of the sound. The distractions of life are appropriate parts of metaphysical training. They demand a concentration which greatly strengthens the will power of the student. For this reason it is inadvisable to hide in some secluded spot or retire from the world. Such a process negates the character and makes the student weaker when later confronted with stress. Socrates was asked by a disciple where was the best place to begin the study of the sacred sciences. He answered instantly, ‘Where you are’. Many Truth seekers constantly talk about their plans to ‘get away from it all’ with the hope of roosting on top of some distant peak where nothing is to be heard but the soft, timid voices of nature. As far as I have been able to observe, none of these sensitive folk ever accomplishes anything physically or metaphysically. No doubt it is helpful on occasion to leave civilization for a short time to recuperate our forces, but if such a vacation becomes too extended, character and integrity suffer. (...) We can understand easily why many people get tired of the stress of living, but no man ever achieved anything by running away. Western bodies are so built that it is perfectly possible to develop spiritually and at the same time fulfill our part in the social plan.”

“A philosophy of evasion is just as bad as running away yourself. There are many pseudo-metaphysicians who could live a thousand years without experiencing anything because their philosophy has taken away the privilege of experience.”

“When metaphysics teaches you that divine law pervades all things, you must be extremely careful not to resolve this fact into a platitude. Do not start affirming that everything is all right when it evidently is not. Such a process is autohypnosis. When a small mind takes hold of a big idea, chaos is inevitable. Philosophy does not make wrong right, but it helps you to see the universal reality that circumscribes and orders all existence. Realization must be built upon a sufficient knowledge. When knowledge is sufficient, there is no need for affirmations.”

“The cleansing of the life through discipline is called purification. The early disciplines are properly described as cathartic, because they really purge the life of negative or useless qualities. The discipline must be effortless, that is, with a gentle motion toward virtue by outgrowing useless attitudes and opinions which are detrimental to the harmony of life. The cathartic disciplines were advocated by the Platonic school as the most normal, most gentle, and most effective method of eliminating vices and faults.”

“Moderation is the greatest of the virtues. (...) A sudden fanatical change in any habit is very likely to cause unnecessary suffering; even tragedy. The metaphysician refines diet by eating less of very heavy foods, but he does not starve himself to death. (...) A balanced vegetarian diet requires considerable time and thought. No one should try to live exclusively on raw fruit and vegetables unless he has personally experimented in this matter over a number of years.”

“The wise person is not a ‘joiner’ [of organizations]. He is an individual thinking his own thoughts and building his own life through increase of knowledge and personal consecration. It may be harder to accomplish by himself, but the results of personal accomplishment are the most satisfactory.”

“The Eastern disciplines are intended to transfer the rulership of life from the animal soul to the divine consciousness. Breathing exercises, postures, and various forms of discipline are aimed at the creation, in mind, emotions and body, of channels for the release of inner integrity. Eastern disciplines are not suited for Western minds or Western bodies, and their use is not advocated. The same ends are to be achieved by gentler and less strenuous ways. This has been proved in the Pythagorean and Platonic schools which accomplished illumination without the use of Oriental disciplines. In substitution for the elaborate mechanism of Eastern spiritual culture are two simple disciplines, meditation and realization. By meditation, a new sense of values and a clear perception of the relative worth of all knowledge is gained. By realization, the student will make knowledge a part of his own life and consciousness. Through the practice of meditation and realization, he gradually and normally will bring about the same results achieved in the East through more violent exercises. Natural growth, not forced growth, is the pattern to follow for the achievement of Truth.”

“Perfection is reserved for the gods. It is not expected that the average person should live without fault or error, but it is most desirable that we profit by our mistakes. So never permit the mistakes of the past to overshadow present effort. The past must be transmuted into soul power through understanding. Do not bring forward separate incidents to plague your present purposes. Bring forward the sum of experience and understanding in the form of tolerance, patience, and virtue.”

“There is no use trying to go forward toward light and truth as long as we cherish destructive attitudes in our personal lives. (...) Nearly everyone nurses some grievance or delinquency with loving care. (...) Habits of thinking and living are not quickly changed, nor are prejudices of a lifetime easily dispelled.”

“Taoist monks are philosophers who live moderate and virtuous lives, not for elaborate moral reasons, but because it is easier and more pleasant to live well than it is to live any other way. (...) They do not try to control their tempers; they are so well-tempered that temper is forgotten. They do not try to overcome selfishness; they have discovered the futility of the desire to possess. Nor are they trying to develop dominant personalities; they have not the slightest interest in what other people think about them. With this complete detachment and impersonality, the Taoist monks frequently live to extreme old age. Their realization has so perfectly freed them from the irritations of physical existence that they are immune to most of the ailments which shorten the lives of Westerners.”

“The accomplishment of the greatest good is the fundamental purpose of life. This accomplishment is hindered and frustrated by attachment to personalities and things. The moment we overestimate the value of material things, we become incapable of a philosophical administration of the affairs of physical life. The moment we develop an undue attachment to persons, we become incapable of serving them intelligently. It is a common, almost universal fault to develop undue attachments based upon the conceit that we are capable of possessing anything. The Taoist monk has made the pleasant discovery that he owns nothing; hence there is nothing about which he must worry or fear. Buddha taught that possession was one of the cardinal sins, and fatal to spiritual growth. The wise man is attached only to Principle, Universal Truth behind all things, and he possesses only the desire for Truth. This does not mean that he is selfish or inconsiderate for others. He serves all men impersonally, because to him, there is no distinction of family, nation or race. According to Pythagoras, all relationships are based upon wisdom. On one occasion, he is credited with saying: ‘He who is wiser than I is my father. He whose wisdom is equal to my own is my brother. And he who is of wisdom less than myself is my son.’ The universalizing of attachments and the impersonalizing of the sense of possession frees man from the great body of common sorrow.”

“The purpose of energy is to enliven all parts of nature; to supply the very essence of achievement – life itself. Most people pay little attention to their energy allotment. They waste energy indiscriminately until it is gone and then they wonder why the universe has afflicted them. The serious studies of the metaphysician usually begin after he has reached those years where energy is not too abundant. The exuberance of youth is over, toil and responsibility have created their toll, and it is necessary to organize resources and conserve all life for the principal purpose of living and enlightenment. The Taoist monk will do nothing that is not absolutely necessary. He would no more think of stalking in the hills than brawling on the street corner. He is principally concerned with conserving his energy so that he will possess it long enough to achieve enlightenment. Because of his very moderate attitude, he enjoys good health in his advanced years, and usually dies of old age rather than from one of the forms of unintentional suicide which exterminate Occidentals.”

“It must be evident to the profound metaphysical student that posture, *mudra* and *mantra* are of symbolic rather than literal significance. This point has been emphasized by the Zen monks, who insist that all physical ceremonials are symbolic of mystic processes taking place within man himself. The Greeks held a similar opinion; also the fathers of the early Christian Church. But the mystical aspects of ritualism have been gradually forgotten; now the various ceremonies are supposed to possess intrinsic powers, sacred in their effects.”

“Concentration is the continuity of spiritual motion toward the One. It is described in the commentaries of the Zohar thus: ‘The disciple of spiritual mysteries gazes with perfect fixedness upon the face of the Real.’ (...) The priesthood of antiquity and the mystical institutions of modern Asia are in perfect agreement as to the use of various sacred objects in the practice of concentration.”

"All spiritual values must be realized, inwardly comprehended – they cannot be communicated as mathematical formulas can be passed from one person to another."

"It is impossible to describe any spiritual reality except in terms of symbolism."

"What we call time is so illusional that many philosophers have come to the conclusion that of all dimensions of time, only the *Now* is real. Any exercises which lure the point of consciousness away from the *Now* are dangerous to those who are not well-grounded in the disciplines of realization. He who lives in future abides in a vagary of hope. He who lives in the past lives in the vagary of regret. Both hope and regret are inferior attitudes as compared to the active certainties of the *Now*."

"It is better for man to search for Truth than it is for him to wrestle with his errors."

"Wisdom, and wisdom alone, can transmute all the base substances of human experience into spiritual power. The inward quest is the search for the Self. The purpose of concentration is to discover the Self. The end of all seeking after spiritual things is to be united with the divine part within. The conscious union resulting from the release of principle from personality, of the subtle from the gross, of the eternal from the temporal, is accomplished by means of the secret chemistry of the soul, the alchemy of the old world."

"The laboratory is life. The alchemist is the Truth seeker. The formulas by which he attempts to control the metals are his disciplines of concentration and contemplation. The adept-teacher is the Oversoul, and the powder of projection is living wisdom which transmutes all substances and all natures into the imperishable Truth for which all the world is seeking."

"The purpose of concentration is to become aware of reality. When this awareness is achieved, it is described as coming to the one who discovers it and taking up its abode in his heart. (...) When this mystery takes place, a certain contact has been established between the personality and universal values. This reality within is called the transcendent being. It is man's concept of the Universal Being. It is not the pure universal substance, for the reason that the human consciousness is not capable of envisioning the Absolute self. The transcendent being is the Absolute as we are able to understand it. It is the infinite made finite by our perception, yet incredible and unknowable to the concepts of the uninitiated and uninformed. To the degree that we are able to preserve and maintain the beauty, impersonality and dignity of the transcendent being, to that degree we remain true to our philosophy and to our doctrine. As the mother carries her children within her body, so the disciple carries the transcendent being within his heart. It must grow up within him, ultimately to be born from him as a free and independent spirit. But the personality cannot survive the birth of the transcendent being. When the universal is born, the personal dies. (...) The transcendent being is the abiding presence. Once it has been realized by concentration, it dwells with the disciple. This transcendent

being never questions, never speaks, never demands. It merely remains, waiting. Understanding increases it; lack of understanding apparently causes it to diminish. But through this, it gradually strengthens, becoming ever more dominant. In Eastern mysticism, it is called the *Maitreya*, the *bodhisattva* which is to come. In this aspect, it is the universal Messiah. This is the true import of the Messianic doctrine. The coming Savior is the transcendent being. (...) The disciple having envisioned the real – that is, having become aware of his relationship to fact – is said to have attracted the transcendent being. From that time on, the being grows with the rapidity of the evolution of the disciple. This is Jakob Boehme's tree of the soul which grows up in the heart until it fills the whole world. Gradually, the transcendent being increases until man's personality becomes merely a dying atom in the substance of this universal reality."

"Man begins his growth as a lowly creature like an atom in space. In the end, however, he achieves space; his consciousness is identified with space. He no longer is isolated, but encloses space within himself. In the Brahmanic books, Krishna is described as towering far above Arjuna, his faithful disciple. The transcendent being, Krishna, has in this manner so increased that in comparison to it, the personality of the human creature is as nothing. The development of the transcendent being requires many lifetimes to consummate its final emancipation in a life of realization. (...) the ego of the personality is dissolved in a universal essence. Man no longer lives for himself or by himself. He lives to bear witness to the will and purpose of the universal spirit that has taken up its abode within him. Through contemplation and concentration, it is possible to realize the transcendent being as very real and entirely substantial. It is a substance akin to the substance of a fact, shrined within the holy of holies of man's temple. The transcendent being becomes purposeful living, and the objective personality becomes its willing and obedient servant."

"In the course of numerous rebirths, the Self or Oversoul gathers the harvest of experiences. Each life with its sequence of incidents enriches some part of the composite spiritual nature. In one incarnation, the emphasis may be upon observation, whereas another life may be confronted especially with problems of discrimination. When the *sattva* or Self emanates a new composite personality at the beginning of each physical incarnation, that personality is composed of the substances of previous experiences. Thus the personality may be regarded either as a single entity, or as a compound made up of numerous separate and distinct experience sequences. When considered as a single entity, the incarnating ego is called the personality; but when considered as a composite structure, it is made up of numerous separate experience cycles which have been named the *genii*."

"Each grows according to his own understanding. As theology has corrupted religion, so formulas have corrupted philosophy."

"The student must learn to apply truth to the problems of his daily living. He cannot accomplish in a few years, or even in a single lifetime, all that is implied. But it is possible, through right action and right aspiration, to live toward the All. So if we remain firm and devoted in our allegiance to Truth, and proceed

according to right understanding, our growth will be continuous, even though actual progress may appear woefully slow.”

“The centrifugal motion of the intellect manifests materially as the urge to know. This impulse is fulfilled or satisfied through the accumulation of knowledge on four levels or planes. In the East, these levels are termed directions or corners, and are under the rulership of the *lokapalas*, or ‘kings of the hollow square’. Each *lokapala* is the ruler over a sphere of essential learning, and in Oriental symbolical art, all are accompanied by proper symbols of their qualities. These kings represent also the laws governing the four planes of intellectual manifestation. In the universe, each world has its own laws. To master a world or sphere means to adjust oneself perfectly to the law of that sphere, at the same time retaining immovable identity. The four *lokas* or regions of the *lokapalas* are the *sacerdotal sphere*, the *administrative sphere*, the *economic sphere*, and the *sphere of crafts and trades*.

The *sacerdotal sphere* includes religion, science, the arts, languages, the learned professions, literature, magic and philosophy.

The *administrative sphere* pertains to leadership, the struggle for physical establishment in a world of competitive ambitions and all that pertains to the right use of possessions, impulses, emotions, attitudes and the imaginative power.

The *economic sphere* corresponds to the industrial estate of the modern world. It is the world of barter and exchange, of buying and selling. More profoundly, it is perception of the responsibilities of the social order, man’s place in a world which can sustain him only if he shares with others in the common responsibilities and opportunities of living.

The *sphere of the crafts and trades* is that of physical labor. It involves the problems of production, and includes the agriculturalist, the craftsman, the mechanic, and all who labor with their hands in working the basic elements of material life.

Realization must extend through these four worlds, conquer them through adjustment, and participate in their activities, though never for a moment must man be held prisoner within the walls of the hollow square. Through the four gates guarded by their demon kings, realization must flow freely; the consciousness must be in the worlds, but not of them. To lose the sense of realization that the Self is superior to its conditions is to fall into *Maya* or delusion. The Self is the lord of conditions, though it must experience condition and remain unconditioned. To fail in this adjustment is to fall prey to the *lokapalas*. The moment that man, through intellectual error, loses perspective, and identifies himself with or assumes the reality of any of the four planes, the worlds become hells and experience changes into suffering, for suffering is experience without realization.”

"Emotion is part of the centrifugal experience of realization. Through the intellect, man discovers diversity. By discrimination, he recognizes, at least intellectually, the one universal All and the one universal Self which is at the root of diversity. By compassion, which is the transmutation of passion, he draws diversity back to himself, or more correctly, he becomes great enough to enclose or include diversity in his working realization of unity. Here again, the emotional nature operates through the mystical equivalents of the four *lokas* or worlds. (...) All feelings are the polarized shadows of thoughts. Each feeling has its intellectual equivalent; each thought its emotional overtone. To understand this, to realize it, and practice it, is called right compassion. It is acceptance into Self of the dominion of the hollow square. It is realization as emotion, and emotion as realization. Wherever there is a fact, it is an intellectual truth and satisfies the mind; but also it is emotional truth, and satisfies the heart. The mind would possess the fact; the heart would be possessed by the fact."

"Theology has an aspect as history, as art, as science, as literature, as discipline. All of these are considerations within the intellectual grasp; part of the mystery of the mind reaching out to know, yet it is obvious that this is not all of theology. Because there is theology as devotion, as experience, as atonement, as the inflowing into Self of spiritual impulses. Also, theology as gentleness; kindness, thoughtfulness, veneration, adoration, humility."

"Become wise in those things which come first among all the values of life."

"I take my refuge in the Law."

"The ancients represented the spiritual awakening as a quickening and form of giving life, a conception within the Self. That which is conceived must be brought to birth. Knowledge that is discovered must bear fruit in action. All that we know and gain through knowing must be harvested to become that which we are. This is the Law."

"Realization is a readjustment of the whole life to a new and enlightened understanding of the reason for living. The perfect discipline, therefore, is a continuous flow of understanding, a process of growing by doing, of becoming by being. (...) The true meditation is the continuous living of enlightenment as the result of increasing internal inspiration. (...) As realization unfolds, it reveals to you the next step that you should take. The revelation is gradual; (...) progress moves upon the current of consciousness. What we know, we do. (...) To attempt to perform a spiritual action when the will is not sustained by an adequate realization results in discord and internal disharmony. (...) The constant conflict between a high code of ethics and the difficulty of applying that code is detrimental to the nervous system; it leads to frustration and neuroses. This is the reason why it is unadvisable and philosophically unsound to establish fixed standards, expecting disciples to abide by these standards regardless of the degree of their personal understandings. (...) If you build from within outwards, you remove the element of conflict. As realization unfolds, you proceed to the performance of right action. When you understand life, temper dies within you. Anger slowly fades out, not immediately but gradually, as realization increases. A

right action never is completely performed until it bears witness to the entire nature. The virtue flows from the understanding. No self-control is necessary, because the Self is controlling the action. (...) This is what the ancients meant by the study of esthetics. The beautiful is the proper way of performing the good. Realization is the basis of beautiful action. All ulterior motives (...) have ceased. Then, and then only, is virtue normal. Right action, in turn, reveals the future of itself. Each right action performed establishes the foundation for future right action, and reveals the direction in which this action should proceed. Thus realization is said to flow. It moves upon and within itself, and is its own impulse."

"As realization increases within the disciple, his consciousness unfolds like a sacred flower; innumerable petals open and realization must contemplate all of these extensions and yet preserve in the midst of them its own steadfastness. In the throne-like heart of the lotus, the meditating Buddha is seated in the midst of its own powers. When this state has been achieved, the disciple has become an arhat."

"It has been written that when a man is faithful in small things, he shall be given dominion over greater things. As we put our smaller lives in order, a greater life unfolds to challenge us. When we have realized a few of the aspects of Reality, we become aware of more numerous aspects. Realization must rise to meet the challenge of the unknown. Therefore realization eternally *must* increase. Everything that we learn reveals more to be learned. Every virtue practiced reveals more virtues to be attained. Every truth comprehended becomes the starting point for the apprehension of greater truths. (...) As Sir Edward Arnold has so beautifully written, 'As veil upon veil we lift, we find veil upon veil behind'. Each new problem to be realized releases a new principle of realization within ourselves. The Transcendental Being, for this reason, is represented as emanating innumerable specialized energies, each of which is appropriate to the realization of one of the extensions of universal Law. (...) Thus it is that man has a thousand eyes, the eye of realization within himself. (...) Gradually, through realization, we achieve union with the song that all life is singing."

"Wherever realization flows, it reveals. This is a mystery of the Law."

"Realization is a kind of seeing of which it may truly be said that *seeing is believing*."

"The true mystic progresses rapidly through the illusion of sects and creeds. He soon arrives at the realization that in the enlightened spiritual life, there is no place for religious prejudice. Gradually he accepts the contributions of all religions, recognizing the universality of Truth."

"The practice of esoteric disciplines over a period of time normally results in an increasing sensitiveness to spiritual values. This sensitiveness may or may not result in extrasensory perceptions. Generally it is better if the development is not accompanied by a noticeable extension of psychical powers. It is very difficult for the novice to estimate the true value of extrasensory perceptions. The tendency

is to overestimate their importance, and consequently to overestimate the degree of development. This overestimation, combined with imagination and enthusiasm, can prove disastrous.”

“Spirituality should be approached calmly and maintained calmly. (...) True progress should be earnestly sought after, and as earnestly protected once there is evidence that some advancement has been achieved.”

“Realization does not imply an affirmation as to the goodness of the world. Rather, as the student grows in realization, the consciousness *discovers* the goodness of the world as an inner experience. The fact emerges from a contemplation of life; it is not imposed upon life. (...) Realization cannot be tinged with emotionalism. (...) Life is made up of alternation between hope and hopelessness, optimism and pessimism, attachment and detachment, good and evil. Pythagoras taught that realization was not to be discovered at either extremity of the human impulse, but that Reality abode in the median plane in the center between all extremes. Truth must be sought in balance, not in unbalance. (...) Seeking neither to escape from evil nor to embrace good, the sage in contemplation releases realization through himself, and in the temperate central zone of consciousness proceeds without undue haste or unnecessary delay directly toward the Real. (...) Realization should not result in any visible emotional reflex. There should be neither pain nor ecstasy. Rather, there should be an increasing placidity visible as an intangible kind of strength, a strength without force, power without strain, and activity without stress.”

“Once achieved, realization is not easily lost. But it can be dominated by the mind and emotions if egotism is permitted to remain in any part of the pattern. (...) As the growing plant may be destroyed by an unseasonal frost, so the unfolding realization cannot survive any immoderate mental or emotional complex. (...) When the disciple loses poise, he has lost realization.”

“As realization flows through the personality, it causes certain definite changes in the objective life of the student. (...) Unfolding consciousness must normalize and make temperate the courses of personal action. (...) According to the Buddhist canon, right action is proceeding from the realization of the Law. It is conduct under Law whereby the life of the student is directed by inner impulses rather than by outward impact. The Self dominates action. Realization refines and sensitizes the codes of personal conduct. (...) Perfection is not expected, but there must be a definite evidence of improvement to substantiate any assumption of growth. As realization unfolds, it produces a natural sensitivity which cannot endure conflict within the personality. (...) The true mystic does not expect to change his world, but he does demand harmony within his own personality. (...) True realization demands no change in others, but insists upon certain standards for the self. (...) Realization produces a marked refinement (...). The proof of refinement is thoughtfulness. We may define thoughtfulness as a gentle and sincere consideration of any matter. (...) The degree of realization which the student achieves in the studies of the mystical can be determined in part by his reactions toward the exquisite and the fine. If he still prefers the bric-a-brac with which the uninformed surround themselves, to the dignity of the

blank wall, it is evident that realization is lacking. Take a man into an art gallery and ask him to point out the picture that he likes best. It will then be possible to tell the degree of his understanding. It will not be a measure of his technical knowledge of art, but of his internal reaction to the pictorial."

"The Westerner is termed active if he appears to be in a continuous state of motion and agitation. The cause of the agitation and the direction of the motion are seldom considered. The Easterner regards agitation with definite distrust, and motion without direction as a total loss. The performance of unnecessary action is recognized as a proof of ignorance."

"Realization as conduct is the performing of Truth. Realization as observation is the perceiving of Truth. Realization as appreciation is the enjoyment of Truth. Realization as speech is the utterance of Truth. Realization as meditation is the contemplation of Truth. Realization as veneration is the acceptance of Truth in spiritual mystery. Discipline as Truth is obedience to the Law. And sight as Truth is the discovery of Reality in form, line, color and composition."

"Illumination is not a single experience marked by an abrupt transition from a state of ignorance to a state of wisdom. It is a series of related experiences, a series of spiritual discoveries. (...) Realization is a gradual extension of universal energy through the human being. (...) Illumination always takes the form of solution, solving the problem most imminent to the Self. (...) Only a revelation, only some mystical extension of consciousness, can make possible the completion of the work. Then, the light comes. How, no man knows; why, no man knows. We do know, however, that effort is rewarded with accomplishment. That which we earnestly desire and honestly strive after will come. (...) The experience of genius bears ample testimony that without consecration and perseverance, there can be no illumination. (...) Illumination can never come until the causes for it have been definitely established. It is the crowning effort, (...) not as a single episode, not one tremendous burst of enlightenment, but a steady release and increasing flow of understanding into and through the lower faculties of the reason."

"The philosophic life is in itself the noblest of all the arts. To live well is the supreme test of wisdom. It is impossible to perfect living without illumination. It is only in those moments of contact during which the Self is in part revealed that the purpose of life can be more adequately realized. There can be no enlightened living without a realization of the reason for living. This reason cannot be supplied by the intellect, nor can it be discovered by the senses. The true reason for our existence can be found only through communion with the Self."

"Tension and effort are detrimental to spiritual progress. (...) For the philosopher, 'all things in good time'. Without undue haste and without undue delay, without regret and without anxiety, the mind established in wisdom flows toward the Real. Under such conditions, illumination is as natural as life itself. And only when it is entirely natural is it real. So-called illumination produced in any other way and by any other means can be but hallucination."

“There is no liberation except through realization and illumination.”

“There are so few willing to earn. The masses expect nature to bestow its greatest gifts regardless of worthiness.”

“The intellectual approaches Truth as something possessing form and dimension outside of his own nature. But the mystic approach to Truth is that of consciousness finding itself as formless and dimensionless Reality.”

“To the Taoist, the dragon represents illumination. (...) The dragon soars upward through all the states of being, and then streaks downward into the very depths of the matter; a great immeasurable spirit ascending and descending at will, flying free in space, unlimited by any mortal restraint. (...) The dragon is Space as consciousness. It dwells in the Absolute, moving back and forth with perfect freedom in the limitless vistas of Reality. Space, or Tao, is eternally moved by the tides of Law. Within it are all shapes, all forms, all motions.”

“There can be no departure from inward reality. Once man knows, he must do, or else his knowledge will torture him. Failure to think, to act, and to live that which is realized, or any effort on the part of the lower nature to compromise realization produces a desperate conflict within life.”

“Courage is understood to mean that strength of purpose by which the consciousness steadfastly approaches the Real. (...) Only the most highly evolved mystic who has devoted many lives to the unfoldment of the mystical disciplines within himself can continuously maintain his realization. (...) for the average person, realization is imperfect, and the moments of conscious extension are separated from each other by relapses into what may be termed human interludes. (...) The intermittent flashes of greatness, termed by the Taoists the ‘blinking of the dragon’s eye’, result in a material condition requiring a high measure of personal courage. There must first be the courage and dedication to depart from the errors of other men and to devote life to a reality which is beyond the understanding of associates and friends. Then there must be the courage to face the inevitable failures of good intentions. There must be a realization deep and true enough to accept these backslidings without emotional intemperance. There must be no self-condemnation, no interludes of remorse, no periods of despair. Realization must be true enough to sustain the consciousness in tranquility throughout success and failure which alternate in the life of the disciple. To lose tranquility (...) is again to fall into error. As surely as there must be no spiritual ambition, so there must be no spiritual remorse. The quest for the Real must become a continuous, gentle effort. (...) Nothing can hasten Law; it is its own speed. Nothing can be delayed beyond the limitations imposed by the immaturity which is intrinsic to all mortal creatures.”

“The second Taoist doctrine concerning illumination emphasizes the necessity for sufficiency. (...) Man is ever searching for a strength outside of himself upon which he can cast his burdens. Many persons studying mysticism are seeking for some source of security to which they can turn in time of trouble. This insufficiency has no place in a doctrine of realization. The dragon-soul abides

only in the shadow of eternity itself. The illuminated soul must be completely self-sustaining, unaffected by any sense of aloneness."

"As enlightenment increases, the desire to share it increases; but with this desire comes the realization that it is impossible to share the Real. Realization is an inward experience which can come only to those who have won it in their own right. It cannot be conferred. The impulses which realization bestows upon the personality will not be understood by others less developed."

"Realization brings with it sufficiency, but unless the growth toward it be entirely natural and unaffected by ambition, the disciple will find it difficult to maintain sufficiency without leaning on some error for support. His realization will not be continuous enough in its earlier stages to prevent some conflict between the personal and impersonal phases of his life. (...) If such conflict arises, it must be met by realization."

"When realization is highly developed, time and place cease. Time and place are intimately involved in the pattern of relationships. When time and place have been absorbed by realization, then aloneness and distance are gone. (...) Universal consciousness (...) is part of everything. (...) Universality will increase to the same degree that the personality decreases, with a corresponding decrease in stress and strain. If for any reason the effort at development is forced and the flow of consciousness is interrupted by mental or emotional complexes, then such problems as aloneness will inevitably manifest themselves. If this occurs, you should slow your forward motion and gather up the loose ends which enthusiasm or spiritual ambition has caused you to overlook. Proceed no further in the extension of some one part of your consciousness until your realization is sufficient to assure the continuity and normalcy of your living. Not to make such a correction will result in misery and momentary failure."

"Each must protect himself with his own understanding against what the unbeliever has rather appropriately termed 'sickly mysticism'. It is unfortunate that the world has been trained to accept as virtuous, traits of character which are not necessarily superior. The Hindu holy man sitting on a bed of spikes gains a certain popular sanctity because he endures physical discomfort for his belief. It is perfectly proper to respect his sincerity, but not to admire his understanding. The same attitude is appropriate toward the Christian saints and religious leaders. To shorten one's life and to multiply one's sufferings may reflect devotion, but certainly such actions should not be set up as standards for normal spiritual development. The intention may be right, but the realization that is the true spiritual development must be comparatively slight. It is much more appropriate to the ideals of mysticism to symbolize growth by a beautiful, spontaneous, happy unfoldment, like that of the opening flower, than to do so by an example of cruelty which would accomplish Heaven by afflicting its own body with a heartless despotism. So do not be deceived by the standards of spirituality which others set up. (...) Search for realization associated with beauty, gentleness, peace and simple dignity. Spiritual progress is not to be achieved by any creed of cruel action, or by the heartless inhibition of normal impulses."

“All growth ends in Tao.”

“What the intellect cannot understand, it misunderstands. Religious misunderstandings are especially unfortunate, even tragic. They will affect every other part of the life, reducing integrity and preventing normal growth on the various planes or levels of living. It is not wise, therefore, that the average disciple attempt in any way to anticipate ultimates. His search for Tao should result in a series of personal discoveries. Each new aspect of Tao should dawn upon him. It should come as a beautiful experience in the personal extension and impersonal awakening of the Self. There should be no preconceived opinions as to that which lies beyond. There should be open-mindedness, absolute willingness to face Truth as it is, and to rejoice in the glory of things as they are. Tao cannot be theologized. It cannot even be taught. But it can be known. The disciplines of meditation and realization are not statements of Tao *per se*; rather they are an invitation to the Taoist life. They will gradually lead toward the Real, but cannot be understood as definitions of Reality.”

“The spirit of the personality is separated from the grosser parts to become an eighth sense. The Transcendental Being is the bridge between the objective and the subjective parts of man. Across this bridge, the more refined parts of man may pass to and fro, but it is not strong enough to support the grosser aspects of the personality.”

“The mind is the conqueror of the mundane world, but it is not allowed upon the bridge of consciousness. The mind analyzes, criticizes and divides. It is constantly given to opinions and attitudes. Its very processes shatter the subtle stuff of human aspiration. Soul power is too fragile in its early stages to bear the weight of mental criticism and intellectual analysis. Thus it is written in the Eastern classics that mind is the slayer of the Real. (...) As long as there is mind, there will be division. (...) While intellect rules, there is discord; but when the Self rules the intellect, there is order, relationship, pattern and purpose. (...) The struggle between the Self and its lower selves, between realization and opinion, between illumination and thought – this is the last great war. Before man can proceed, he must emerge victorious from his battle with his own thoughts. It is a strange war, the strangest war of all. Man must fight without fighting. For if he opposes ignorance with any impulse of the will, his realization fades away and he is left helpless. His victory must be in the simple fact of knowing, which scatters the ghosts opposing him. There is no struggle or warfare between light and darkness. When light comes, darkness fades away. Man wins by steadfastness of his light. His victory is a gentle attainment of Truth. His enemy cannot strike back; shadows and unrealities have no power except that which is bestowed upon them by one of the numerous attributes of ignorance. As ignorance ceases, the adversary is left powerless.”

“There is not sufficient strength or courage in any man to impel him to think down the thoughts of his world. This is why so many reformers fail. They oppose one thought with another. They try to impose an intellectual formula upon an intellectual chaos, and their formula is torn to pieces by the mind of the world that can be conquered by realization alone. In the presence of wisdom, the

world-mind is powerless. Possibly this is why the world persecutes its dreamers, its mystics, its seers, its sages, and its saints. It knows that they possess a power greater than all the scheming of man."

"Realization must direct the course of action. The mind has its function and its purposes. It cannot be ignored or denied, nor its significance neutralized by a gesture. Thoughts have their place in the Plan. It is realization that must put all things in their proper places."

"How should a person, feeling the weight of the afflictions with which our material world is burdened, react to the conditions of his environment? The solution lies with his inner adjustment. If his consciousness is dominated by the principle of intellect, he will accept the reality of the failure and seek to reform or oppose it. (...) If, however, through the development of realization and the practice of philosophic disciplines, the disciple moves his inward foundation across the *antaskarana*, the bridge of consciousness, the world pattern changes because he brings a different degree of realization to that pattern. The unreality of tyranny, despotism and exploitation is now accepted as a fact. From that time on, the destructive forces of the lower world can exercise no influence upon the enlightened Self. Their significance slowly fades out. They cease, not because they have been argued or reasoned through, but because there can be no place for them in the experience of one who has passed beyond the sphere of their influence. (...) Realization causes man to change the order of his life. The enlightened and illumined soul belongs to a race apart. He lives in a different element. Therefore, to him, the laws of life are different. He transcends the world by transcending the world thought in himself."

"Be sure that your growth is not accomplished at the expense of your responsibilities, and be not overhasty to convert others to your ideas. Let the obvious improvement in your own nature convert them."

"As long as humanity endures, the search for Truth will be the same search, the means will be the same, and the end will be the same. The disciples of all ages shall assume the contemplative life, and through the harmless practice of realization seek Union. (...) The mystical disciplines are the natural, human way to Truth. They are available to all men, and each who attempts the living of them is rewarded according to his integrity and his continuity."

"The elaborate rituals of the ancient Mysteries and the simpler ceremonials of modern religious institutions had a common purpose. Both were designed to preserve, by means of symbolic dramas and processions, certain secret and holy processes, by the understanding of which man may more intelligently work out his salvation."

"The possession of the occult keys to human salvation through the knowledge of Self is the goal for which the wise of all ages have labored. (...) The world within man, not the world without, was the concern of the Mysteries of antiquity. (...) Man is never truly wise until he has fathomed the riddle of his own existence, and the temples of initiation are the only repositories of that knowledge, a

knowledge which will enable him to unfasten the Gordian knot of his own nature."

"The currents and forces working through the lower spinal nerves must be transmuted and lifted upward to feed the altar fire at the positive or upper end of the spine. The focusing of thought or emotion upon the higher or lower things, as the case may be, determines where this life energy will be expended."

"When the spinal fire of man starts upward in its wanderings, it stops at many shrines and visits many holy places, for like the Masonic brother and his Jacob's Ladder, the way that leads to heaven is upward and inward. The spinal fire goes through the centers or seed ground of many great principles, and worships at the shrine of many Divine Essences within himself, but it is eternally going upward, and finally it reaches the great desert. Only after pain and suffering and long labor does it cross the waste of sand. This is the Gethsemane of the higher man, but finally he crosses the sacred desert, and before him in the heart of the Lotus arises the Golden City, Shamballa. (...) This is the Sacred Pilgrimage of the Soul, in which the individual leaves the lower man and the world below and climbs upward into the Higher Man or Higher World."

"The radiating out of the Spiritual Flame brings into view, one by one, the hidden things of the cosmos, and ignorance is dispelled in exactly the same proportion as light is spread."

"Let each student watch the fire that burns upon his altar. Let him also make that altar, his body, as beautiful and harmonious as possible, and let him also sacrifice upon that altar the frankincense and myrrh, his actions and deeds. As in the Tabernacle, he offers all upon the altar of divinity."

"The mystic realizes that he himself is the Philosopher's Stone, and that this stone is made diamond-like when the salt and the sulphur, or the spirit and the body, are united through mercury, the link of mind. Man is the incarnated principle of mind as the animal is of emotion. Man stands with one foot on the heavens and the other on the earth. His higher being is lifted to the celestial spheres, but the lower man ties him to matter. The philosopher builds his Sacred Stone by harmonizing his spirit and his body. The hard knocks of life chip this stone away and facet it until it reflects lights from a million different angles. The ultimate achievement is the Philosopher's Stone."

"The Elixir of Life is once again the Spirit Fire, or rather the fuel which nourishes that fire, and the turning of the base metal into gold is accomplished when the alchemist transmutes the lower man into spiritual gold. This he does by study and love."

"In the Western World, the Lotus has been changed to the Rose. The roses of the Rosicrucian, the roses of the Masonic degrees, and also those of the Order of the Garter in England all stand for the same thing: the awakening of consciousness and the unfolding into full bloom of the soul qualities."

“Have you seen people that somehow you liked regardless of appearances? Have you seen other charming people whom you hated in spite of their charms? Have you seen learned people who were fools or impressed you as such, or people who knew little and yet you felt were wise? Those are the insignia of rank, which the loss of title or position cannot destroy.”

“Still in the invisible ether about the Pyramid of Gizeh, the initiations continue; still the Initiate receives the insignia of his rank. Before that Fire within himself he makes his vows, and upon the burning altar of his own higher being, he lays his crown and his sceptre, his robes and his diamonds, his hates and his fears, and sanctifies his life as a Priest King, and swearing to serve none but his own higher Self.”

“Nations are born of those who love the truth, and are buried when they forget it.”

“Every individual has a great duty, a great work has to be done, and to that the true student must dedicate his life.”

“East Indian religion in its primitive form was a highly disciplined system. Those who followed it gave their lives to the conquest of their own individual weaknesses. They began with all types of physical austerity, restricting and limiting all negative or detrimental propensities of temperament. They worked to gain complete inward placidity. Only an overwhelming faith and a strength and courage enabled them to overcome any delinquencies of moral or ethical character which they might have brought with them into this world. Their continual disciplines ascended from one level of teacher to another toward a mysterious spiritual structure, the mysterious world of the adepts and initiates, the invisible government of the earth.”

“The disciple had as his final goal that he might become worthy to be an instrument in the fulfillment of the Divine Plan. This Divine Plan, originated by Deity, administered by hierarchy, and finally disseminated throughout the world through spiritualized teachers – this was the mysterious structure upon which the future and destiny of the whole plan of life depended. (...) The sages of Asia were convinced that the visible world as we see it is merely an appendage to a great invisible process that we do not see, but which we can learn to appreciate or understand. (...) It was evident to those sages that man was not here simply to build a material world, to advance personal fortune or dignity or estate, not to conquer; there was something much more important in life. He was here to be a servant of the tremendous plan which sustained him and of which he was a part. It did not seem at all unreasonable, therefore, to these elders that the disciple should become aware of the need for this procedure, that having discovered there was a purpose in life greater than the ordinary human purpose, the disciple should prepare himself for this purpose and that he should dedicate himself to whatever improvement would make him valuable to the advancement of the grand purpose or the eternal principle in progress. In this concept, therefore, he went through disciplines that not only purified the body, but also relieved the mind of prejudices and conceits and opinions. Gradually he unfolded

what the ancients believed to be the most important part of man – the extrasensory and spiritual basis of human existence. Ultimately, then, the idea was that each faithful disciple would in turn be promoted into a more important capacity – not to gratify his personal ambitions, but to give opportunity to the expression of improvements which he had attained within himself. It was not that these improvements should make him proud or more worldly, or that he should use them to advance his personal fortunes; it was that these improvements made him more useful in the great purpose for which all life is basically intended.”

“The idea of self-improvement in the esoteric tradition is very different from our concept of self-improvement in the mortal world. Today we think of self-improvement as improvement of a state. Our concept of self-improvement is to be richer, more fortunate, more glamorous, to hold public office, to achieve distinction among others. Knowledge to us is simply a method of organizing and reorganizing the structure of our material existence. Therefore, we spend many years training to be computer operators, diplomats, scientists, or doctors. We become involved in great professional dedications. We become artists, architects, poets, writers and musicians, but some way for the most part, all of our efforts are directed towards the enhancement of our material estate. We seek fame, distinction, recognition and honor in this world. The esoteric tradition approaches this matter a little differently. The question it has always asked and which has been difficult for most people to answer is: when we leave here, of what we have here, what can we take with us? (...) There is very little we specialize in here that is good for us anywhere else. It is important simply because of the world we live in and the condition of society – the degree of advancement of learning in arts and sciences here. Beyond this, most of the attainments we give our lives to can have no enduring significance. Recognizing this, it was easy for some of the ancient peoples to rise above the lure and temptation of material existence. This was one of the reasons for which the ancient scriptures were dedicated. There is another reason also – assuming it is possible for the individual to know more about the grand structure of existence, then it is also possible for him to do better here and now in his material state. The more understanding he possesses, the more secure he can become, not only in spiritual values, but in his relation to the material environment in which he lives.”

“In different countries, there are various names for these mysterious higher personalities, various stories of where they came from and why they are here, and how they function and operate; but essentially, we recognize them mostly through symbolism, a language of pictures or word patterns which we must interpret in terms of inner insight.”

“Alchemy was not a transmutation of base metals, but a transmutation of man, a complete reorganization of his own nature, the gradual release of the spiritual powers of the inner life and the power to control this way the functions of the outer life. (...) The alchemists were following the Yoga and Vedanta and Buddhist principles of Asia; namely, that the only way to contact the hierarchy was through self-improvement.”

“There is only one protection to the human being who begins to investigate the unseen and the unknown, and that protection is his own integrity. There is no possible way in which he can protect himself except by the constant protection of his own honor. He must rise above personal considerations. (...) Self ambition, the desire for the fulfillment of some desire in our own daily living, can be fatal to our integrity, lead into a great deal of self deceit, and open us to the deceptive processes of others. Where we are living for something we cannot see, we have to try to recognize that the real answer to this mystery lies for us in the gradual unfoldment of our insights concerning life. There are in existence a great many valuable landmarks and works that can be of assistance to us. The ancients, both of the East and West, have left us a fairly good description of what we are looking for. (...) Certainty comes at the end of effort; not at the beginning of it – moving from hope to certainty, from faith to fact. The facts cannot come first because they must result from the effect of faith upon our conduct.”

“We have to believe in a life bigger than this, or we cannot live well here. We have to believe in a power greater than our own, or our own small strength will fail. (...) Wherever there is truth, there is improvement; wherever there is truth, there is progress. All truth and progress lead to peace and the integration of the human personality.”

“The search for truth depends almost completely upon the problem of motive. The motive is the all important thing, and motive to most people is consolation. They want to rest in peace in a world of confusion. (...) The esoteric system is all based upon the ultimate motive. Ultimate motive is the service of truth itself, a complete dedication to the service of the realities of existence. It is only through this type of dedication that there is any possibility, as the Neoplatonists pointed out, of that mysterious inward movement in which the individual without any real intention or without any real desire for it, is suddenly in the presence of reality – simply because he has come to deserve it, and the moment it is deserved, it is there.”

“Truth must be earned. It must be earned by the individual realizing that he is in a sense of exile, a condition natural and proper to the lack of perfection of his own vehicles. Evolution has been a constant description and revelation of the unfoldment of instruments. (...) The individual must build beautiful mansions for his soul, and there must be the constant improvement of the inner life. The effort to conceal the weaknesses of the internal by strengthening the external is a dismal failure.”

“No individual can grow because of another person helping him to grow. The other person may give him certain instruction or may inspire him, but every action of life that is a growth must be motivated by the person who is seeking to grow. His friends, his teachers, all those around him can help, but no one can grow for someone else anymore than one person can digest food for another. It is absolutely necessary that growth be the result of personal improvement.”

“The saints are miniature saviors, (...) intercessors between man and divinity. (...) The saint, therefore, is in a sense another example of the esoteric tradition of hierarchy. (...) The saint is most commonly canonized because of martyrdom, and this martyrdom is the giving of all of self unselfishly to the glory of God and the service of each other. This constitutes, then, what to the ancient esoteric orders would be the qualification necessary for participation in the esoteric circle of illumination. (...) Those who become dedicated have certain virtues, powers and authorities vested in them, and this leads of course to the concept finally that these together become the interpreters of the law. They are interpreters not on our level, but on the level of absolute unselfishness, impersonality and obedience.”

“The choice to do right voluntarily means that the individual is actually choosing to supply his inner life with greater integrity, an important personal step. It is very much more important to make one small step in one’s own way than to be pushed into something that appears to be much greater. In the evolution of the great mystery school, which is the world, the individual has had to make decisions. These decisions are the basis of his spiritual development and the maturity of his soul. He must choose these things in the presence of temptation. He must recognize that when it appears most likely that he might succeed materially, it is also possible that he might fail in the great purposes of life. Consequently, there must be always this continuous stress upon personal integrities, personal dedications, and personal purifications.”

“No condition of society can stand between the individual and the enlightenment which he deserves. No amount of corruption can destroy the just person. No amount of prejudice, circumstance, or tragedy can take away the integrity of the person who is really dedicated to the principles of truth and light. He can go on. He does not have to be supported by his society, or his friends, or his nation, or his world. It is his privilege to live his beliefs. It is his privilege to continue to grow, because actually his growth is not a public event. (...) By releasing themselves from the worldliness within themselves, individuals transcend the power of worldly authority to destroy them. They keep on growing in their own proper and natural way.”

“The disciplines of the Pythagoreans began with a series of controls which the individual imposed upon himself. They believed that the person who can govern himself is greater than the one who can capture a city. Considering self-government as the basis of democratic collective security, it followed that a democracy, in order to function politically, economically and industrially, must be composed of self-governing individuals whose natures and inclinations are such that they can never pervert, profane, or abuse the privileges with which society invests them. The Pythagorean disciplines, then, were intended primarily to contribute to the creating of character, the building of an adequate internal reserve against the pressures of circumstance.”

"A general requirement in the academy at Crotona was that the disciple or student seeking admission had to display outstanding proficiency in three branches of learning: *mathematics*, *astronomy* and *music*. The Pythagoreans had a very definite explanation for the selection of these three fields. By *mathematics*, the mind is inclined to exactitude; the truly trained mathematician cannot be a sloppy thinker. (...) Through mathematics, he comes gradually to recognize the inevitability of universal law, and the lawfulness of the universe. (...) From mathematics, the individual passes sequentially to *astronomy*, and the Pythagoreans regarded this science as necessary and basic because it oriented the individual in the vast space diffusion in which he existed. No true and well-grounded astronomer can be an egotist, because he cannot remain untouched and unmoved by the immensity of which he is only a small and infinitesimal part. Thus the individual learns to recognize that he is not the center of any universe except his own; that he is part of a great moving order of life – vast beyond calculation, and eternal. Through this science, also, he learns to recognize the immensity of the challenge of knowledge. He no longer thinks in terms of his own planet, or in terms of his own pride; he is no longer satisfied to be a great man in a small world. He comes to understand that he is always a citizen of space, suspended between two extremes – an extreme below him, from which he has risen by great and painful endeavor through incalculable periods of time, and the vastness above and beyond him, toward which he is moving. It is this expanse toward which he is ultimately to direct his destiny. It is a universe, or space, so infinite, so magnificent, that in the presence of it, he can only be reverent and humble. Thus, astronomy was the great orienter of thinking; it gave the individual freedom from the small tyranny of his own selfhood. It helped him to see how his own nature, combined with innumerable other natures, was moving toward ultimate fulfillment, not of his own purposes, but of the vast purposes of which he was part. *Music* was given as a third discipline, because as the Pythagoreans said, it is the softener of the soul, the nourisher of the principle of beauty in man. It helped him to combine knowledge with the noblest and most serene of emotions. (...) From music, man gains the concept of harmony, as it relates not only to tones and notes and intervals of music, but also to the natural composition of his own nature. To the Pythagoreans, music was the great source of the instinct to worship and of the natural ability of the individual to pour out from his own soul his deepest and most beautiful chords of harmony and melody."

"Pythagoras, and all the philosophers who followed him, have pointed out that the individual can always do what he wants to do, and when he wants truth to that degree of intensity, he becomes capable of making the decisions that are necessary for the attainment of his own philosophic and spiritual immortality. He cannot do this, however, until the desire is stronger than the desire to permit interference. (...) The discipline of Pythagoras was based upon a strong certainty within. (...) This kind of internal strength must gradually be attained, and Pythagoras believed that the first and most important step is to desire discipline, to recognize the need for it, and to realize that it is more important than those other worldly things with which we are apt to be overly concerned."

“Pythagoras said that no individual has a real desire for knowledge until he is willing to make a practical statement of this major aim in his life. Thus, all who came to the Pythagorean school first of all presented their goods to the school. The individual who did not desire knowledge greatly enough to give forth all other things that he might possess, would never have it. The Pythagoreans lived with complete frugality. They had very little if anything, for their system did not permit wealth for anyone. The various goods that were bestowed upon the school were ultimately distributed to the poor. It was therefore not the use of the goods that the school desired, but the full and complete statement of the integration and consecration of the disciple. If he was willing to give everything except his worldly goods, his discipline was so weak that he could not be expected to sustain himself under temptation. If his worldly ambitions were still stronger than his search for truth, he would ultimately use truth or pervert truth for the further fulfillment of his ambition. Thus it was the belief of the Pythagoreans that unless worldly ambition was sacrificed to truth, the individual need never hope to be free from the insecurities which come from attachment to worldly things. Pythagoras taught that as long as the individual must be concerned constantly with his worldly problems and possessions, he could approach truth only with a divided consciousness, an uncertain mind. He would always be vulnerable because someone could always buy him as long as material possessions were important to him. Every man has a price, except that individual who is completely consecrated to principle.”

“The individual must dedicate himself to justice, to principles, to truth; and he must renounce all claim upon the negative emotions of this world. As the Greeks so well pointed out, ‘A good life is man’s constant prayer, his constant offering to the Supreme Power which he claims to recognize’.”

“The religious teachings of all nations may be divided into two general divisions. The first is the religion of the common people, and is the exoteric faith. The second is the religion of the wise and initiated few. This is the esoteric faith, and seldom, if ever, appears in the world without the cloak of ritual and symbol to conceal it from the uninitiated. The esoteric faith occupies the same position with respect to religion than the spirit holds in relation to its bodies. The bodies bear witness to the spirit. Through the spirit comes the life which animates and vitalizes its bodies. (...) In a similar way, the body religious bears witness to the life spiritual. The world recognizes only the body, while the wise and initiated few study only the spirit.”

“All concrete or visible things belong to the world of effects. These are studied by the esoteric student only that he may discover through them their invisible Cause. True esoterists follow the Aristotelian method of reasoning, using the visible only as a means whereby to know the invisible, studying the multiplicity of effects to become mentally and spiritually aware of the unity lying behind the diversity in Nature.”

"The invisible world is explored only by a few hardy travelers who, striking out from the human race, brave all in their efforts to chart and map the great vistas of eternity. These daring ones are rewarded for their efforts by being accepted into the Invisible. They become citizens of two worlds, and are known as the Initiates and Masters. Only those who have gradually learned the subtle laws of the invisible Nature are permitted to pass beyond the veil."

"As the body conceals the spirit, so within the soul shrine of every philosophy and religion is hidden a living, divine, glowing coal. This fiery radiance is the esoteric power, or the spirit of every art and science. It is that part of the human being which still preserves the divine element. With the sword of discrimination, man must sever the true from the false, the head from the body, the spirit from the sheath of clay. Philosophy is a concrete, exoteric study, but within itself, it conceals occultism, the mystical philosophy of the soul. The former bears witness to the latter, for both are one. The visible, tangible body is for the materialist and those who are wedded to form, while the invisible body is for those few who can realize its existence because of special training along the lines of mystical thought."

"Philosophy is the science of estimating values. The superiority of any state or substance over another is determined by philosophy. By assigning a position of primary importance to what remains when all that is secondary has been removed, philosophy thus becomes a true index of priority or emphasis in the realm of speculative thought. The mission of philosophy a priori is to establish the relation of manifested things to their invisible ultimate cause or nature. (...) Plato regarded philosophy as the greatest good ever imparted by Divinity to man. (...) The ideal function of philosophy is to serve as the stabilizing influence in human thought. By virtue of its intrinsic nature, it should prevent man from ever establishing unreasonable codes of life."

"Socrates held that the soul existed before the body and, prior to immersion therein, was endowed with all knowledge; that when the soul entered into the material form, it became stupefied, but that by discourses upon sensible objects, it was caused to reawaken and to recover its original knowledge. On these premises was based his attempt to stimulate the soul-power through irony and inductive reasoning. It has been said of Socrates that the sole subject of his philosophy was man. He himself declared philosophy to be the way of true happiness and its purpose twofold: (1) to contemplate God, and (2) to abstract the soul from corporeal sense. The principles of all things he conceived to be three in number: *God*, *matter*, and *ideas*. Matter he defined as the subject of generation and corruption; idea, as an incorruptible substance – the intellect of God. Wisdom he considered the sum of the virtues."

"The true subject of Arthur Schopenhauer's philosophy is the will; the object of his philosophy is the elevation of the mind to the point where it is capable of controlling the will. Schopenhauer likens the will to a strong blind man who carries on his shoulders the intellect, which is a weak lame man possessing the power of sight. The will is the tireless cause of manifestation and every part of Nature the product of the will. The brain is the product of the will to know; the

hand the product of the will to grasp. The entire intellectual and emotional constitutions of man are subservient to the will and are largely concerned with the effort to justify the dictates of the will. Thus the mind creates elaborate systems of thought simply to prove the necessity of the thing willed. Genius, however, represents the state wherein the intellect has gained supremacy over the will and the life is ruled by reason and not by impulse."

"He who would fathom the depths of philosophic thought must familiarize himself with the teachings of those initiated priests designated as the first custodians of divine revelation. The Mysteries claimed to be the guardians of a transcendental knowledge so profound as to be incomprehensible save to the most exalted intellect and so potent as to be revealed with safety only to those in whom personal ambition was dead and who had consecrated their lives to the unselfish service of humanity. Both the dignity of these sacred institutions and the validity of their claim to possession of Universal Wisdom are attested by the most illustrious philosophers of antiquity, who were themselves initiated into the profundities of the secret doctrine and who bore witness to its efficacy. (...) The Mysteries were secret societies, binding their initiates to inviolable secrecy, and avenging with death the betrayal of their sacred trusts. (...) Symbolism is the language of the Mysteries, (...) an ingenious and ideal method of preserving their transcendental knowledge. In a single figure, a symbol may both reveal and conceal, for to the wise the subject of the symbol is obvious, while to the ignorant the figure remains inscrutable."

"Far-sighted were the initiates of antiquity. They realized that nations come and go, that empires rise and fall, and that golden ages of art, science and idealism are succeeded by the dark ages of superstition. With the needs of posterity foremost in mind, the sages of old went to inconceivable extremes to make certain that their knowledge should be preserved. They engraved it upon the face of mountains and concealed it within the measurements of colossal images, each of which was a geometric marvel. Their knowledge of chemistry and mathematics they hid within mythologies which the ignorant would perpetuate, or in the spans and arches of their temples which time has not entirely obliterated. They wrote in characters that neither the vandalism of men nor the ruthlessness of the elements could completely efface."

"Lest the secret processes fall into uncultured hands, and be perverted, the Great Arcanum was always concealed in symbol or allegory; and those who can today discover its lost keys may open with them a treasure house of philosophic, scientific, and religious truths."

"The ancient philosophers believed that no man could live intelligently who did not have a fundamental knowledge of Nature and her laws. Before man can obey, he must understand, and the Mysteries were devoted to instructing man concerning the operation of divine law in the terrestrial sphere. Few of the early cults actually worshipped anthropomorphic deities, although their symbolism might lead one to believe they did. They were moralistic rather than religionistic, philosophic rather than theologic. They taught man to use his faculties more intelligently, to be patient in the face of adversity, to be courageous when

confronted by danger, to be true in the midst of temptation and, most of all, to view a worthy life as the most acceptable sacrifice to God, and his body as an altar sacred to the Deity. (...) Mysteries were organized for the purpose of assisting the struggling human creature to reawaken his spiritual powers which, surrounded by the flaming ring of lust and degeneracy, lay asleep within his soul. In other words, man was offered a way by which he could overcome his lower nature, master his appetites, give expression to the higher side of himself and regain his lost estate."

"The mystics of Eleusis also laid stress upon the evil of suicide, explaining that there was a profound mystery concerning this crime of which they could not speak, but warning their disciples that a great sorrow comes to all who take their own lives."

"As the degree dealt largely with the miseries of those who failed to make the best use of their philosophic opportunities, the chambers of initiation were subterranean and the horrors of Hades were vividly depicted in a complicated ritualistic drama. After passing successfully through the tortuous passageways, with their trials and dangers, the candidate received the honorary title of *Mystes*. This meant one who saw through a veil. It signified that the candidate had been brought up to the veil, which would be torn away in the higher degree. The modern word *mystic*, as referring to a seeker after truth according to the dictates of the heart along the path of faith, is probably derived from this ancient world, for faith is belief in the reality of things unseen or veiled."

"Just as the Lesser Mysteries discussed the prenatal epoch of man when the consciousness in its nine days (embryonically, months) was descending into the realm of illusion and assuming the veil of unreality, so the Greater Mysteries discussed the principles of spiritual regeneration and revealed to initiates not only the simplest but also the most direct and complete method of liberating their higher natures from the bondage of material ignorance. Like Prometheus chained to the top of Mount Caucasus, man's higher nature is chained to his inadequate personality."

"The allegory of Orpheus incarnating in the white swan merely signifies that the spiritual truths he promulgated will continue and will be taught by the illuminated initiates of all future ages. The swan is the symbol of the initiates of the Mysteries; it is a symbol also of the divine power which is the progenitor of the world."

"The Bacchic Rite centers around the allegory of the youthful Bacchus (Dionysos or Zagreus) being torn to pieces by the Titans. (...) Out of the ashes of the Titans, which also contained a portion of the flesh of Bacchus, whose body they had devoured, the human race was created. Thus the mundane life of every man was said to contain a portion of the Bacchic life. For this reason, the Greek Mysteries warned against suicide. He who attempts to destroy himself raises his hand against the nature of Bacchus within him, since man's body is indirectly the tomb of this god and consequently must be preserved with the greatest care. Bacchus represents the rational soul of the inferior world. (...) The Bacchic state signifies

the unity of the rational soul in a state of self-knowledge, and the Titanic state the diversity of the rational soul which, being scattered throughout creation, loses the consciousness of its own essential one-ness. The mirror into which Bacchus gazes and which is the cause of his fall is the great sea of illusion, the lower world fashioned by the Titans. Bacchus (the mundane rational soul) seeing his image before him, accepts the image as a likeness of himself and ensouls the likeness; that is, the rational idea ensouls its reflection, the irrational universe. By ensouling the irrational image, it implants in it the urge to become like its source, the rational image. Therefore, the ancients said that man does not know the gods by logic or by reason, but rather by realizing the presence of the gods within himself."

"After Bacchus gazed into the mirror and followed his own reflection into matter, the rational soul of the world was broken up and distributed by the Titans throughout the mundane sphere of which it is the essential nature, but the heart, or source, of it they could not scatter. The Titans took the dismembered body of Bacchus and boiled it in water, symbol of immersion in the material universe, which represents the incorporation of the Bacchic principle in form. The pieces were afterwards roasted to signify the subsequent ascension of the spiritual nature out of form. When Jupiter, the father of Bacchus and the Demiurgus of the universe, saw that the Titans were hopelessly involving the rational or divine idea by scattering its members through the constituent parts of the lower world, he slew the Titans in order that the divine idea might not be entirely lost. From the ashes of the Titans he formed mankind, whose purpose of existence was to preserve and eventually to release the Bacchic idea, or rational soul, from the Titanic fabrication. Jupiter, being the Demiurgus and fabricator of the material universe, is the third person in the Creative Triad, consequently the Lord of Death, for death exists only in the lower sphere of being over which he presides. Disintegration takes place so that reintegration may follow upon a higher level of form or intelligence. The thunderbolts of Jupiter are emblematic of his disintegrative power; they reveal the purpose of death, which is to rescue the rational soul from the devouring power of the irrational nature. Man is a composite creature, his lower nature consisting of the fragments of the Titans and his higher nature of the sacred, immortal flesh (life) of Bacchus. Therefore, man is capable of either a Titanic (irrational) or a Bacchic (rational) existence. (...) the Titans who murdered and dismembered Bacchus represent the zodiacal powers distorted by their involvement in the material world. Thus Bacchus represents the sun who is dismembered by the signs of the zodiac and from whose body the sense of wholeness was lost and the sense of separateness established. The heart of Bacchus, which was saved by Pallas, or Minerva, was lifted out of the four elements symbolized by his dismembered body and placed in the ether. The heart of Bacchus is the immortal center of the rational soul. After the rational soul had been distributed throughout creation and the nature of man, the Bacchic Mysteries were instituted for the purpose of disentangling it from the irrational Titanic nature. This disentanglement was the process of lifting the soul of the state of separateness into that of unity. The various parts and members of Bacchus were collected from the different corners of the earth. When all the rational parts are gathered, Bacchus is resurrected."

“True mystics are unanimous in their denial of the theory that the angels and archangels are human in form, as so often pictured. A human figure would be utterly useless in the ethereal substances through which they manifest.”

“The seed is useless and impotent unless it is put in its appropriate matrix. (...) A soul cannot develop and progress without an appropriate body, because it is the physical body that furnishes the material for its development. (...) The purpose of alchemy was not to make something out of nothing, but rather to fertilize and nurture the seed which was already present. Its processes did not actually create gold, but rather made the ever-present seed of gold grow and flourish. (...) Regeneration actually means the unfoldment of the omnipresent Divinity in man, that this Divinity may shine forth as a sun and illumine all with whom it comes in contact.”

“The occultists of the ancient world had a most remarkable understanding of the principle of evolution. They recognized all life as being in various stages of *becoming*.”

“The candidate, after passing successfully through the various ordeals set forth in the process of initiation, is finally brought into the presence of his own soul, which he alone is capable of unveiling.”

“Ceremonial magic is the ancient art of invoking and controlling spirits by a scientific application of certain formulae. A magician enveloped in sanctified vestments and carrying a wand inscribed with hieroglyphic figures, could by the power vested in certain words and symbols, control the invisible inhabitants of the elements and of the astral world. While the elaborate ceremonial magic of antiquity was not necessarily evil, there arose from its perversion several false schools of sorcery, or black magic. Egypt, a great center of learning and the birthplace of many arts and sciences, furnished an ideal environment for transcendental experimentation. Here the black magicians of Atlantis continued to exercise their superhuman powers until they had completely undermined and corrupted the morals of the primitive Mysteries. By establishing a sacerdotal caste, they usurped the position formerly occupied by the initiates, and seized the reins of spiritual government. Thus black magic dictated the state religion and paralyzed the intellectual and spiritual activities of the individual by demanding his complete and unhesitating acquiescence in the dogma formulated by the priestcraft. The Pharaoh became a puppet in the hands of the Scarlet Council – a committee of arch-sorcerers elevated to power by the priesthood. These sorcerers then began the systematic destruction of all keys to the ancient wisdom, so that none might have access to the knowledge necessary to reach adeptship without first becoming one of their order. They mutilated the rituals of the Mysteries while professing to preserve them, so that even though the neophyte passed through the degrees, he could not secure the knowledge to which he was entitled. Idolatry was introduced by encouraging the worship of the images which in the beginning the wise had erected solely as symbols for study and meditation. False interpretations were given to the emblems and figures of the Mysteries, and elaborate theologies were created to confuse the minds of the devotees. The masses, deprived of their birthright of understanding

and groveling in ignorance, eventually became the abject slaves of the spiritual impostors. Superstition universally prevailed and the black magicians completely dominated national affairs, with the result that humanity still suffers from the sophistries of the priestcrafts of Atlantis and Egypt.”

“The black magician cannot use the symbols of white magic without bringing down upon himself the forces of white magic, which would be fatal to his schemes. He must therefore distort the hierograms, so that they typify the occult fact that he himself is distorting the principles for which the symbols stand. Black magic is not a fundamental art; it is the misuse of an art. Therefore it has no symbols of its own. It merely takes the emblematic figures of white magic, and by inverting and reversing them signifies that it is left-handed.”

“Life is the great mystery, and only those who pass successfully through its tests and trials, interpreting them aright and extracting the essence of experience therefrom, achieve true understanding.”

“*Christos* represents the solar power revered by every nation of antiquity. (...) If Jesus revealed the nature and purpose of this solar power under the name and personality of *Christos*, thereby giving to this abstract power the attributes of a god-man, he but followed a precedent set by all previous World-Teachers. This god-man, thus endowed with all the qualities of Deity, signifies the latent divinity in every man. Mortal man achieves deification only through at-one-ment with his divine Self. Union with the immortal Self constitutes immortality, and he who finds his true Self is therefore ‘saved’. This *Christos*, or divine man in man, is man’s real hope of salvation – the living Mediator between abstract Deity and mortal humankind. As Atys, Adonis, Bacchus and Orpheus in all likelihood were originally illumined men who later were confused with the symbolic personages whom they created as personifications of this divine power, so Jesus has been confused with *Christos*, or god-man, whose wonders he preached. Since the *Christos* was the god-man imprisoned in every creature, it was the first duty of the initiate to liberate or ‘resurrect’ this Eternal One within himself. He who attained reunion with his *Christos* was consequently termed a *Christian*, or *Christened*, man.”

“One of the most profound doctrines of the pagan philosophers concerned the Universal Savior-God who lifted the souls of regenerated men to heaven through his own nature. This concept was unquestionably the inspiration for the words attributed to Jesus: ‘I am the way, the truth and the life; no man cometh to the Father but by me.’ (...) In the Gospel narratives, the *Christos* represents the perfect man who, having passed through the various stages of the ‘World Mystery’ symbolized by the thirty-three years, ascends to the heaven sphere where he is reunited with his Eternal Father.”

“The symbols of the Essenes include a number of builders’ tools, and they were secretly engaged in the erection of a spiritual and philosophical temple to serve as a dwelling place for the living God.”

"The cross represents terrestrial life, and the crown of thorns the sufferings of the soul within the elementary body, but also the victory of the spirit over the elements of darkness. The body is naked, to indicate that the candidate for immortality must divest himself of all desires for terrestrial things. The figure is nailed to the cross, which symbolizes the death and surrender of the self-will, and that it should not attempt to accomplish anything by its own power, but merely serve as an instrument wherein the Divine will is executed."

"It is the personal consciousness that conceives of and dwells in the sense of separateness, and before the aspiring soul can be reunited with the ever-present and all-pervading Father, this personality must be sacrificed that the Universal Consciousness may be liberated."

"Those who represent an ideal beyond the comprehension of the masses must face the persecution of the unthinking multitude who are without that divine idealism which inspires progress and those rational faculties which unerringly sift truth from falsehood. The lot of the Initiate-Teacher is therefore almost invariably an unhappy one. (...) The world has ever been prone to heap plaudits upon its fools and calumny upon its thinkers."

"To capture a man, it is not sufficient to enslave his body; it is necessary to enlist his reason. To free a man, it is not enough to strike the shackles from his limbs; his mind must be liberated from bondage to his own ignorance. Physical conquest must ever fail, for, generating hatred and dissension, it spurs the mind to the avenging of an outraged body; but all men are bound, whether willingly or unwillingly, to obey that intellect in which they recognize qualities and virtues superior to their own."

"In the famous Pythagorean school of Crotona, philosophy was regarded as indispensable to the life of man. He who did not comprehend the dignity of the reasoning power could not properly be said to live. Therefore, when through innate perverseness a member either voluntarily withdrew or was forcibly ejected from the philosophic fraternity, a headstone was set up for him in the community graveyard; for he who had forsaken intellectual and ethical pursuits to reenter the material sphere with its illusions of sense and false ambition was regarded as one dead to the sphere of Reality. The life represented by the thralldom of the senses the Pythagoreans conceived to be spiritual death, while they regarded death to the sense-world as spiritual life. Philosophy bestows life in that it reveals the dignity and purpose of living. Materiality bestows death in that it benumbs or clouds those faculties of the human soul which should be responsive to the enlivening impulses of creative thought and ennobling virtue. How inferior to these standards of remote days are the laws by which men live in the twentieth century! Today man, a sublime creature with infinite capacity for self-improvement, in an effort to be true to false standards, turns from his birthright of understanding – without realizing the consequences – and plunges into the maelstrom of material illusion. The precious span of his earthly years he devotes to the pathetically futile effort to establish himself as an enduring power in a realm of unenduring things. Gradually the memory of his life as a spiritual being vanishes from his objective mind, and he focuses all his partly awakened

faculties upon the seething beehive of industry which he has come to consider the sole actuality. From the lofty heights of his Selfhood, he slowly sinks into the gloomy depths of ephemerality. He falls to the level of the beast, and in brutish fashion mumbles the problems arising from his all too insufficient knowledge of the Divine Plan. Here in the lurid turmoil of a great industrial, political, commercial inferno, men writhe in self-inflicted agony and, reaching out into the swirling mists, strive to clutch and hold the grotesque phantoms of success and power. Ignorant of the cause of life, ignorant of the purpose of life, ignorant of what lies beyond the mystery of death, yet possessing within himself the answer to it all, man is willing to sacrifice the beautiful, the true and the good within and without upon the blood-stained altar of worldly ambition. The world of philosophy, that beautiful garden of thought wherein the sages dwell in the bond of fraternity, fades from view."

"The human intellect is ever surrounded by forms of existence beyond the estimation of its partly developed faculties. In this realm of objects not understood is a never-failing source of mental stimuli. Thus wisdom eventually results from the effort to cope rationally with the problem of the unknown. In the last analysis, the Ultimate Cause alone can be denominated wise; in simpler words, only God is good."

"Philosophically considered, growth from the standpoint of human evolution is a process proceeding from heterogeneity to homogeneity. In time, therefore, the isolated consciousness of the individual fragments is reunited to become the complete consciousness of the Whole. Then, and then only, is the condition of all-knowing an absolute reality. Thus all creatures are relatively ignorant yet relatively wise, comparatively nothing yet comparatively all. (...) Through the labyrinth of diversity only the illumined mind can, and must, lead the soul into the perfect light of unity."

"The spirit of wonder and awe has been succeeded by one of sophistication. Today man worships his own accomplishments, and either relegates the immensities of time and space to the background of his consciousness, or disregards them entirely. The twentieth century makes a fetish of civilization and is overwhelmed by its own fabrications; its gods are of its own fashioning. Humanity has forgotten how infinitesimal, how impermanent and how ignorant it actually is."

"Philosophy reveals to life his kinship with the All. (...) Philosophy invites man out of the vainness of selfishness, out of the sorrow of ignorance and the despair of worldliness, out of the travesty of ambition and the cruel clutches of greed, out of the red hell of hate and the cold tomb of dead idealism."

"If the Infinite had not desired man to become wise, He would not have bestowed upon him the faculty of knowing. If He had not intended man to become virtuous, He would not have sown within the human heart the seeds of virtue. If He had predestined man to be limited to his narrow physical life, He would not have equipped him with perceptions and sensibilities capable of grasping, in part at least, the immensity of the universe."

“Man may live two lives. One is to struggle from the womb to the tomb. (...) The other life is from realization to infinity. (...) This is called the philosophic life. Philosophers are not born nor do they die; for once having achieved realization of immortality, they are immortal. Having once communed with the Self, they realize that within there is an immortal foundation that will not pass away. Upon this living, vibrant base – Self – they erect a civilization which will endure after the sun, the moon, and the stars have ceased to be. The fool lives but for today; the philosopher lives forever.”

“When once the rational consciousness of man rolls away the stone and comes forth from its sepulcher, it dies no more; for to this second or philosophic birth there is no dissolution. (...) the philosopher has learned that his physical body is no more his true Self than the physical earth is his true world; (...) he achieves conscious immortality. (...) To the wise, physical existence is but the outer room of the hall of life. (...) the illumined pass into the greater and more perfect existence. The ignorant dwell in a world bounded by time and space. To those, however, who grasp the import and dignity of Being, these are but phantom shapes, illusions of the senses, arbitrary limits imposed by man’s ignorance upon the duration of Deity. The philosopher lives and thrills with the realization of this duration, for to him this infinite period has been designed by the All-Wise Cause as the time of all accomplishment.”

“He who has attained to the state of understanding thereby has so increased his capacity to know that he gradually incorporates within himself the various elements of the universe. The unknown is merely that which is yet to be included within the consciousness of the seeker. Philosophy assists man to develop the sense of appreciation, for as it reveals the glory and the sufficiency of knowledge, it also unfolds those latent powers whereby man is enabled to master the secrets of the seven spheres.”

“The gates of the Mysteries stand ever ajar, and those who will may pass through into the spacious domicile of spirit. (...) In the mystic, this gate is the heart, and through spiritualization of his emotions, he contacts that more elevated plane which, once felt and known, becomes the sum of the worth-while. In the philosopher, reason is the gate between the outer and the inner worlds, the illumined mind bridging the chasm between the corporeal and the incorporeal. The godhood is born within the one who sees, and from the concerns of men, he rises to the concerns of gods.”

“If existence be viewed from the Self downward into the illusion of creation, the dot is the first or least degree of illusion. On the other hand, if existence be viewed from the lower, or illusionary universe, upward toward Reality, the dot is the greatest conceivable Reality. The least degree of physical impermanence is the greatest degree of spiritual permanence. That which is most divine is least mortal. Thus, in the moral sense, the greatest degree of good is the least degree of evil. The dot, being most proximate to perfection, is the simplest, and therefore the least imperfect of all symbols. From the dot issues forth a multitude of other illusions ever less permanent. The dot, or Sacred Island, is the beginning

of existence, whether that of a universe or a man. (...) Thus the limitless Absolute is manifested in a limited way.”

“In the process of creation, all motion is away from self. (...) In the process of return to the perfect state, all motion is toward self, and through self to the Universal Self. Involution is activity outward from self; evolution is activity inward toward self. Motion away from self brings a decrease in consciousness and power; motion toward self brings a corresponding increase in consciousness and power. The farther the light ray travels from its source, the weaker the ray. The line is the outpouring or natural impulse of life to expand. (...) The dot, moving away from self, projects the line; the line becomes the radius of an imaginary circle, and this circle is the circumference of the powers of the central dot. Hypothetically, every sun has a periphery where its rays end; every human life has a periphery where its influence ceases; every human mind has a periphery beyond which it cannot function; and every human heart has a periphery beyond which it cannot feel. Somewhere there is a limit to the scope of awareness. The circle is the symbol of this limit. It is the symbol of the vanishing point of central energy. The dot symbolizes the cause; the line, the means; and the circle, the end.”

“Only that which is permanent is absolutely real; hence that unmoved, eternal condition so inadequately symbolized by the blank sheet of paper is the only absolute Reality. In comparison to this eternal state, forms are an ever-changing phantasmagoria, not in the sense that forms do not exist, but rather that they are of minor significance when compared to their ever-enduring source.”

“When the material universe – whether the zodiac, the stars, or the multitude of suns dotting the firmament – comes into manifestation, all of its parts are subject to the law of change. Sometime every sun will grow cold; sometime every grain of cosmic dust will blossom forth as a universe, and sometime vanish again. With the phenomenal creation comes birth, growth, decay, and the multifarious laws which have dominion over and measure the span of ephemerality. (...) The illusions of diversity – form, place and time – are classed by the Orientals under the general term *Maya*. The word *Maya* signifies the great sea of shadows. (...) Philosophic realization must be born out of the realization of illusion. Consequently the Savior-Gods are born out of *Maya* and rise through many tribulations into the light of eternity.”

“The keys to all knowledge are contained in the dot, the line and the circle. The dot is universal consciousness, the line is universal intelligence, and the circle is universal force – the threefold, unknowable Cause of all knowable existence. In man, the spirit is represented by the dot and conscious activity or intelligence by the line. Conscious activity is the key to intelligence, because consciousness belongs to the sphere of the dot and activity to the sphere of the circle. The center and the circumference are thus blended in the connecting line – conscious activity or intelligence. The circle is the symbol of body and body is the limit of the radius of activity of mind power pouring out of the substance of consciousness.”

"In ancient philosophy, the dot signifies Truth, Reality, in whatever form it may take. The line is the motion of the fact, and the circle is the symbol of the form or figure established in the inferior or material sphere by these superphysical activities. (...) All forms are but patterns, being the reactions set up in matter by mysterious forces working in the causal spheres. Conscious activity, working upon or brooding over matter, creates form. (...) The moment this agent is withdrawn, disintegration sets in. Disintegration is the inevitable process of returning artificial compounds to their first simple state. Disintegration may be further defined as (...) the desire of creation to return to space. When the forms have been reabsorbed into the vast sea of matter, they are then ready to be picked up by some other phase of the Creative Agencies and molded afresh into vehicles for the material expression of divine potentialities."

"The more diversified the creations, the less the Creator is discernible. Taking up the least possible space upon the paper, the dot detracts the least from the perfect expanse of the white sheet."

"As the dot cannot retire behind itself to explore the nature of the paper upon which it is placed, so no philosophy can entirely free itself from the involvements of mind. As man, however, must have some code by which to live, some system of thought which will give him at least an intellectual concept of ultimates, the wisest of all ages have contributed the fruitage of their transcendent genius to this great human need. Thus philosophy came into being."

"Like the dot, philosophy is an immovable body. Its essential nature never changes."

"According to the Gnostics, the Demiurgus and his angels represented the false light which lured souls to their destruction by causing them to believe in the permanence of matter and that life within the veil of tears was the true existence. According to philosophy, only those who rise above the light of the inferior universe to that great and glorious spiritual luminescence belonging to the superphysical spheres can hope to discover everlasting life."

"In the Platonic philosophy, there are three manners of being: (1) gods, or those most proximate to the Absolute, who dwell within the nature of the dot; (2) men, or those who are most distant from the Absolute, who dwell in the circumference of the circle; (3) the heroes and the demigods, who are suspended between Divinity and humanity, and who dwell in the sphere of the line. So, according to philosophy, the line is a ladder up which man ascends to light from his infernal state and down which he descends in involution. The fall of man is the descent down the ladder from the dot to the circumference; the resurrection or redemption of man is his return from the circumference to the dot."

"Idolatry consists in the inability of the mind to differentiate between the symbol and the abstract principle for which it stands."

"The demigods must not be considered as personalities, but rather as individualities, in that they function in substances too rarefied to permit the existence of personal organisms. The demigods are units of knowing, relatively superior to mortal men, but incapable of molding physical matter except through the medium of mind. Supermen are personal beings who are gradually outgrowing personality. Though still limited by mortal bodies, they have learned to separate consciousness from form and function (temporarily at least) in the same substances that constitute the attenuated organisms of the demigods. Various Greek philosophers are said to have been overshadowed by gods or daemons. (...) Bringing with it certain great truths otherwise inaccessible to man, such a deity elevates the one so overshadowed to a position of unusual philosophic dignity."

"Man is declared to have two souls, or rather, two hypothetical phases of one soul consciousness. The first and superior is the rational soul; the second and inferior, the irrational soul. The rational soul is part of man which is ever in awareness of divine and eternal self. The irrational soul is that part which, being incapable of retiring into the mysteries of self, mistakes the outer nature for the inner and assumes the objective man to be the real. The qualities of the rational soul are apperception, realization, comprehension, and other higher mental and supermental faculties. The qualities of the irrational soul are external perception, ignorance, selfishness, lust, greed, and kindred vices. (...) Socrates defines man as a self-knowing being immersed in a not-knowing body."

"The mind must not die until its work has been completed and its function has reached the highest possible degree of perfection. As the mind increases in power and rationality, it grows gradually to realize that there is something beyond thought. The mind is capable of realizing this power, but it is never able actually to contact it."

"Consciousness is union with Self."

"As the mind is higher than the body, and the body must ultimately accept the thinking organism as its master, so consciousness is higher than mind, and the mind must ultimately give way to it. The mind is a bridge connecting consciousness and unconsciousness, but having crossed the bridge, it is left behind, its usefulness past. (...) The Western schools of philosophy differ from the Eastern in that they teach the perfection of the mind before its rejection, whereas the Eastern schools are prone to regard the mind as a hindrance, to be discarded at the very beginning of spiritual growth. Thus the Eastern mystic with his own nature slays the mind, while the Western philosopher, by elevating the mind to a realization of its own insufficiency, causes the intellect voluntarily to offer itself as a willing sacrifice upon the altar of spirit."

"Understanding comes with consciousness, and knowledge with intellectual comprehension. According to the ancient doctrines, perfect consciousness – the ability to feel with everything as part of everything – was regarded as the ultimate state of so-called human unfoldment, and he who had achieved this had attained to godhood in his own right. The gods are simply emblematic for

varying degrees of consciousness in that vast interval between ignorance and realization.”

“In the Platonic system of philosophy, the dot is called the One. (...) Plato maintained that the One is All-being, because being is a condition of the One and consequently dependent upon it. (...) Plato maintains in his philosophic writings the existence of a universal state preceding the One, but denies that this universal state should be called Being, intimating that it should always be assumed by the mind, but no effort ever made to denominate it. The moment denomination is given, this abstract quality becomes the One, in that definition cannot possibly be applied to the Absolute, the One being the highest definable state. The line out of the dot, or the One, is called the Beautiful; the circle, or radius of the line, the Good. In this manner is established the great Platonic triad: the One, the Beautiful, and the Good. From this Platonic definition, it is apparent why the Savior-Gods of all nations have been symbolized as Beautiful. Aesthetically considered, Beauty is the redeeming power. When the soul opens itself to the reception of Beauty, it is then transmuted. Beauty is a force into the presence of which none can come and remain unmoved. Beauty is an internal force symbolic of supersubstantial harmony manifesting through goodness. In its final analysis, Good is symmetry, or the harmonious coordination of parts. In other words, that is good in which the parts work together.”

“Form is the inferior nature of everything manifesting being. Form includes not only every part of the universe from the mental level downward but, ultimately, up through the higher spiritual spheres; in fact every plane upon which differentiation exists. (...) Form has ever been regarded as the parent of ignorance. Throughout the inferior creation, consciousness lies buried in form. Form is the confusing, resisting, limiting, inhibiting and imprisoning part of existence. Nothing in whose nature even a trace of form remains is capable of absolute consciousness. Form is the graveyard of consciousness. Since all life is thus inhibited by form, no creature controlled by the form part is rational. Philosophically speaking, absolute form – that is, the ultimate degree of form – is ultimate negation, because it is the absence of all that is necessary to the greatest good. In its most enmeshed state, life is at its lowest ebb. Therefore, in philosophy, form is termed the Eternal Adversary. (...) Form is always the destroyer; (...) it is in reality simply an inferior life inhibiting the manifestation of a superior life. (...) In the sphere of form, all creatures lack the full brilliance of consciousness or awareness. In this dark world, which is the circumference of the circle of existence, man is at his greatest degree of separateness from spiritual Source, and the sphere in which he functions is the lowest degree of divine agency. All through mythology, the gods of light and life fight the demons of darkness and death. (...) Every creature struggles against the inertia of its immediate personal environment. Inertia is the characteristic attribute of form.”

“As all creatures are made in the image of their Universal Creator, it follows that each has a spiritual nature which is part of and harmonious with the spiritual nature of the universe, and also a material nature which is part of and harmonious with the cosmic body. When the emphasis of the life is upon its spiritual part, we term the individual idealistic, but when the emphasis is upon

the material part, we term him materialistic. Character is determined by the plane of his own nature upon which the emphasis of the individual's life is placed."

"Philosophically considered, the descent of the rational nature of man into its irrational body is involution; the resurrection of the rational nature from this condition of immersion, evolution. The physical universe is the sphere of ignorance where each creature is at its worst, in that it has forgotten the best within himself. So thick and numerous are the veils of the rings that the light of spirit is obscured until but a dim haze bears witness of its effulgence."

"Materiality does not attack the body or the conscious functioning of the mind; it assails the will power and destroys the morale. As long as there is the desire to fight ignorance and degeneracy, as long as there is the inner urge to resist evil and the illusions of matter, it is possible to attain liberation with reasonable effort. Form, however, fights in an underhanded way by taking away the desire to master its elements, and substituting therefore the lethargy of indifference which prefers to leave things just as they are and go along with the rest of the world, enjoying its momentary pleasures and suffering as resolutely as possible the concurrent ills of life. When the material urge of physical environment has so benumbed the inner nature that every spiritual aspiration is anesthetized, the individual is reduced to the level of that mediocre throng who are content to struggle along in the age-old ruts. Such have hypnotized themselves into the false belief that existing conditions are inevitable and unchangeable. When the desire to do right for the sake of right is smothered by matter, there is left but one power capable of dealing with the problem of inertia: namely, pain, either mental, physical, or emotional. Through suffering, the insufficiency of material accomplishments is demonstrated. The desire to do good for the sake of good is an urge far too subtle to survive the stifling influence of matter. Hence to counteract man's incessant effort to forget his own spiritual needs is his continual proclivity to hurt himself. Man's effort to control his own life without intelligence invariably demonstrates its futility. He strives to live without the help of consciousness, with the result that he exists in pain and tribulation. Because of his suffering, he acquires a great incentive toward knowledge for its own sake in order to save himself from the pain resulting from ignorance. Thus the law of self-preservation is ever forcing the wayward feet back into the path that leads to light."

"Philosophers declared the Demiurgus to be ever adding to the glory of God by demonstrating the insufficiency of the world-form. He is therefore not the enemy of good, but the eternal contrast to good necessary that man may realize the perfection of right. (...) The Lord of the World is therefore the master who whips man until, unable longer to bear the lashes of unkind destiny, the sufferer revolts against his own insufficiency and thus is directed into the way of light."

"Through the perversion of government, we have ignorance; through the perversion of the church, superstition; and through the perversion of people, fear. Thus come into existence the great Masonic trio of evils: ignorance, superstition and fear, the murderers of human liberty and the destroyers of

understanding. Although we conceive ourselves to exist in a world amply lighted physically by the sun, and adequately illumined mentally and ethically by philosophy, religion and science, we actually dwell in a sphere as dark as Egypt's night. There is but one true light in the universe, namely, the light of understanding, a trait in which humanity is woefully deficient."

"By physical birth, we have merely exchanged the amniotic fluids of the womb for the somewhat less dense atmospheric fluids of the world. We are still bound to the earth by an umbilical chord of sense, interest and desire, and not until through the development of our discerning faculties we acquire the power to sever this bondage to the inferior nature can it be said that we are really born."

"In philosophy, spirit is not the divine part of every nature considered as an individuality, but rather this divine part considered as one undivided causal nature permeating all life. In the Buddhist philosophy, spirit and soul are considered part of the illusion of matter, in the sense that an individual who speaks of his spirit or his soul speaks without realization of the fact that there is but one spirit in the universe, and all so-called divisions of it are purely hypothetical. Hence, though there may be an infinity of bodies existing in the sphere of *maya*, there is but one consciousness, which the Oriental mystic pleases to term the Self. Of not-selves there are myriads; of Self, but one. (...) Existence is consequently not the spirit, but what the Greeks termed the rational soul, or the mental knower, which represents the highest form of individuality."

"No one has a consciousness higher than another, for there is but one consciousness in the universe. He who is presumed to have a higher consciousness is simply one whose organisms are fine enough to manifest more completely the potentialities of this single consciousness. Mankind may be considered as a vast organism with one Spirit or Self manifesting through an infinite number of intellectual and physical organisms, the latter deluded into the belief that they are free and independent."

"To return to alchemy, Self or Spirit is the universal gold, the king of the metals. Gold exists in every element of the universe; even the sunlight and the atmosphere contain minute quantities of this precious metal. The base substances surrounding this universal or spiritual gold are referred to as the lesser metals. The purpose of alchemical experimentation was to germinate that seed of universal gold which, when properly nurtured, would take unto itself and tincture the base metals, absorbing them all into its glory. Ultimately Self, the only enduring state, thus absorbs into its own Being all the phases of the non-self. Touching them with its transmuting power, it causes them to become one with its own effulgence. According to the Greek terminology, the gold is the rational soul, and the transmutation process is that of distilling the golden elixir from the base substances of ignorance and perversion. When you have gathered your proper elements, says the alchemist, you place them in a retort and hermetically seal it. You then begin the cycles of distillation, causing the chemicals to pass through an orderly sequence of increasing intensity until finally a point is reached where the elixir thus distilled seeps through the glass without injuring it and passes off like a hot oil, there being no container in the

world sufficiently strong to hold it. The allegory is evident. The hermetically sealed vessel is the lower world, the way in and out stopped by the mysteries of birth and death. The chemicals are the heterogeneous mass of created things thrown together in a mysterious fashion. The cycles of distillation are the processes of evolution, so-called, by which the life is given ever fuller expression through regenerated vehicles and gradually released from rationality. When the cycles of intensification have reached a certain stage, those beings who have attained to this point can no longer be held within the globe of the inferior creation, and the soul seeps through the wall of the Egg of Existence or, as the Buddhist might say, enters *Nirvana*. This is the rebirth out of the Womb of Necessity; this is the time when man releases himself from the bonds that bind him to the Wheel of Birth and Death. He who has attained this end is rightly termed no longer a man, but the Philosopher's Stone."

"According to the concept of mystical philosophy, every individual passes through two births and two deaths. At the time of the first birth, or lesser birth, man is born into the irrational sphere where he becomes an objective manifesting creature, but loses contact with the subjective spiritual spheres. Technically, therefore, this birth into the outer universe results in the death of the higher self which must remain asleep in the tomb of material organisms until the Great Day of Liberation. The second birth is, in reality, the death of the lower nature. When it occurs, the rational part reawakens. (...) At the first birth, the self dies out of Eternity and enters into the illusion of time; at the second birth, the self ascends out of the illusion of time and diffuses its being throughout the substances of Eternity. Everything that is born into material existence passes from a greater to a lesser state. After the elementary birth, which is the immersion of the rational soul into the irrational universe, the soul enters upon what is called the Cycle of Necessity. The Cycle of Necessity is simply the Wheel of Births and Deaths. During this cycle, the temporarily individualized soul passes from one condition of unreality to another. The intervals between these conditions are the lesser births and deaths which take place within the World Egg. There is first the birth into the great egg, then the cycles of birth and death within the egg (referred to as reincarnation or *metempsychosis*), and finally the philosophic death out of the irrational nature forever. At the time of the philosophic death, which is also the second birth, the soul escapes from matter forever, and having pierced through the hypothetical wall of existence, returns to the ever-enduring state of the Absolute. (...) In Buddhism, reincarnations occur within the lower spheres of the Egg of Being, those spheres being considered as the ground wherein is set up the Wheel of Necessity. Accordingly, one great Buddhist philosopher is declared to have said: 'Of births and deaths, there are a countless number, but one Great Death and one Great Birth is the measure of accomplishment.' Thus are differentiated the greater and the lesser cycles."

"Although its physical nature is alone susceptible of analysis, there is within each so-called material creature a spiritual, or superphysical, part. Whether we term it spirit, soul, higher mind, or consciousness, it is that something within the shell of matter which is superior to and must eventually become master of the irrational universe. The only reason that this higher part is confined within the lower world is that man as an individual neither appreciates this inner strength, nor

understands how to directionalize it in order that it may achieve liberation and carry with it to perfection the lesser parts which are under its domination. The rational soul, or spiritual life of man, has a higher origin, and is predestined to attain a far more noble end than is appreciable to the mortal mind with its limited comprehension.”

“Man lives upon the level of his thoughts; the universe that is real to him is simply that world with which his thinking has attuned him. When man causes his consciousness to accept the reality of the illusionary universe, he is swallowed up in the illusions he has thus affirmed. The moment consciousness rises above the level of illusion, man is freed from its limiting influences.”

“Man is composed of three major parts: a divine part, which may be correlated to the dot of primitive symbolism; a superhuman part correlated to the line; and a human or natural part correlated to the circle. When he lives upon the level of the physical plane and is controlled by his physical propensities, man is necessarily en rapport with the physical universe and subject to the inconsistencies and incongruities of matter. When he lifts his consciousness above material things and lives in the world of his higher mind, man then dwells in the intellectual sphere. This is a much broader vista, but still is limited to certain fallacies of thinking, for even the higher mind with its magnificent grasp of the problems of lower existence is necessarily imperfect and to a great degree immersed in the *maya* of physical existence. When ultimately he lifts his consciousness above mind and thought to spiritual realization, man then lifts his entire nature from the intellectual to the spiritual world. The consummation of this elevation is the goal of human effort, and here and there among the elect of earth, one, like the great Buddha, achieves to perfect realization and absolute liberation. The path of liberation, however, is too difficult for the majority to travel, for few will give up the lesser self with its likes and dislikes in exchange for an abstract Reality which has neither desire nor feeling, but which dwells in unbroken contemplation throughout eternity.”

“The world in which we live is simply the sphere wherein we have centered our activities. The higher our ideals, the higher are our activities, and consequently the higher is our world. Selfishness is the key to the inferno, for the inferno, or inferior universe, is ruled by selfishness. The physical world is that sphere controlled and directionalized by selfish urges, and every soul that is selfish is bound to the physical universe. Qualities within us bind us to forces outside which are like those qualities. As long as selfishness endures within our own souls, it holds us to the sphere of selfishness without. As we transmute qualities within our own natures, we ascend into new worlds of corresponding consciousness outside. Man is held by his materiality to the material sphere, by his intellectuality to the intellectual sphere, by his ideality to the ideal sphere. But regardless of his own viewpoints or activities, man is eternally bound by his innate Reality to the Absolute, which is the fullness of Reality. When he has extricated himself from the instincts and impulses of materiality, man is philosophically free from the material world. When the intellect within him is transmuted into idealism, man passes from the world of thought to that supermental sphere for which there is no adequate name. The philosophic

ascension of the soul is simply the process of raising motives and activities to ever higher levels of idealism. Having lifted his mind to the contemplation of cosmic realities, the philosopher is no longer moved by the considerations of immature materialistic intellects. Having mastered material ambition, the philosopher is incapable of stooping to the petty accomplishments of physically-minded people. Having lifted himself out of the physical life, he no longer lives to gratify the whims of his physical nature. The true philosopher is free from material bondage because he ceases to desire material power or material possessions. (...) He has learned with the Buddha that possession is a curse, desire a snare, and selfishness an illusion. Of such a sage, it may be said that he has climbed up from the valleys of worldliness to the high mountains of clear thinking where the panorama of the greater life spreads out before him. Dwelling in his world of thought, the philosopher gradually achieves to the realization that the mind which lifted him out of matter has also been outgrown. The mind which made him a man will prevent him from becoming a god; the stone upon which he raised himself thus far has now become a millstone about his neck. Thus as the philosopher first casts off worldliness to dwell in the broader vista of the mind, so ultimately he casts off mindfulness that he may enter into the newer and greater vision – the rulership of intellect by spirit. He casts aside the thinker as he would a worn-out body, and rises from the mountain tops into the free air of Space, to vanish gradually as an inconceivable speck in the vast expanse of All.”

“The illumined sage beholds the ways and byways of the earth, a great crisscrossed labyrinth of complexities wherein immortal creatures mistakenly struggle not to prove their own immortality, but rather to establish the evidence of their mortality. He sees life as a vast chamber with two doors, with birth as an entrance to and death as an exit from this mortal span. (...) He realizes that the world of mortal man is a gloomy subterranean sphere peopled with distorted imps who, like the Nibelungen, hoard up treasures in ancient crypts in obedience to the dictates of their crafty king. The philosopher then grasps the import of the mystical allegory of the rope that is lowered into the pit that those who can cling to it may be drawn up to life. The rope is the secret doctrine, and those who can catch hold of the swinging cable may be drawn up into the light of Reality and Truth. In the life of every struggling creature, there comes a time when the insufficiency of life within the narrow confines of matter is apparent. By the disciplines of illumination, the soul learns how to cast aside the inadequate coil of mortal limitation and ascend into the sphere of reason, there to dwell in the luminosity of divine proximity.”

“Satan, who signifies worldliness and self-sufficiency, is rewarded for his effort to establish a kingdom in opposition to the kingdom of good by being forced to dwell in the state of separateness which he himself conceived. In the East, the illusion of separateness is looked upon as the cause of all suffering and sorrow. The great work of primitive Buddhism was to emphasize the fundamental unity of life through the doctrine of the one Universal Self. In the Western world, where competition is held to be the only sound basis of commercial progress, there is a continual wrong emphasis, for the parts are then arrayed against each other and no effort made to emphasize the common ground of Being in which all exists as parts of a tremendous whole. (...) The mortal sphere of competitive

endeavor is hell indeed, wherein creatures exist in servitude to their own desires, while over them the Regent of the World, grim and unrelenting, sits with folded wings upon His throne raised on the dais of the Seven Heavens."

"The multiform images of the Buddhists all signify extensions and modes of consciousness. As realization increases and the unfolding self grasps more and more of the infinite span, the symbols become ever more complex while the principles for which they stand become ever more simple. (...) Whenever through self-unfoldment an individual attains to the state of consciousness symbolized by a certain god, then that god is declared to be incarnate in that personality and to actually walk the earth."

"The Mysteries taught that man must ascend in realization from the earth through the rings, or planes, of the planets to the circle of the zodiac. Having reached the wall of heaven, he was then to break through and enter the supreme universe. After realization has pierced the crystalline shell of Being, it then ceases to be under the jurisdiction of the Governors of the seven planets and the vast body of cosmic agencies controlling all mundane creations. The student, however, should not conceive of his consciousness as rising, but rather of his inferior self ascending through various levels of consciousness to ultimate union with the All-Knowing."

"Realization is a problem of the inner life and can receive little assistance from the outer nature. The mind creates elaborate theologies and intricate systems of reasoning which are without other than intellectual foundation, and in moments of dire need, it is all too apparent that these adumbrations lack the substance of sufficiency. Hence, to convert an individual by outer means is useless, for true conversion can only come through the inner realization of certain divine principles. To affirm oneself to occupy a certain position in the universe means nothing, but to realize the nature of a certain position or condition is to be one with that condition or to occupy that position. (...) Ptolemy knew that earthiness was the beginning point of all achievement and that each struggling creature rising from its own earthiness must ascend through the circles of realization to eventually achieve complete liberation from the grossness of inferior life."

"Man must attain the realization necessary for his liberation by one of two paths: (1) He must follow the apparent endless spiral of life which leads in and through creation and eventually brings him to realization through experience. This experience is largely the essence of the reactions of joy and sorrow together with the recognition of the sequence of cause and effect in all the incidents of life. (2) By the Dharma of Realization, the disciple may so intensify his attitudes through philosophic discipline as to achieve in a comparatively brief period of time that which the mass of humanity must attain by the slower and more circuitous route of natural processes. Through realization alone can the Great Work be consummated. Only he who possesses realization is able to dispel the illusion of diversity. The true magnitude of an individual is measured by both the intensiveness and extensiveness of his realization, for the individual extends in every direction as far as his realization is capable of penetrating. For example, in his least illumined state, man is but a mere speck in the midst of universal

expanse. In his most illumined state, however, man has so increased in rational magnitude that universal expanse becomes a mere speck within his realization. In his ignorance, man conceives the universe as including him, only to ultimately discover that his divine potentialities are so boundless that, when adequately manifested, the universe and countless vistas unmeasured are but infinitesimal parts of his own being. In Pythagorean terminology, man in his relapsed states conceives himself to be one of many, only to find upon arrival at the fullness of understanding that he has encircled the many and resolved them into his own unity."

"In its ascent, realization passes through various states or conditions where, if right-mindfulness is not employed, the mystic wanders off into a phantasmal world which the European magicians of the Middle Ages chose to call the sphere of the astral light. Here the sense of emptiness is no longer present, for space seems filled with strange and exotic perfumes, and the one in meditation beholds flowers falling from space upon him until he is literally buried beneath a mass of sweet-smelling blossoms. Over him then steals a bliss unalloyed and the compelling urge to drift off into the astral gardens which have thus suddenly materialized into being. As Eliphas Levi says, however, the serpent of evil is entwined about each flower, and he who tarries here will never find the Real. But, resolute in his defiance of the phantasms thus conjured up by Mara, the realization of the mystic rises above all these through spheres of light and color, through planes where endless music peals as from a heavenly organ. At length all phenomena cease; light and darkness cease; the realization of the personal self ceases. Slowly, over the entire being descends an absolute peace, and the mystic is swept into infinite realization. At this point, the sage will end his description, for here description fails."

"A great soul is obvious from his instinctive effort to synthesize the elements of life."

"It is sad but true that, with few exceptions, what man thinks he knows actually stands between him and knowledge, for he who is rich in beliefs is usually a pauper in facts. (...) Barring the individual from the path of attainment are not only the unrecognized absurdities of his own life, but also the cumulative prejudice, bigotry and false emphasis of generations. The theology of his fathers, the philosophy of his ancestors, and the stupendous scientific institutions of his contemporaries all tend to overawe the individual into acceptance of the unreal. The gods are so silent and man so bombastic that ignorant mortals may well be excused if they regard the dogmatic utterances of man as more authoritative than the silence of the gods. (...) He who would tread the path that leads to light and liberation must first cast aside not physical possessions (...), but the so-called treasures of the mind, which are actually a hodgepodge of notions. Divorced from all bias and assumption, stripped of the garments of pomp and ceremony, and exchanging the robes of self-satisfaction for the simple saffron garment of humility, the mendicant soul achieves by the Middle Road. His reliance is neither upon God nor man, but upon the Law. In full realization that the Law of all things is ultimate perfection, the seeker after Reality takes his stand upon that eternal urge which moves all to this ennobled end."

"The one who possesses true discrimination realizes only too well that he can never be just while he is personally involved in the question on which he must pass judgment. (...) Discrimination is not only the ability to choose wisely from the mass of mental and physical elements around us, but is also the ability to analyze the elements of our own thinking, feeling and acting for the purpose of unfolding that which is good and eliminating that which is unnecessary. (...) Since it reveals man's incompleteness, discrimination is therefore a continual urge toward completion. Man is not perfect until he knows all and is united in consciousness with all. Until this state is reached, there can be no cessation of activity without disaster. (...) Discrimination assists us to develop rationality by balancing the faculties until all the parts involved in the process of knowing are equilibrated. The result is a balanced and rational attitude toward the various conditions of life. Discrimination inspires tolerance in that it reveals the relationship which man as a spiritual condition bears to the body which he occupies. Discrimination proves that while the body is willing, the flesh is weak. Criticism should therefore be directed against these inconsistencies existing in the relationship of the parts. In this way, the sting of personality is removed. (...) Discrimination helps man to recognize the melodies of the spirit and ignore the inharmonies of the flesh. Hence, discrimination is a forgiving faculty, not in the general acceptance of the word, but in the sense of understanding; for the moment we fully understand people, we have forgiven them."

"Spirit is intrinsically beautiful, and those who raise their consciousness to the recognition of universal life dwell in the sense of beauty. Discrimination reveals the beautiful in that it chooses to gaze upon the face of Reality and to ignore the seething ocean of illusion. The realization of Self is synonymous with the recognition of Divinity, and he who beholds with his inner perception the radiant face of the One has reached the vanishing point of enmity and animosity. (...) Discrimination finally reveals to us that relationships are illusions of the mortal mind. (...) Even the ideal of friendship, though the loftiest of man's illusional attitudes, is thus revealed as insufficient."

"Having through discrimination attained to a state of right-mindfulness, it is necessary to maintain such state and project it to perfection through the aid of concentration. Having discovered the purpose of life through observation and discrimination, man consummates that purpose through concentration of his faculties upon that single end. To concentrate means simply to focalize all the energies upon an appointed task."

"When the intellect is laden with responsibilities which it cannot cast off, it ceases to function with the acuteness necessary for philosophic perception. The true thinker realizes that his mind is capable of fatigue, and while this fatigue may not be apparent in the grosser activities, it precludes the possibility of exactness in fine thinking. The normal mind works on the union basis of an eight-hour day with time and a half off for over-time. For every period of intense effort, the mind must be compensated by a similar period of relaxation. The immature intellect of the average person must work slowly and orderly if it is to accomplish, for only a genius can do a dozen things at once with any degree of success. It may truthfully be said that half an hour of profound mental activity is

a day's work for the mind, and he who accomplishes this is entitled to be termed industrious in things of the intellect. We presume ourselves to be mentally active during the entire period of wakefulness, but in reality we wander in a sort of mental delirium in which the elements of conception and reflection tumble over each other in hopeless disorder. Only when confronted by some actual crisis does the mind rise to organized activity, and after the crisis is past, the resultant mental exhaustion is far greater than the average person realizes. About fifteen minutes of unremitting mental concentration will exhaust the ordinary person. Only by special training can the intellectual faculties be elevated to the stage of prolonged, orderly functioning."

"In its philosophic aspect, concentration implies that all the life activities are centered upon the noblest goal and held in this state of fixation until the goal is achieved. Consecration of life to definite purpose is indispensable to accomplishment. Philosophy assures its disciples that when man, through discrimination, has discovered the desired end and is willing to sacrifice every other interest to the attainment of that end, he will ultimately arrive at indissoluble union with the object of his desire. This is, of course, a superphysical truth. If a man devotes a lifetime of effort to amassing a million dollars, he will not ultimately take upon himself the actual appearance of money. He will, however, gradually deteriorate until his life is susceptible of complete expression in terms of money. Through concentration, the life energies are co-ordinated upon the path of achievement, and success is in direct proportion to the power or degree of concentration. As the sun's rays concentrated by a burning glass are able to generate a high degree of heat, so man's mental and physical energies, when properly focused, give expression to potencies never dreamed off."

"In order to find the solitude considered essential to concentration, the hermits of old retired from the world of men and immured themselves in the depth of the forest or in caves high upon the mountain side. Surrounded by the tranquility of Nature, they dreamed their lives away, finding in their solitary retirement a certain measure of peace. Of course, such an environment made the act of concentration comparatively easy, but for the same reason also, made its efficacy less potent. By thus isolating himself from the social body – though never able to sever the physical bonds which still related him to it – the ascetic sought to approach Divinity by retiring from a world which he mistakenly assumed to be the antipode of Deity. He overlooked the obvious fact that he who finds not God among men will find him nowhere else. (...) Concentration is not necessarily promoted by isolation; in fact, the acid test of concentration is to be found in the environment of confusion. If the mind can be deflected from its goal by the phantasm of surroundings, it is incapable of concentration; for when concentration is perfected, all the faculties are united in the performance of a definite task, and no sense perceptions are left unoccupied with which to register external impressions."

"Wherever we find true concentration, we find excellence."

"The faculty of concentration also manifests through continuity. (...) Continuity means the sequential unfoldment of a project from germinal beginning to final consummation, or the resolution not to relinquish the task until it is completed."

"We should never concentrate upon any desired end until discrimination has revealed it to be the supreme ideal; for the universe avenges itself for the misuse of its agencies by forcing us to abide by our own decisions. The ultimate ideal of concentration is attained when all the external parts are turned toward the contemplation of Self. When all the forces of the outer nature are thus united, then is generated the strength with which to achieve perfection."

"Many people possess to varying degrees so-called psychic powers. Such powers may be considered as natural to them; in other words, they have not been acquired by any definite effort. But regardless of how remarkable these natural endowments may seem to both their possessor and the world at large, they are a liability rather than an asset unless they are reduced to order through philosophic discipline. (...) The psychic who has not through rational discipline become master of these psychic endowments is in no way superior spiritually to the brute, and will ultimately suffer some brutish end for his irrationality."

"By an infinite grace, the door between the dark world below and the bright spiritual sphere above was left ajar, and through this mystic portal passed the illumined of the ages. When Jesus Christ as the personification of the qualities of the rational soul is made to say: 'I am the way, the truth and the life; no man cometh unto the Father, but by me', it is abundantly evident that he spoke in a figurative sense and that the saving principle thus referred to is not to be understood as a personality."

"Once the seed of Divinity has been quickened, the power of the Demiurgus is broken. The Lord of the world may thunder his displeasure. Though he slay man a thousand times, yet shall that man live, for life has been awakened within him. Though all the furies of creation may attempt to destroy that tiny soul-plant, yet shall it prevail against them, for it is composed of the substances over which death and destruction are powerless. Through the disciplines of the Mysteries, this redeeming plant, which the Christians have called *Christ*, is caused to increase in power and magnitude, until in its perfected state it absorbs into itself all of the irrational nature upon whose substances it was formerly maintained."

"The warring segments of a personality, as has been suggested, can only be unified by a common purpose which will enlist the sympathetic cooperation of all. *Right motive*, one of the eight noble paths of Buddhism, can be made to unite all the diversified faculties and members of the nature and directionalize them toward achievement of the greatest good. The consciousness that steadfastly contemplates only good through all its diversified perceptions may be said to have united its various parts into a pattern worthy to be designated beautiful."

"Man's internal progress has failed to keep abreast with the growth of his conveniences."

"Knowledge of the purpose of life is essential to right living. Unless we comprehend, in part at least, the order of which we are a minute but consequential part, we cannot achieve the greatest good here and now. The past and future like mighty trees meet overhead and shadow the present."

"To escape from this vast turmoil of ephemeral agencies which we call mortal existence, it is necessary to discipline the rational faculties to the realization of permanence. In other words, the disciple must come to know that he is an enduring and imperishable creature entirely beyond the reach of demons dwelling in the darkness of the corporeal sphere. Like Dante, he wanders through an inferno which has no power over him other than the power he bestows upon it by acceptance of its reality. Though man be in the world, he is not of the world. That part of him which is fabricated from the illusional substances is, like Caliban, but a grotesque and unruly monster which must serve the will of the enlightened *magus*. (...) it is essential that the student of ancient metaphysics regard himself as a permanent and immovable point which from the exaltedness of its own dignity gazes forth upon the phantasmagoria of outer existence. Such a one regards his own bodies as shadows that encircle him, as planets encircle their sovereign sun. All his forms he views as something apart from himself, for he is formless, and though functioning in a sphere of generation, he is not deluded by his workmanship. (...) But woe unto him who in his dream unites himself with his shadows and loses sight of his mastery over them; for he then assumes the concerns of his phantom forms. He struggles for the achievements of ephemerality; he seeks to build empire out of a dream, only to finally discover the senselessness of the fabric with which he wrought, since permanence cannot be fashioned out of impermanent stuff. Then the self is tormented with every problem of the not-self; the joys and sorrows man images become so real that the goodness of life is blotted out, and crushing despair broods over all. The wise live not in dreams nor in the world of dreams, but in Reality. They have opened their eyes and scattered forever the shades of night; they have left behind the trooping pageantry of incident, and upon the solid foundation of eternal and enduring Self have built a destiny that shall not pass away."

"When Venus enslaves Psyche, the lower love becomes master of the soul qualities, and the shackles of desire hold the will in bondage to animal propensities."

"Cupid comes to awaken and elevate the soul to its lost estate. Cupid, the invisible god, is rational love – that affection which is seated in the true qualities of the soul. This higher and more divine emotion, rousing the rational soul as from a stupor, communicates its vitality thereto and thus enables the soul by rational procedure to cast off the lethargy of the illusions of flesh."

"Life posits its own awareness in the soul quality; through the soul, spirit learns of its own apparent aloofness from, yet its actual identity with, matter. Clothing its own transcendence in soul, spirit gives its impersonal self into the keeping of a personal nature; clothed with rationality of a personal nature, spirit descends into the inferior universe to fulfill the natural law of being, that in the nature of

perfect existence, there shall constantly manifest generations. The Divine Plan includes an order of forms through which life principles continually flow from awareness through the vale of unawareness back to awareness again. In philosophy, therefore, we labor without ceasing to stimulate our higher natures and thereby rouse the soul from the lethargy of materiality; permit it to ascend from personals to impersonals, from forms to the estates of the formless, to be finally reunited with that sovereign voice of rational, or intellectual, love – that passion of the soul for Reality, that impulse to verge toward those natures partaking most fully of the permanent beautiful.”

“Pythagoras realized that none is capable of knowing in great measure who is incapable of intense feeling.”

“Man is fortunate indeed if his education does not render him incapable of knowing. As Paracelsus might have said, ‘He is best served by education who is least injured by it.’”

“The nonphilosophic suffer from a disease which may best be termed *superficiality*. (...) Superficiality generally springs from indifference, and necessarily produces mediocrity.”

“Philosophy declares that the first step in the development of rational powers is to establish them upon an immovable foundation, so that the mind in its unfoldment will not be forced periodically to overthrow previous attitudes, but continually to supplement and justify them. To realize this ideal, it is necessary that the first postulations of the intellect shall be vast enough or sufficient in scope so that all subsequent thinking will not be forced to exceed the boundaries of these first assumptions.”

“The ignorant must ultimately become his own executioner. Thus the struggle for knowledge becomes identical with the struggle for survival, for only knowledge insures survival. We are as permanent as the realities that have come to be established in our own natures; we are as impermanent as the fancies that incline us one way or another. (...) The rational faculties are man’s sole hope of ultimate accomplishment, and this accomplishment is identical with happiness.”

“The literalist is an inveterate profaner of the beautiful. His attitude is a supreme blasphemy, for his art is to limit all natures to the narrow confines of form. He sees nothing beyond an appearance, mistaking the outward show for the inner quality and the dimensional as the only certainty. Whereas the idealist ever strives to elevate man to the estate of the gods, the literalist would drag the immortals from their Olympian heights and debase them with the similitude of man.”

“With rare discrimination, we must separate the principle from its form, the living from the dead, the eternal from the temporal. Only the symbolist has developed that fine faculty of dividing the relevant from the irrelevant and prudently preserving that which is usable.”

"Those who live best today live by the world's first thoughts, and the foolish of today still commit the same grave errors that the first philosophers decried. There is no such thing as modernism in human thought, for minds have labored since the beginning, and the world's first thinker reasoned out the same problems which the world's last sage must ponder."

"Symbolism becomes the means to the end of religion. (...) The philosopher is the continual recipient of divine revelation, and the gods are proximate indeed to that illumined sage who sees God in the fire and hears Him in the wind."

"The Mysteries instructed man in the nature of his own invisible constitution, revealing to him the structure of the microcosmos of which his spirit was the guiding part."

"When the concerns of the soul are liberated from the concerns of the body, the whole nature of the soul inclines away from form, gradually severing its connection therewith, until at last having nothing in common with bodies it retires from them into itself. This is in truth the philosophic death in which there is not a violent but a gradual segregation of interests. Under normal conditions, the complete separation of the soul from the body is not achieved during a single lifetime, but the soul voluntarily withdraws itself from a decrepit or depleted body because that body is no longer an instrument of rational liberation. Thus in natural death the soul simply casts off a worn-out organism to continue its functions in some newer and more adequate vehicle. Suicide was considered by the ancients to be a misdirection of power, whereas natural death is a gesture of the body. In natural death, the soul casts off the body, but in suicide, the body casts off the soul. Hence such an end is termed violent, for the soul is forcibly ejected from its form without the liberation granted by rational procedure. (...) Olympiodorus declares, 'Suicide is unlawful when committed for the sake of the body, but rational when committed for the sake of the soul'."

"Considered from the philosophical point of view, virtues, being resident in the soul, must serve as the bridge across which human consciousness passes to be united with its spiritual cause."

"Man does not actually enter into his immortality until he becomes conscious of that immortality. The instinctive man is consequently not immortal because in this consciousness, there is still a vast preponderance of mortal elements. The eternal ebb and flow of cosmic processes contribute instability to the whole temperament and in response to this inconstant action the soul abides in a state of untranquility. Spirit is the supreme power, and only when through initiation into the mysteries of the spiritual spheres he is moved to unite his soul and body with his spiritual part does man actually achieve immortality. Noble aspirations incline the soul toward the Great King, and only by absorbing his inferior constitution into the substances of this First of Immortals does man actually annihilate the interval between his temporal existence and his eternal endurance."

"Man's only hope of knowing is vested in himself."

“Man is forever seeking to escape from his own littleness and return to that greatness which abides in space.”

“Man eternally struggles against the littleness that is himself, seeking to increase thereby the virtue of his own destiny. By such effort, he frequently is able to maintain a higher footing than would otherwise be his natural right, for effort shall not be left unrewarded. If, however, man ceases his struggle and, doing nothing, trusts to Providence for an auspicious throw, that which is his own will know his face and his reward shall be according to the insufficiency of himself. He who trusts himself to himself is brave indeed! Luck is not what it seems, for it connives with Law to bring about the undoing of the foolish. (...) Being as yet imperfect, man may never relax his vigilance or cease his struggle, lest the imperfections which he seeks to outdistance overtake and humiliate him. What, then, is Providence? It is like flowing into like, a quality reproducing its kind. Providence is not what we desire, but what we actually are, and when we open the floodgates of fortune, we shall simply be inundated by the torrents of similars – drowned in the substances of ourselves.”

“When it is written that man can succeed only when the gods are auspicious, it merely signifies that accomplishment depends upon the perfect mastery of self and the development of all parts, so that the flow of destiny brings to the disciple a propitious end to enterprise. Good fortune is not good to the foolish, nor is evil fortune evil to the wise. The foolish are incapable of benefiting from that which may in its own nature be good; conversely, the wise are incapable of being injured by evil, for understanding renders all things usable. Thus the identical so-called evil serves the philosopher while it undoes the thoughtless.”

“Truth is eternal. The so-called revelations of truth that come in different religions are actually but a re-emphasis of an ever-existing doctrine.”

“Man has his roots in heaven. His strength, his wisdom and his skill come from the ever-flowing fountain of his divine potentials.”

“Whenever you waste energy, you waste life, and when you waste life, you profane God.”

“Man is not supposed to dive into perfection; he is supposed to outgrow the simple errors that now stand between him and the daily improvement which he so definitely needs.”

“To discipline self to a certain degree is absolutely necessary, but to over-discipline self is to ultimately extinguish the little flame of individuality which man possesses.”

“That which does not stand the test of time is not worthy of acceptance.”

“It is very important to meet change with composure, to meet the shifting pattern of things as they seem to be, and not lose our foundation in value.”

"Each so-called evil is balanced by a potential good, if we have the wisdom to realize the facts."

"The individual's daily task is to keep faith with the universal laws and values by which he is sustained. It is from disobedience that his problems arise, and by changing disobedience to obedience, his problems are naturally solved."

"Evolution is unfoldment. It is the externalization of internal divinity."

"We outgrow fear only as we master the essentials of life."

"Five minutes of concentration and consecration every morning may have greater effect upon our lives than the eight or ten hours of disordered living which follow."

"The only thing that man can force is himself, and when he opposes self-will to universal Law, he declares a war that he can never win."

"The reward of discipline is (...) release from unreasonable intensities which might otherwise destroy peace of mind and security."

"Obedience to universal law is the beginning of individual fitness."

"No man can increase the spirituality of another."

"Faith is necessary, for it has to carry us across certain intervals in which our own immaturity prevents us from having rational conveyance."

"Love is not to be declared, or uttered, or spoken, but shall be revealed by deeds."

"Only that which is balanced and in equilibrium can survive."

"We must be as wise and patient with ourselves as we wish to be with others; also as impersonal."

"Life is harmonious in its origin, conflicting in its midmost state, and harmonious again in its ultimate condition. Thus we pass from harmony, through inharmony, to the final attainment of peace of soul and unity with the divine consciousness."

"Health is impossible without normalcy of thinking, feeling, and action."

"No matter how vital and urgent an enterprise may be, it is best advanced by composure."

"Memory is the record of experience, and through the acceptance of experience-lessons, we can unfold the wonderful potentials of human character."

"Compassion brings with it a sublimation, a refinement, a new vision of purpose."

"In moments of sorrow, it is difficult to be philosophical, but sorrow is the test of philosophy."

"Discipline perfects art, but is meaningless unless it is used to advance a cause beyond itself."

"Growth is a process which creates a constant need for adjustment in life and viewpoint."

"The moment we can face a crisis and see in it constructive challenge, we have advanced far toward solution."

"We must come to view life as we would a beautiful painting, and accept the lights and shadows essential to the prediction of the work."

"Man has an interior existence that is lighted by spiritual grace. If he lives in this light and according to this light, he shares in the everlastingness of the spirit."

"Everyone wants to change the world, but our first duty is to live well in the world as we know it today."

"The growth and maturing of love is one of the greatest works of man – his greatest offering to the universe."

"Man must not do right because it is forced upon him, but by voluntary choice, thus revealing his own inner maturity."

"We are here as instruments of purpose, not as biological incidents or accidents."

"The great remover of pressure is acceptance."

"The complete willingness to accept an attitude of true regard and affection toward God is the answer to more things than we can possibly imagine in this world."

"Every student of the sacred sciences must realize that continuity and patience are absolutely necessary."

"Like all other desirable traits of character, understanding must be cultivated, trained and guarded. We are born with the power to understand many things, but unless we resolve to unfold this faculty by conscious effort, we cannot enjoy the security and peace which it can bestow."

"We are supposed to master life. If we do not, life will master us."

"Tranquility arises from the realization of the absolute rightness of the universe as it is, the absolute justice which directs the activities of all the forces that make up the life of the universe."

"What we call evil is a servant of good, for it causes us, in the end, to depart from error and cling to reality."

"Once the light shines in our own hearts, we love life and realize the blessed privilege of sharing the good things that life bestows."

"Every man is born into this world as a servant. He must serve life and nature, those to whom he has personal responsibilities, and the spiritual needs of his own soul."

"In all the great emergencies of life, we must be alone. Thus we depend upon the strength of God in our hearts, and our real consolation is our sense of nearness to the sovereign source of all that is necessary."

"Honesty is the beginning of wisdom. Without honesty, no great spirituality can be accomplished."

"Easter represents the victory of light over darkness in the consciousness of every human being."

"When we change ourselves, we change the world."

"The material universe can no longer dominate the life of any individual who perceives the wholeness and the purpose of the universal plan."

"Each person must discover his own philosophy of life, and it is not fair or right to impose our codes upon others."

"Our greatest and most acceptable prayer is a good life, wisely and nobly lived. For it is by living better through better understanding that we glorify God."

"Time has no effect upon truth. It can only change the forms under which truth will appear."

"Compassion is the understanding which enables us to accept the faults of others as inevitable, and therefore not to be hurt by them, any more than we would be hurt by the mistakes of the small child."

"Only that life is good which makes us stretch out to be more than we are."

"Quietly experience the possibility of being in a non-combative relationship with life itself. Underneath all conflict, there is peace."

"Man cannot escape his responsibilities, but he is never given more than he can bear, although often he is tested to the uttermost."

"Illumination is the light of the soul shining outward through the body and transmuting every particle of the material nature with the power of beauty, virtue and wisdom."

"We venerate eternal principles through obedience and through a cheerful acceptance of the lessons of daily living."

"Religion is a moral beauty unfolding from within the person, and causing all his works and thoughts to be beautiful."

"To understand and appreciate the work we are doing is to find happiness in obedience to Law."

"Just as surely as we need a vacation every year, or that annual medical checkup, or a certain reunion with our friends and families, we need the spiritual remedy of the periodic restatement of our faith."

"We should not pray for wisdom unless we are willing to labor for it and fit our hearts and minds to receive understanding."

"When through realization we come to understand the divine energy that causes us to exist and grow, we cease to impede its natural flow in and through ourselves."

"In order to make this journey of life valuable in every sense of the word, we must determine the essential reason for the journey."

"All arts, sciences, philosophies, religions, crafts and trades can enrich our inner lives to the degree that we realize that through them, the sovereign laws of existence are variously revealed and manifested for our advancement and enlightenment."

"Man must learn to think with the eternal mind, to feel with the eternal heart, and to become one in the service of the eternal work. Only in these things does he find his completion."

"The one who is a faithful servant in all matters will be given authority over greater matters, not because he wishes this authority, but because maturity carries with it increasing responsibility."

"Contentment really means that we can remember the past without regrets, meet the present with a degree of serenity, and face the future without excessive fears."

"The purpose of discipline is to release the individual's native graciousness, his native insight, his natural sympathies, and the deepest part of the understanding with which his nature has been endowed."

"The great search for wisdom does not end in man's becoming wise; it ends in his becoming warm in faith. For all that wisdom can show us is that the universe is more wonderful than we can ever understand."

"Motive is the determining point between good and evil."

"Honest toil is as much a part of religion as the most elaborate ritual in the church or the cathedral."

"By faith man should know that as surely as he himself exists, so surely is his existence essentially good, if he knows how to attain this goodness; and the evil of his existence is in his own fears and uncertainties."

"Wisdom is to know the next thing to do, and courage is to have the strength to do it."

"True value must always be sought for its own sake, and not with the hope of material reward."

"Everywhere, the potential beauty of nature must be cherished. In a sense, man worships the Universal Power through living and growing things."

"Precepts are meaningless until they become practices."

"Regardless of the direction or course of empires, each individual has the right to seek within, in quietude and peace, and in gratitude, for the source of life, strength and value in this troubled world."

"The supreme achievement – the achievement of man's victory over the illusion in himself – cannot normally be attained with rapidity. It takes continuous effort and constant dedication."

"When the disciple becomes inwardly aware of the spiritual truths that underlie religion, he will discover that he is one with all faiths – not because he has joined them all, but because he has inwardly perceived the truth which sustains them all."

"It is important to recognize the usefulness of memory, and at the same time free the consciousness from the negative burden of things long gone."

"Compassion frees us from all intensities of the emotions, or even of the mind. It leaves us with one affection, and that is (...) to serve the spiritual need in our fellow man."

"Growth is not the individual becoming aware of his own value; it is the individual forgetting his own value in the experience of the increase of truth within himself."

"Absolute faith in the way of Heaven releases the mind from doubts and fears."

"Wherever a man desires to know, that is the place proper for his education; whenever he desires to know, that is the time proper for his instruction."

"Every step that we make by our own courage is worth a vast number of steps made easy by someone else."

"Faith is not merely a willingness to accept dynamic truth; faith is this dynamic truth itself coming into command of our attitudes, ruling over our doubts and eliminating them one by one."

"We are living in a universe of immutable laws, whether we know them or not, and the unknown is just as lawful as the known."

"All beings have rights of life and happiness, and the lower kingdoms of nature are not merely strangers or beasts of burden, but the younger brothers of mankind."

"To attempt to live beyond what we know is dangerous. Not to live up to what we know is equally dangerous."

"We worship because our soul requires the act of worship for its own peace and security."

"The accomplishment of the greatest good is the fundamental purpose of life."

"Mysticism is the childlikeness of consciousness that penetrates through all involvements and confusions and, with a single integrating power, brings order out of chaos."

"It is action of some kind, and not hopes or fears, that must transform the life of man and move him profoundly in an orderly direction."

"As long as we remain flexible and receptive to ideas, as long as we can adjust psychologically and are capable of estimating values with moderation, so long do we find that our lives are better."

"Suffering is the challenge of reality constantly besetting us. It can attack in us nothing but our own weakness, and disturb only that which has not yet tranquility within itself."

"Religion is not a crutch; it is a doorway leading into a larger world of experience."

"When we have put our own lives in order, then indeed, we are ready to go forth to carry out the various works of wisdom according to the will of Heaven."

"A man can constantly enlarge his body of opinions, but he can never truly know more than the degree of his mental honesty makes possible."

"Faith and fact can live together, for all facts arise from some kind of faith, and all proper faith leads to some kind of facts."

"A philosopher is someone whose life is devoted to the discovery and application of truth."

"As the individual reaches spiritual and intellectual maturity, he realizes the supreme wisdom that administers the affairs of creation."

"Somehow each soul is in the place that it has earned for itself, with the insight that it has gained for itself, living according to the substance of previous achievement, patterning forward to a greater achievement."

"When we desire good so intensely that we are willing to earn it by self-discipline, we are not only entitled to help, but we will most certainly receive it as part of our natural heritage."

"We save energy by reducing the resistance between action and thought."

"No one ever found strength by keeping away from experience."

"Nature presses living creatures forward by confronting them with problems that can be solved only by personal growth."

"If we desire the spirit of God to come and dwell with us, we must cleanse that temple of all unworthiness and rededicate it to the principles of truth and justice."

"Through work we learn to accept discipline, but through play we learn self-discipline, and this is the greater lesson."

"The search for truth is life; the realization of truth is illumination; the practice of truth is virtue."

"The good that comes to another also touches us, and becomes the basis of greater and deeper hope within ourselves."

"The subconscious psychic life of the individual is like a mirror that faithfully reflects the outer personality. It can be no better and no worse than the circumstances by which it is created."

"A man's mental attitude is the key to his code of action."

"The end of religion is to transmute the confusion of living into invincible composure by a sequence of realizations of the immediate availability of total good."

"Knowledge is gathered from contact with external sources, but true wisdom comes only from within."

"Forms can change, civilizations can be audacious, Atlantean cultures can rise and fall, but life cannot cease; and where there is life, the great archetype of good is indestructible."

“Everything we do should be done beautifully, joyously and graciously. If we do things because we have to, that means that our consciousness is wrong. If we do things because we hope to receive a reward, we will be disappointed.”

“There can be no profit by entering into conflict with truth or the inevitable. This realization in itself resolves many uncertainties and brings life under the reign of reason.”

“Growth reveals itself as a degree of a process. Somewhere in the past we were less; somewhere in the future we will be more; today we are what we are. And on this very factual foundation we have to build.”

“We live to be useful rather than to be great. (...) if we are truly useful, we shall obtain to the only real distinction there is – the distinction of a noble life, nobly lived.”

“All disciplines must begin where we are, in that place in life which we now occupy.”

“It is good for man to be skillful; it is comforting for him to be wise; and it is useful for him to be scientifically exact; but it is overwhelmingly and immediately necessary that he be virtuous.”

“Each individual has to fight out in his own consciousness the problem of which is right – his own will or the Divine Will.”

“Work is a blessing, and without it, the whole ethical and social structure of humanity would collapse.”

“In nature, growth follows in the footsteps of vision. In order to make a constructive change in our patterns of living, we must in some way enlarge our concepts of life.”

“Wisdom bestows a security far beyond that of wealth, gives inward peace and outward patience.”

“No one can have really beautiful thoughts in his soul without having his life beautified thereby.”

“Every time we have a victory over a negation in ourselves, it is a victory over darkness, and we take another firm and important step forward into the light of truth.”

“Man’s religion does for him only what he does for himself; it can do no more.”

“We must study quietly, seeking not easy ways and shortcuts, but a vital philosophy that can inspire and lead us to greater efforts in the perfection of ourselves.”

“Religion, named or unnamed, defined or undefined, is the good in man seeking expression in thought, word and action.”

“All things fade, but the love which causes us to guard and cherish the beautiful is immortal, and passes from one generation to another, bringing peace of soul to ages yet unborn.”

“Every man’s true teacher is his own higher Self, and when the life is brought under the control of reason, his higher Self is released from bondage to appetites and impulses, and becomes priest, sage and illuminator.”

“The beginning of wisdom is to solve correctly the problem that confronts us.”

“We must approach the mastery of ourselves with the same determination with which we approach an art or a science.”

“The more resolutely we determine not to change our ways, the more insistent become the demands upon our basic integrity. Some day, somewhere, we must face the inevitable and accept the challenge of normal and natural growth.”

“The end of all learning is that the human heart shall find peace in communion with its Creator, and be able to express this peace through thought, emotion and conduct.”

“If truth were understood and actually applied to a problem, it would result in the complete disintegration of the problem. The problem exists only because man is wrong.”

“The wise have always found that life is a long journey, and it is a misfortune to be burdened with too much baggage.”

“Once we experience the mystery of eternal peace by the cultivation of inner peace in our own lives, we are free from doubt and psychic pain. Contentment takes the place of stress and uncertainty, and this very contentment makes life more radiant, useful and meaningful.”

“All essential knowledge that we have sustains the concept that nature is engaged in a benevolent conspiracy to preserve and perfect all the creatures within its domain.”

“Regardless of how deeply a man feels, how broadly he studies and improves himself outwardly, he is not complete until he has perfected his inner disposition.”

“In this world, we possess most completely that which we release most completely.”

“Face your memories; be grateful for them; understand the deep message that they are trying to bring through to you.”

"The moment we acknowledge the sovereignty of reality, we begin to scatter the shadows that arise from non-reality; we develop a central strength against adversity."

"Integrity is the irresistible inner impulse to do that which is wise, noble and beautiful."

"We are not here to exercise ownership, but to accept a certain stewardship."

"Patience is not a blind acceptance of adversity, but a sublime understanding of the larger meaning of life."

"Make the present right; then that which is good in the past will live, and that which is necessary for the future will come."

"We are only as secure as our ability to face the crises in our lives."

"The reward of intelligent action is the peace, security and well-being the action itself produces."

"It is the privilege of the wise man to find good in everything."

"If we live simply and wisely, seeking first the improvement of our inner lives, preserving an open heart and mind, we shall be guided and directed according to our needs and understanding."

"Maturity is not attained in a day, but through the quiet systematic direction of thoughts and the cultivation of virtues."

"The superior being is the one in whose life beauty and truth have taken over."

"We can take every excuse we can think of, but there is not one good reason why the individual should lose his poise."

"We must simply learn to make the quiet acceptance of the fact that change is something that must go on; that every generation becomes a new world; and that while we are watching the changes taking place around us, we too are moving along in a pattern of endless change."

"We do not think of a flower as frustrated because it is following an eternal path; nor should we think of man as defeated because he cannot break all the rules of living with impunity."

"Maturity is a motion toward self-responsibility; it is also a motion to common responsibility; and without the acceptance of responsibility, no individual can live a good life."

"Our world is ourselves reflected back from an infinite assortment of prisms."

"A kindly humor is a bridge to friendship and understanding, and carries with it an alchemistical power of transformation."

"A man's life is his true religion."

"For man, physical growth is an inevitable, but emotional and mental maturity must be attained by a conscious and purposed action of his own."

"Appearances are not always the basis of valid judgment, and we must go beneath appearances if we wish to discover the essential facts."

"No one can find happiness who does not already possess it within his own nature."

"Honesty is a jewel of priceless value, and the forces of evil have little power over a life lived true to principle."

"Peace of mind and contentment of heart are powerful healing agents, and they accomplish their larger works where science admits defeat."

"Inner truth can reveal itself only when the outer nature is balanced and informed."

"We can be friendly, and we can have friends, but we are still alone; and in this loneliness, we are seeking a reality which alone can bring peace and comfort to our hearts."

"Integrity is intelligent honesty. Integrity is the vision to see and the courage to do. Integrity is true wealth."

"Love of religion or philosophy, or the effort to acquire spiritual graces, should never prevent an individual from being a self-sustaining member of society."

"In silence man comes very close to the infinite life at the source of his own existence."

"We must learn the nourishing value of faith itself; how it can transform the psychic perspective and lift us from despondency to hope, from sadness to joy, and from conflict to peace."

"Everyone who is suffering from pressures is suffering in some way from his own mistakes. Until the individual realizes this, recovery is impossible. We cannot cultivate weeds and then gather a good harvest of ripe again."

"A good attitude toward life is perhaps to admit that each one of us is somewhere along the road between helplessness and complete sufficiency. We are all imperfect, partly finished beings."

"Everything that is difficult becomes easy when it is done with truth as the criterion of action. (...) Bring the best and highest ideals of yourself to bear upon each situation that arises. Live up to the best that you know, and observe how quickly problems will disappear."

"We have to realize that the individual cannot stand still; he cannot be the same yesterday, today and forever."

"As the machine without the operator is useless, so progress without soul is useless."

"Enlightenment begins with a recognition of the need for self-improvement. It extends through the study of universal laws and principles, leading in the end to the practice of the life of wisdom."

"The real purpose of religion is to give man the courage to do, with a whole heart, that which is next; to do it with a full realization that according to his own conduct, so shall his future be."

"The serene life is not necessarily without problems, but it solves the old ones quietly and efficiently, and reduces the probabilities of adding to the burden of old karma."

"It is not what a man does that causes him to suffer; it is the inharmony between what he does and what he should do."

"When we fill the unknown with our own opinions, we simply substitute human authority for divine purpose."

"The quest for truth is life's noblest adventure, and the achievement of truth is the perfect reward for perfect action."

"The fact remains that until we have some concept of our own purpose, it is very difficult to expect us to solve problems and make the proper progress in civilization."

"Materialism solves nothing, attains nothing, and justifies nothing. It is simply based upon the concept that while we are here, we should get everything we can, because when we die, we will never live again. Therefore, to be completely objective, to strive for the immediate fulfillment of things is the materialistic answer. And we find it today in narcotics, in alcoholism, and all these things, that the moment of joy, the great moment of fulfillment through corruption, ends in the destruction of all concerns."

"We do find one thing in the faith that is important, and that is that faith has to be faith in something. Faith has to be an endorsement of some value, some recognition. (...) Faith becomes a constructive believing. (...) So faith does give us a faith in the substance of a better condition than we have ever known. (...) in the case of faith, we have an inspiration to explore the unknown and to discover it to

be essentially good. Faith therefore gives us a belief in the final integrity of life, and that we can all to one way or another unfold and become part of this integrity. (...) The faith in a power greater than ourselves is one of the foundations of survival, foundations of going on to something. (...) If you have faith that there is something to be done, that there is a future to be achieved, and that in the universe there is a divine benevolence that is guiding all things into harmony with themselves and with their cause, then there is a growth that can be accomplished."

"A belief held and not applied is really a hypocrisy. It is necessary for the individual who has faith in God, faith in truth, and faith in human beings, to live according to that concept. He must gradually overcome the doubts, fears and uncertainties of his own mind. And fortunately, nature has provided him with the means to do this."

"We come now to the times when we are going to look forward to another century. We are coming into this century (21st century) having broken practically every rule in nature. We have done everything possible to be wicked, and about all we have accomplished is to be nasty. (...) we are selfish, and we want to do the things we want to do. We want wealth; we want honor; we want all the luxuries of existence. We would like to have them at the same time with a good, strong, positive conscience – but it can't be done. (...) I think it comes down to the only answer there has ever been, and there will ever be: that each individual must take on his own salvation. The moment we trust anybody else, we are in difficulty. The only power that we can trust in is the ineffable eternal, which can only glimpse remotely in moments of meditation or prayer. But we cannot depend upon the various peoples of the world to give us the support and security that we have to have. (...) we must transform our daily believing into something stronger, something more vital to us. (...) Something has to happen so that the believer in peace becomes strong enough and vital enough to create the fact of peace in his own life. We cannot necessarily convert the world, but each individual who believes in ethics and integrity, everyone who is philosophically and mystically minded, has to go to work on themselves. They have to do everything possible to make sure that they are fulfilling their own integrities."

"We cannot compromise. We cannot serve God with one hand and the devil with the other, so to speak. We cannot be idealistic on Sundays and materialistic the rest of the time."

"We cannot be strong internally if our philosophy of life is based on an incomplete pattern of believing. We cannot have the strength inside if we do not have certain values inside. We have to recognize as superior to all considerations the infinite purpose that is locked within us. Somewhere in this little body of ours is a spark of infinity. This spark has always been there and it always will be there. And it is representing constantly an infinite need that is awaiting fulfillment. Generation after generation, embodiment after embodiment, we allow this germ to remain undeveloped. (...) We were not supposed to live in constant conflict until we destroy the world and ourselves. The thing that has come about is that there has been a gradual increase of selfishness, a gradual

increase of the corruption of values. Now, the divine principle, the ethics of things, will always stand with value. The moment we break the rules, we break the contact with reality. The moment we break the laws of life, we break our own lives. Therefore, we must get these things back through conscious effort. (...) Everything has to do with growth, as the Greeks pointed out, and also most of the Oriental peoples, and even the Near Eastern peoples, the beginning of a reformation of living is an acceptance of discipline. The individual must prove his own integrity or he cannot go on in the development of his spiritual resources. (...) there is an automatic function that the individual who does not improve his own nature will not receive instruction reserved for those who do improve their natures. All paths that lead to wisdom, true wisdom, are through purification, through dedication, and through the gradual restoration of integrities. The individual who wants to be wiser has got to live better – and they have got to live better *before* they become wiser. (...) The constant need for growth calls for a constant increase in discipline.”

“As the Greeks pointed out very successfully, when you grow, the instruction comes. The problem of finding the teacher is not very serious. Because the finding of a teacher means that the development within the person makes it possible for them to recognize a condition superior to that which they before had. So that in Greece, those who really wanted to get wise, to get true wisdom, went through periods of discipleship and novitiates. The Pythagorean school required five years before it accepted a pupil for development of higher things. Before they went into meditation, before they went into esoteric doctrines, (...) they had to do the discipline of purification, regeneration and, in a sense, relaxation. They had to clear their own mind of its fables and foibles before it was available for the study of realities. (...) each individual must correct his own faults.”

“Until we are in harmony with the stream of life, we will suffer. (...) Stars flying, floating in infinite space, gradually embodied, creating great waves of life, great orders of creation, great kingdoms of nature, gradually going on and on, but always for a purpose, the purpose being that through the experiencing of all things we become capable of disciplining ourselves. And through the experience of this discipline, we are able to be patient with those who are yet too weak. And we will also have the discipline and the courage to protect the values which we have discovered. The whole world of religion and the world of ethics is man learning to respect that which is best. And having learned to respect it, he learns to practice it. And all this is part of the growth – we do not know where it is going to end. (...) In higher steps we go forward, (...) forward to a destiny for which we were intended.”

“Growth begins with sincerity.”

“Reincarnation makes the life of the individual only a chapter in a larger existence. Well, this does not necessarily solve anything, but it gives a larger perspective. The individual is not just brand new each time he gets here, and he is not all worn out and ready to cease when he departs. And the various developments and degrees of intelligence, the various unfoldments of virtues

and vices, are according to laws and principles. Therefore, out of the doctrine of *metempsychosis*, as it was called by the Greeks, came the belief that each of our little embodiments is a chapter in a development of a greater over-soul. *A great power*, as Emerson calls it. A power which is manifesting through a creation in which it embodies itself and goes through ages of growth and unfoldment. The doctrine of reincarnation has certain attractions to it also. It becomes the basis of hope, of realities. It gives us the possibility of planning a little bit as to what we're going to do. It gives us the hope that we'll get some more of it done later, and it also will help us to realize that part of what we have now we have earned at some pastime. So we have this rather philosophical attitude of being willing to live now because it is part of a greater life. We have escaped the single life concept. We do not have the belief or feeling that in a few years all things must be solved. We rather assume that all things will go on and on through long periods of time."

"What is faith? (...) Something that has to do with building security of some kind in the person. Well, we look around to find out what faith is. And we find that today, large parts of faith are invested in opinions, beliefs, faiths, doctrines that have no foundation in a security of any kind. We find that faith is simply for the most part the willingness of an ignorant person to accept the beliefs and doctrines of another ignorant person. It is the fact that the blind lead the blinds."

"Virtue is a condition of character which prevents an individual from performing an unhappy, unfortunate or unrealistic action. Virtue is, after all, a life according to the laws of life, according to the realities of nature, according to the experiences even of science. Virtue is to keep the rules. But we interpret it entirely differently. We don't think of people as being virtuous anymore. We think of them as being smart or stupid. The problem of virtue does not even come in."

"Faith must (...) mean the practice of a belief. The belief is not enough. Faith means that the individual is obeying that belief – living in harmony with it and dedicating life to its preservation. (...) he must try to find out what truth is. And if he finds out even a little truth, he has to do something about it. (...) unless truth builds itself into our character and becomes a part of our basic integrity, it does us very little good."

"The problem today is to dominate and enslave and control a people politically, socially and economically. And while this point of view exists, there is no truth. Because truth does not permit any of those things."

"A resurrection is an improvement in the inner resources of an individual. A resurrection is a release of internal virtue. It is the ascent of the person into a higher condition whereby in bringing with it a larger world and a greater participation in the eternity in which we exist."

"The moment we believe that there is something beyond this life, we break faith, or break contact, with materialism. (...) Materialism is the assumption that there is nothing beyond this life."

"The transformation of body into soul is also the secret of alchemy. For in alchemy, all things of matter are gradually transformed into the instruments of the spirit."

"Wisdom is an interpretation of value. Every bit of so-called knowledge is capable of being examined by wisdom. (...) Wisdom begins to use the ideas of the refining knowledge and ensoul them, give character to them, give meaning to them, and bestow upon each one of them a dimension of growth. (...) Knowledge is good only when it is ensouled. (...) Life goes on under knowledge; life is changed under wisdom. Life grows because deeper and fuller meanings are bestowed upon it. It challenges the individual to grow. It does not leave him to be born and to die in the same misery. (...) All the way long, wisdom cures, heals, transforms into a better way of life."

"An individual can go to work every week, every morning, nine o'clock, for forty years, and come out at the end of that time simply old and tired. And yet, with the same job, and with the same limitations, the individual who has a certain genius for growth within himself, can transform this by conquering the job, by making something out of it that fulfills, and getting away from the monotony of worthlessness. (...) wisdom steps in and tries to do something to this job, by means of which the person working is not only making a living, but is making a life. (...) Alchemy is the power to transform base metals into gold. It is the power to transform the daily experiences of life into a meaningful pattern of growth, so that the individual will leave this world a better person than he was when he came in."

"Value is not to be determined in terms of wealth or fame. Value is the unfoldment of the internal potential of the divinely endowed part of man. Progress is the individual growing up to himself. Because within each of us is something that is infinitely wiser and infinitely better than our own daily conduct. There is hardly anyone who could not improve; and there are very few to whom improvement would not be valuable."

"Growth is the ability to handle constructively situations that we have previously mishandled. If we become through growth wiser than we are, we can become better than we are. But without becoming wiser, we can never become better."

"Integrities must be developed in all times and all conditions and in every phase of existence."

"Wisdom cannot be forced upon mankind. Wisdom cannot be stuck down the human throat. It cannot be legislated into existence, and it cannot be perpetuated by people who don't want it. So the ancients decided to divide a group apart. They took those who yearned after righteousness and who sought knowledge and who had that dedication to the common good that was necessary for the perpetuation of progress, and created the schools of wisdom, the Platonic schools, the Pythagorean schools, these various mysteries of Egypt and Greece and all the other countries for the training of the people who wanted to know the reality, who needed to know that there was something beyond the commonplace."

They tried to tell it to everyone, but those who did not care, they looted it, perverted it, destroyed it. Therefore they created a rule to control the dissemination of essential knowledge. They said that knowledge has to be perpetuated by the right kind of person, that you can't just toss it on the surface of life and expect it to find a safe place to hide. We have to be able to recognize that the attainment of knowledge is the highest labor of mankind, and that the attainment of knowledge is the basis of all philanthropy, the basis of all unselfishness, the basis of all cooperation, and the strengthening of all the constructive emotions of the human being. Therefore, to do this, it must be disciplined, and all ancient people set aside certain disciplines for those who wanted to know the truth more than anything else. These they called the Mystery Schools – they were the schools of Egypt and all these different systems, Phoenicia, Chaldea.”

“Religion can prove conclusively that the only way in which the individual can protect himself and his world is by the development of integrity. He has to become a better person if he expects to make a better world. So we are now going to have somewhere along the science of redemption. We are going to have a gradual rising of peoples who believe that the greatest of all knowledge is the knowledge to live an enlightened life, that all other things are decorations and incidental.”

“We are watching knowledge; we are watching the expansion of knowledge – and we are beginning to realize that a lot of knowledge is not doing anything. We are also realizing that the knowledge is leading in the wrong direction, that it is helping to perpetuate that which is doomed to fail.”

“The individual who obeys the universal law is wise. Any wisdom, so-called, that does not recognize this fact, is not wise. And we have already had years and years of corrupted wisdom; we have had years and years of pseudo-knowledge. And we are now very much in need of the real thing.”

“Our idea of getting healthy is to take care of the body, but not of the soul.”

“There is every reason to assume that most of the problems that we face today are the direct results of the vibratory patterns which we are setting up by mass thinking.”

“There is no way that we can have a better world unless we become better people. And that is the problem I think we are all working with very seriously at this time: the need of the regeneration, the alchemy of transforming selfishness into charity, transforming self-centeredness into soul-centeredness, and allowing the realities to lead the way, rather than to drift somewhere in the background.”

“The ones in which the soul was released for more and fuller manifestation in body, those people were called mystics. They were persons who depended upon certain inner values which could not be supported by the intellect alone.”

“Religion does recognize the possibility that the soul can be contaminated, but also that it can be purified. The modern religion actually thinks in terms of redeeming the soul by reforming the mind. If the individual in his physical propensities carefully and diligently practices the virtues, then he releases the soul from imprisonment in the cages and in the prisons of his false living. This is partly present in most oriental philosophies and much of the beliefs of antiquity in general – namely that the soul was the victim of the mind; therefore the soul had to be rescued. And if the soul is rescued, it becomes the instrument of immortality. And gradually, this is going on all the time; it is going on every day: every person in every walk of life is either building soul or limiting it.”

“Most of the great philosophers of Greece and so forth have bestowed upon the soul the attributes of the highest virtues. They have said that the soul waited patiently for the mind to catch up to it, waited patiently for the body to reform, so that the soul could manifest through it. Therefore, the soul gradually became recognized as the redeemer, the savior, the protector, the regenerator of body and mind.”

“We find a conflict between what is right and what is immediate, what is the fulfillment of desire and what is the unfoldment of integrity. (...) it is evident that we are not building soul power to any great degree. We are not giving the best of ourselves a chance. We are not using the finest faculties that we have to protect ourselves. We are compromising all of the higher faculties in order to cater to the lower ones. (...) To most persons, virtues are forms of frustration. And the individual would rather take a chance of dying of bad habits than of sacrificing the pleasures of the moment. (...) The individual is perfectly willing in our way of life to compromise his eternal integrity for his temporal advantages. (...) the willpower within the person is not strong enough to take care of the temptations of society.”

“The individual who allows the mind to dominate his life is not going to change to any approximate degree. He may come to a little better understanding through constant misery, but it will be a long and difficult path. It is only when the soul itself as a positive factor is allowed to speak and claim and state its own purpose that we have a chance for a more or less rapid regeneration of our social order. (...) And this victory must be a more or less personal victory.”

“Every ulterior motive leads to disaster. (...) justice is inherent, (...) and this justice cannot be betrayed. (...) Every fallacy that we have in life is temporary; every mistake condemns itself. If we stop it early in its way, it is merely an inconvenience. If we allow it to build up a monstrosity of its own, then it becomes a great danger to our survival.”

“The soul within us, the life within us has to gain victory over the bad habits of the body and also over the conspiracies of the mind. We may try to get by without making these corrections, but we will not be able to. We cannot go against common sense, integrity, honor and realities. We cannot break universal laws or bend them to our purposes.”

“Wisdom is an ability to recognize a fact; and understanding is the ability to transform this recognition into a way of life, into a legal system, into a code, into a prevailing policy to advance the causes of permanence and good. (...) Wisdom is of no value if it is not used.”

“We are going to have to gradually recognize that the great power of the soul lies in one factor which became the basis of Christianity, and that is that the great power of the soul is love. So that love becomes, you might say, the ultimate intelligence; love becomes the final expression of the mind.”

“The moral atmosphere is the air of the soul. (...) Where we do wrong, the soul is sick. The soul weeps for the corruptions of mankind. The deeper meaning of happiness, the security of a deep and peaceful existence – all these types of things are lost when we compromise the power of the soul in the affairs of mortals. (...) Each human being is supposed to be strengthening his own soul, giving more power to it, so that in due time of things, that this soul will be like the golden wedding garment of St. Paul. And in the Bible, the soul is the garment of glory. It is that which proves conclusively the wisdom and integrity of the personal life. It is only when the individual begins to work with this, and works with it sincerely and consistently, that we are going to get the results we want.”

“The whole course of civilization (...) has always had a few, a few who have been enlightened and given strength. A few, and many of that few have been martyred. They have died for principles – and we are dying for breaking principles.”

“Creation is a pattern of vibrations. (...) everything is moving at different rates, within one grand rate that includes them all. (...) everything grows step by step through an octave of vibrations.”

“Religion is deity being recognized through all the aspects of its manifestations. Therefore, we say that the deity itself is made manifest in its works; and its works in every case are rates of vibration.”

“The religions of the world are a ladder, and the individuals, living things, climb the rungs of this ladder gradually until they have mastered the mysteries of the faith. When they have mastered the whole key to religious manifestation, then religion as such is no longer applicable to them. It is no longer applicable because there is no possible way in which they can infringe upon the integrities of life.”

“Religions are in conflict because of the attitudes of people. The religion itself is never in conflict with another religion. But its followers, having developed sectarian allegiances, become in conflict with all forms other than their own.”

“Man, in his ignorance of the values of life, is constantly trying to change universal procedure. He is seeking desperately to make a new pattern of life according to his own fancy. And the more he fancies, the worse his pattern gets.”

"If an old religion is revived, it is revived because it has been re-stimulated in principles and integrities. It then proceeds as before. And those types of religion which have never been revived gradually fade away."

"There is no competition in religion, really. (...) All religions are compatible, and anything that is not compatible simply because it is not part of the religious pattern gradually fades away. (...) In all cases, the basic integrities are the same. They come in different language for different people; they use different symbols for different nations. (...) They come with all the differentiation that is necessary to adjust them to the consciousness of the group toward which they are being developed."

"There is only one basic religion, never has been but one, and never can be but one, because it is a ray of the infinite. And the infinite only has one ray for that, and never wears it out."

"Truth is never on the side of error. It is on the side of correcting an error. (...) All truths lead to unity; all errors end in diversity."

"When we come into life in an incarnation or embodiment, we bring in with us the records or our own achievement in the vibratory level of religion. We bring our religion with us. Not our religion in the sense of a creed, but our religion in the sense of an integrity. If we were reasonably developed in a previous embodiment, we will be reasonably developed now. If we avoided and evaded then, we will be suffering from the consequence of avoidance and evasion now. We will pick up our religious life where we left it off. (...) Therefore, all of the individual's material actions are karmic to some degree. They represent need of further experience to prove moral or ethical integrity. The individual who breaks the rule and suffers is taught a lesson. If he does not learn the lesson, it is repeated. If he does not learn it in this life, he will repeat it in the next. He will complete a mistake until he wears it out."

"The law is not punishing anybody. Individuals are punished by their own attitude toward the law. (...) That which is unlawful will never be supported by the law; that which is lawful will always be supported. And if for one reason or another, the support is delayed, it will come in due time."

"Those who keep the law keep their own destiny; those who obey the principles of growth grow with life. (...) the law breaker breaks himself and no one else. (...) Those who block the principles are deprived of the growth which they would naturally receive."

"The vibration set up by the person in himself as a result of his own action is his punisher. He thinks he can blame it on something – but the only answer is that it's his own fault. And he will continue to suffer for his own misdeeds until he stops performing them."

“Almost all religions start by saying that man must be just, that integrity is demanded by God. Well, it’s not really demanded by God. But integrity is there. And those who keep it will be rewarded for keeping it. They will not be rewarded by a separate deity off somewhere. (...) Man, as an entity, has been fighting against this integrity for thousands of years.”

“We are living in a universe of energies, absolutely impossible to violate. We are living in a situation in which we keep the rules and the rules keep us. Break the rules and the rules break us. There’s no ifs, ands or buts about it. There is no way of doing it wrong and being rewarded in happiness.”

“Each human being is a magnetic field in himself; he is a vibratory creature. And his vibratory creature is the support of his physical body. (...) When he disobeys the support of the inner life, he is in trouble. He must therefore always bear in mind that he is an energy field. And that somewhere along the line, his energies match in with almost all of the major energies of space. (...) His energy field, if it is protected and taken care of, will take care of him for his entire lifetime. But the moment he compromises that energy field, that energy field will begin to fail him.”

“We should learn to take the energy we have in life and make it earn a destiny that is suitable. By the right use of our potentials, we grow. If we use our energy wisely, we will have a second energy given to us. If we become master over our own dispositions on one level, we will have the strength to master them on another level. Growth is what is intended.”

“Every time we come upon a challenge out of the past, we either perpetuate the past, or we break it up. (...) Therefore the past is, in a sense, a kind of judge and jury. (...) If you do not find some answer that is more reasonable, then the old answers will hold, and your life will be burdened thereby.”

“Every form of relationship which exists in man’s environment exists also within the structure of himself. As wars devastate the earth, so wars within the structure of the human body are sometimes called diseases – and they may devastate vast areas. As storms may damage properties, moods, tempers, temptations, hates, all these things are storms disturbing the interior atmosphere of man’s psychic life. And just as surely as there is a uniting or synthetic power bearing upon the total world, so in man there is a self, a being, an entity, which occupies, through the vast hierarchy of the human body, the place that God occupies in the universe. Thus man as self, as being, as the master of body, must, through his energy or through his power, accomplish his own need. And man in turn, like God, becomes the source of life, the source of continuity, the origin and sustaining power, of the entire structure which constitutes this body.”

“From below, form is forever ascending; from above, life is forever descending. And where these meet, there is an alchemical compound composed of salt, sulfur, and mercury. So wherever the descending life and the ascending form meet, there is a compound, and that compound is called soul. And soul is mercury, the

universal solvent, the reconciler of all opposites. And the philosophic mercury, or the enlightened soul, is the regenerator of all metals.”

“Maturity is actually release. When the life within a being has a vehicle or instrument completely suitable to its needs, an instrument which in no way restricts or inhibits the life within it, then that creature has attained maturity. (...) The total release of the human spirit is in the normally functioning, adequately enlightened human being who has come as far as possible along the path of self-knowing and self-discipline. Thus in the Neoplatonic concept, the illuminated, or the enlightened one, is the one in whom this release has been achieved. (...) In the Paracelsian corpus, man does not live in this world merely to protect or perfect himself. Because according to Paracelsus, self-consciousness or spirit-consciousness in man is an essential unit within the total spirit-consciousness of deity. Therefore, while man may be said to release himself, complete release of self is complete release from self, inasmuch as the total life is released through the total being. In the Paracelsian concept, therefore, regardless of the attainment of man, it is the universe attaining in man, or through man; it is not man merely fulfilling himself.”

“Paracelsus said health is not freedom from disease; health is freedom from the cause of disease.”

“Paracelsus explains that among the ancients there were idols and images that were supposed to possess extraordinary virtues. These idols and images were created in the likeness of deities. (...) Now, Paracelsus declares to us that, in the light of ancient sympathy, if the image was constructed with magical skills, it became sufficiently similar to the principle for which it stood, that a sympathy could exist between them. That this sympathy resulted in a motion of energy from the original to the symbol, and therefore that a deity was not distant from an image magically and mystically composed bearing upon that deity. Pythagoras explains that, in the orders of architecture, the shape and columns of a temple, its roof, its dome, its measurement, its dimension, if accurately made, would capture the qualities of certain deities because of sympathetic affinity. Things alike cannot be kept separate; things not alike cannot be reconciled. Therefore, whenever a form comes into harmony with an archetype, there is a release of energy from the archetype to the form which it is consistent with. The moment the form varies from the archetype, the sympathetic bond is broken, and the energy is no longer recorded, although it may continue to flow. Following the Chaldean oracles of the Zoroaster, the energy fields were called ever-flowing fountains of universal good. (...) The same theory underlies television and radio, where certain sympathetic archetypes must be captured in instruments peculiarly suitable for that purpose, and if the instrument goes out of order, the patterns are no longer captured.”

“Every form of life in nature, every energy, is archetypal. Therefore, it can only be released through a creature or being in which a sympathetic polarity exists. Man’s uniqueness lies in the fact that within him is the sympathetic potential polarity of all things. Therefore, man is capable of knowing all things, being all things, and attaining all things, because the roots and seeds of all things are

within him. Actually, however, in function, man has available to him only such energy as can be held by the forms which he has created to capture archetypes. (...) Man is therefore surrounded and bombarded perpetually and forever by inconceivable energies of every thinkable and unthinkable type. Yet, he only responds to those for which he has built polarities. As a complete solar system, he can build a complete set of solar polarities. As a psychic entity, he can build gradually or according to his knowledge and understanding polarities for all the psychic or soul power of nature. And as a spiritual being, he can create centers for the dissemination of spiritual archetypes of causation. Therefore, he can create polarities on the sphere of causation, means and effects. And Paracelsus likened creation to the stars, means to the planets, and effects to the elements. And gives us a very careful study of all these elements. So we see how the archetypal world of Neoplatonism surrounding man and interpenetrating him finds him somewhere in the midst of itself, a miniature of itself, but possessing within it self-will – this miniature self-will or the right of the individual to do his own thinking and to be his own creative source of integration, organization and motion. If this individual suffers from addiction to unnatural philosophy, science or religion, and thereby practices irrational procedures on any of these levels, he cuts himself off from the archetypal energies of truth. He denies himself of the natural function of these laws through his own denial or violation of them. Thus nature knows nothing except use. The individual who abuses breaks archetypes; (...) he deprives himself therefore of his distribution in the birthright of natural energy. Every negative attitude in some way blocks energy, in some way frustrates the distribution of a kind of power, for this power cannot function through dissimilarity. (...) The growth of man depends upon the creation of bridges between his own attainments and the universal sources of survival.”

“In the Edenic paradise, man lived (...) we know not how long in peace and tranquility, depending upon nothing except his contact with Deity. Then, through disobedience, he fell into the state of individual opinion. And out of opinion came all other falling that man has done, for a falling is falling away from the law, falling into human solutions to divine problems, human interpretations of universal truth, and by degrees the substitution of human authority for divine facts. In the end, man becomes almost incapable of regaining the childlike simplicity of total consciousness.”

“Paracelsus believed that you cannot restore man to the primitive; (...) you cannot make him non-intellectual once he has attained it. Therefore, you must now press forward to bring him across this terrible interval of false knowledge which separates primitive wisdom from ultimate wisdom. The individual must be brought from innocence to virtue, from childishness to childlikeness. He must cross this bridge, and through the voluntary surrender of his opinion he must realign himself with archetypes, with the pattern of values. To do this, he needs a kind of education that he has never received.”

“Nature never leaves man; man departs from nature. God never rejects man; man rejects God. Truth is never distant from man; man absents himself from truth. Thus, through his own attitude, the human being cuts off his vital supplies, and there is no way of restoring this supply except upon the three levels of salt,

sulfur, and mercury. And in this, sulfur is religion; salt is science; mercury is philosophy. These three must be brought into a compound to produce the physician. For the physician is himself the fulfilling of an archetype; the physician is the remedial power of the universe focused in an individual. In order to have that power focused in him, the physician must be a microcosm or a miniature of the total remedial process of nature. Here again, you have your analogical patterns working back and forth. The physician who is only a scientist is not responsive to the archetype. (...) Man gets well only through a remedy process which reaches all three of the essential elements of his nature: spiritual, intellectual, and material."

"True genius lies in the individual's adjustment to the archetype of himself. The great artist is the one who has become at one with the archetype of universal beauty, universal harmony, universal rhythm. These are geometrical formulas, and each one emanates energy. And these energies sustain the characters and characteristics and temperaments and dispositions of those who serve them. Thus, constantly into the life of man is flowing archetypal force, bearing not only life, but pattern. And man's great remedial opportunity is wherever possible to restore pattern. Which means he must know pattern. And having discovered what kind of a house this energy wants to live in, he must build his pattern. And as it says in the Bible, if he builds his house according to the law, the living God will dwell therein. Meaning, that if any human character or temperament identifies its conduct with archetype, it then becomes a container or reservoir of energy from that archetype. Man draws to himself that which is like his own total conduct."

"Whatever specialized aptitude man may possess, he draws the energy of space. For there is no special aptitude of man which is not archetypal, that is, which does not have its mathematical formula in space. This is the neoplatonic background, and this places upon the position or upon all learning the concept of these archetypes, which are true and natural and constitute the substance of natural religion, philosophy, and science. To discover and to keep the laws of the archetype is to survive, to advance, to grow, to progress, and to perfect. Any learning which is not archetypal or which is contrary to the archetype can have no permanent value, no matter how tremendous it may appear. And learning which is away from archetypes is always toward death.

Thus, Paracelsus gives us a material universe supported upon a magnificent framework of universal principles manifesting as radiant blossoms or archetypes. And whatever field you are in, that field is also a universe. Medicine is a complete cosmos in itself; medicine is a microcosmos of the universe. So is law, science, art, anything. And it is ruled by inflexible laws. And the practitioner is the one who has discovered not only the visible patterns, but the laws of the archetype, and is therefore able to cooperate. In alchemy, Paracelsus defines this as art perfecting nature. For art is man's skill consciously assisting the manifestation of the archetype. (...) Man may build a house out of his wisdom and of his true knowledge – and by so doing, he draws the energy."

"Man, most of all, has got to sign a treaty of peace with life. He has got to form strong treaties. He has got to create his own league of nations, binding all of the elements of life that are necessary to him into a camaraderie of purposes, and not into a highly speculative, highly combative, highly competitive series of relationships."

"Man lives upon life; therefore he owes the debt to life. This debt is to live well and to advance life in every way that he can. And man's peculiar power is to preside over this pattern of elements, to bring it into harmony, and through harmonious adjustment to advance the total growth of life. Man is the gardener in the great field of vitality. And it is his privilege to keep the garden well. And if he keeps the garden, the wonderful things that grow in the garden will keep him. If he neglects the garden, these things change into weeds, and his own nutrition is lost."

"The Pythagorean definition says that deity is an infinite being whose body is composed of the substance of light and whose soul is composed of the substance of truth. Truth, therefore, is a kind of light, for when it shines, another kind of darkness is dissipated. And truth is to the darkness of ignorance what the sun is to the darkness of night. There is also a spiritual sun, which has to do with the divine nature of things. And the total energy of this sun is directed to the dissolution of the total illusion, which is mortality or materiality. Thus, the spiritual sun is forever dissipating the kind of darkness which we call death and mortality. The psychic sun is forever dissipating the darkness which we call ignorance. And the physical sun is forever dissipating the darkness which we call crystallization. And these, therefore, represent positive forces working upon negatives, or the depletion or deprivation of themselves."

"Matter is the least degree of light; darkness is the least degree of light. Truth is the least degree of ignorance; and reality is the least degree of illusion. All things are progressively departing from the source of light. And as they depart, they lose their immediate participation in the fullness of light. And all creatures differ due to their proximity to one of the three great centers of life – spiritual, psychical, material."

"True astronomy is the study of the anatomy of the body of God. And that astronomy involves not only the whole physical nature of the solar system, but all of the invisible forces and principles from which the system is suspended, and without the reality and existence of which the solar system could not either exist or continue."

"As far as Paracelsus was concerned, alchemy was true chemistry, and chemistry was only a part of the larger tradition. As we noted before, he used such terms as anatomy to cover not only the body structure, but the structure of the total person, so that psychology, religion, philosophy, should all be included in the study of anatomy. In the same way, in the study of chemistry, not only the bodies of the elements and their compounds, but the spiritual potential, and all of the mystical and magical properties of substances, should properly be included within the field of chemistry."

“Visible gold is an extension of invisible gold. It is a growing downward from an unseen root, a gradual emergence from the unseen to the seen, a procedure from the fine to the gross, from the nature of essence to the nature of substance. Therefore, in the transmutation of gold itself, from a substance to an essence, the process requires the reversal of the process of generation. The reversal in metals, as in morality, is called regeneration. And the generation of metals consists of the reabsorption of their lesser natures into their greater; even as regeneration in man does not imply the casting aside of the materials, but the purification of them, and their gradual restoration to their essential natures. Thus metals, like the human consciousness or the human soul, pass through processes of generation by which they move from the invisible to the visible, and of regeneration in which they return from the visible to the invisible. And this great cycle is called a rotation. And life consists of an infinite variety of rotations, with all things in various degree of generation or regeneration.”

“The result of regeneration is the reduction of all things that are substantial or fixed to a volatile state. And in this volatile state, and in this state alone, they can be truly united. And in substance and fact, as Paracelsus pointed out, in the volatile state all things move toward union, whereas in their substantial state they move toward disunity or to separate existence. He is telling us substantially that the spirits of all things abide together, but by the bodies of things they are separated, and that nothing which is separated by body can be united with another thing until that body itself has been regenerated, redeemed, or transmuted. Thus in alchemy, we have the term transmutation, which is the reduction of the gross parts of things, their refinement or their purification, their transforming from a formal to an essential nature. Paracelsus then tells us the secret of the great agent, the mysterious azoth, by means of which salt, sulfur, and mercury can be bound together and can form the universal medicine which is for the healing of the nations. According to Paracelsus, azoth, the mysterious soul of the master, is actually sidereal will. Will is the mysterious power by means of which all things can be brought into relationships of unity or disunity, that they can be attracted into a sympathetic situation or repulsed into an antipathetical one. Will, therefore, in the universe, is the power by which all things were created, the fiat, the spoken word, the symbol of the predetermination of deity, for by the will of God, all things are accomplished. By the will of heaven, the earth is maintained. Man’s will, situated as a principle within his body, operating through the nervous system, carries his commands to his parts and members, causing them to obey him by an impulse so slight and intangible that man no longer realizes that it is a conscious impulse. What, then, shall we say directs the will? To Paracelsus, the obvious answer was consciousness. Consciousness directs will; and will becomes the instrument or servant of consciousness.”

“Paracelsus points out that nothing can be transmuted into that which is dissimilar to its own essence. Thus, gold can be formed in alchemy only because the seed of gold is in all things. (...) Paracelsus points out that there is no place where gold is absent. In the same way, by any means or method within the sphere of the hermetic art, these seeds which are eternal in space, the seeds of

substances, elements, metals, principles, these seeds can be caused to grow by art. And according to Paracelsus, alchemy is art perfecting nature.”

“Paracelsus tells us that in all material things, matter is not to be regarded as a substance separate and apart. It is the least degree of a substance superior to itself. And the only way in which matter can escape its own materiality is by reabsorption into that which is superior to itself. He then gives us a theological parallel, namely, that body can never be cast aside. What we call death is in no way an actual separation of man from the material principle. The material principle cannot be discarded, because the material principle is only the negative pole of the soul itself. Therefore, the restoration of the soul, in this case the restoration of the essence, must be attained by art – this art be the skill to cause the reabsorption of body into soul, its regeneration or transmutation, into that which may appear different from its present state, but which is even more similar to its essence, or the transmutation could not be accomplished. In the alchemical tradition, therefore, sulfur represents the spiritual factor or will factor. The essence of sulfur is, therefore, the essence of spirit or will. Salt represents the so-called material factor. It represents, therefore, matter, that which is furthest removed from activity, that which forms a calyx or matrix into which essences and elements are formed, but which is itself associated with and bound to all conditions superior to itself. Matter is, therefore, not something which is antithetical to life. It is that in which the element of life, the principle of life, is not immediately obvious, and from which this principle cannot be extracted except by art, or the processes, the conscious processes, of the redemptive sciences. Mercury combines both of these qualities; mercury, therefore, represents both force and motion.”

“Motion is quantitatively or qualitatively defined. An individual who goes from Los Angeles to San Diego proceeds as a result of a kind of motion. An individual who ascends from stupidity to wisdom is also moving, but it is a different kind of motion. These various types of motion have given rise to speculations relating to the fourth dimension. But qualitative motion is that which is identified with redemption, regeneration, or transmutation. Qualitative motion is, therefore, a qualitative return to a superior condition by an evolutionary means, or a qualitative descent to an inferior condition by an involutionary procedure. Mercury is the controller of motion; mercury represents, therefore, the binders. In man, mercury is the human soul – the human soul, being will, gradually transforming, or unfolding, into the aspect of force or motion. And as this force or motion, as soul, stands between body and consciousness, mercury becomes what is called the universal solvent. (...) The mind is constantly binding from the invisible superior to the visible inferior, building bridges of reason across the interval between cause and effect. The emotional side of man’s psychic nature accomplished not by reason, but by emotion or by love. (...) Therefore, through faith, through sublimity, through imagination, man creates bridges between qualities and conceives of the possibility through love or affection of achieving transformation or transmutation. The psychic life as mercury carries within it the power of the king, which is sulfur, and it also extends downward into matter as form. Therefore, mercury is a binder, a solvent, which accepts into itself many

things, finding in these acceptances the basis of a new hermetic union or hermetic marriage, as it was called by the alchemists.”

“The absorption of the body into the soul therefore results also in the creation or regeneration of the homunculus – the homunculus being the crystalline correspondent to the body, the transparent being, the child made of glass and fashioned within glass, the glass in this case being the alchemical resource. The alchemical resource always represents the human magnetic field within which these transformations take place. Regeneration, therefore, is an experiment performed within the bottle of the human astral body, which to Paracelsus is not the same thing as the emotional body of modern mysticism, but is a complete psychic envelope containing within it all those parts of man which are associated with material or objective individuality. Here we have then sulfur as the pure symbol of the spiritual will, the goal. We also have mercury, that which is forever seeking to overcome the interval. Mercury overcomes interval intellectually, where it overcomes prejudice, where it overcomes ignorance, superstition, or these artificial dividing factors by which human relationships are mutilated. Mercury overcomes interval in the sign of faith, belief, love, service, and all these emotional strengths by means of which man comes to an apperceptive sense of identity with life and with other living things. Thus mercury is called the son; it is the offspring. It is the product of the union of will and matter; it is the soul, which is the product of the union of spirit and body. (...) Therefore, man is a living soul, and because he has a soul, he is equipped or possesses within himself all of the elements required to the perfection of the soul, which is his own immortality. Through the union of spirit and body in the neutral field of the soul, all things necessary to man may be achieved. His regeneration transmutations may be accomplished, and within his own composite nature is the final formula for the projection of the red lion, the mysterious universal medicine.”

“Paracelsus points out that life itself is indestructible, and therefore, by this virtue or this totem, absolute identification with life confers indestructibility. But that life which is separate, divided apart, or has not yet achieved its conscious transmutation, does not participate objectively in this immortality, although the elements composing it are indestructible. Therefore, if indestructible elements are brought together in an indissolvable union, there is immortality, because none of these elements are themselves indestructible. But their compounds can be dissolved. If they can be brought into an indissolvable compound, then they do not perish. But this indissolvable compound belongs to a sphere of essence. It belongs to a psychic or invisible world, rather than to the temporal sphere in which we exist.”

“Ultimately, the body and all attributes which we now call physical will retire into the psychological, and man will be a psychological being rather than a physical being. And every essential principle contained in body will be reestablished and reintegrated upon the psychic level. Thus, the ultimate or the next major state of man will be as a psychic being, participating in the nature of mercury, whereas today he is too close to the salt, which is symbolically associated with tears.”

“In Paracelsian medicine, the essence of the medicine is the remedy, not the body thereof. And all essence dealing with sickness, the medicinal property which is contained within the physical medication, is not primarily a remedy for the body, but the remedy operates also in the psychic sensitivity of the essential chemical field, and it is only by reflex that its beneficial effects may be noted in the body. In other words, when you cauterize a wound with a powerful cauterizing agent of some nature, or you sterilize it with a powerful antiseptic, it is not the direct effect of the chemical upon the wound that produces the sterilization. It is the magnetic field of the medicine operating upon the magnetic field of the area where the wound is, and by reverse, or by extension, the moment certain antipathetical or negative energies are removed from the invisible background of the wound, it will no longer infect. Essence cannot affect substance primarily; it must affect the essence behind the substance.”

“The Paracelsian corpus points out that the health of the body of primitive man in his natural state is through nutrition, and nutrition involves both food and respiration. (...) Paracelsus points out that the science of nutrition to the average person is the only way in which the exact method of supporting the body can be communicated or informed. Thus, the individual who wishes to be healthy must gain a certain basic knowledge. And if he does not attain this knowledge, he must depend either upon instinct or upon remedy. (...) Paracelsus then makes great point of exercise, sunshine, hygiene, and was for many years experimenting with mineral baths and things of that nature. He was always seeking for natural methods, methods in which, truly, art became the servant of nature, taking its orders directly from natural methods, natural ways, and only resorting to artificial means in extremely artificial situations where nature’s natural methods could not be relied upon. In this way, he gradually envisioned what might be termed normal health – health in this case being the pure and complete circulation of energy through an undefiled organism, and that this organism was under the control of a creature by nature reasonable, by emotion moderate, and by enlightenment illumined in causes. A creature with its spiritual root in religion, its intellectual life in philosophy, and its material existence within science. If such a creature could hypothetically be found in all its glory, we would have the perfect man.”

“Paracelsus would not have gone on at all with the assumption of Schopenhauer or Nietzsche that the perfect man was the product of breeding. Paracelsus says that the perfect man is the product of alchemy, the product of hermetic art, inasmuch as perfection must be attained by individual and personal efforts. Man is not born perfect. Man is born, however, normal. And by the unfoldment of his natural endowed potential in a normal and reasonable way, man can attain gradually to a state of security. It was because of this that Paracelsus thundered against the policies of his time, the institutions which influenced man, the fallacies of theology, and all these agencies by means of which the natural life of the individual was distorted and disturbed. And therefore, he was more endangered with sickness than should naturally be his lot.”

“Paracelsus points out that all energy fields which are in themselves constructive are vitalizing, whereas all that are destructive are devitalizing. (...) We frequently hear an individual say that after reading a beautiful poem or looking at a beautiful picture, he feels better. This is because his entire nature has been invigorated by proximity to highly constructive energy. Remembering always that every mood, every division of temperament, every attitude, every thought, every emotion, each one of these is a rate of vibration. Thus, such rates of vibration, drawing upon their own kind, strengthen, intensify, and gain new means of operating upon the body, thus strengthening or helping to fill objective sensory perceptions and appreciations, sensibilities and sensitivities. Everything being thus vibratory, the sympathetic polarity must be understood and cultivated. (...) the moment we depart from integrity, we do so because mentally or emotionally we are energizing negative fields – we are creating polarities to draw to ourselves destructive forces. And these forces bombarding us will affect not only the particular emotion which they represent, but by overstimulating that emotion will further unbalance the total organism.”

“Psychic sympathy binds the individual to the objects of that sympathy. And by extension, may stimulate or integrate the entire latent sensory band or extrasensory gamut by which the individual, through extraordinary sympathy, may learn to know, apperceive or sense things normally beyond his comprehension. (...) No thing can be known by substance; it must be known only by essence. To know a thing, it must be experienced, and to be experienced, there must be a sharing within sympathy itself. All understanding arises not from intellection, but from sympathetic rapport, in which the individual partakes in a common experience with someone else or about something else. (...) To know a thing according to its essential nature, we must have an extraordinary sympathy with that thing. (...) by sympathy, man may gain a certain awareness. (...) And through sympathy, orientation is strengthened by which the understanding of normalcy and normal relationships is supported and caused to grow.”

“Paracelsus points out that death never results in itself, that nearly everything that dies to our understanding becomes a source of life. (...) That which causes death to one brings life to another. And from the bodies of the dead, the growth of the living is made possible. Everywhere, death bursts forth into life. In every condition, death, accompanied by its inevitable decay, provides nutrition. (...) Actually, so-called death was a setting up of a chemical procedure. And Paracelsus pointed out that in the mystery of metals, there could be no stone of the philosopher without death. That unless the metals died, they could not be born again. And in their death, they were nourished by their own death. And in their dissolution, they were sustained by their own disintegration. Thus, disintegration is forever sustaining and releasing life through itself.”

“In the Indian yoga, the universe, all things, are the product of will and yoga.”

“The cultivation of the will as an agent in Paracelsian medicine means the possibility of man learning first to consciously direct the energies of his own magnetic structure. As he can direct the nerve impulses on the physical surface of things, so that without apparently realizing it, he may move his hands at will,

so he can, in the invisible currents of his etheric and magnetic fields, also cause these currents to intensify, to move in one direction or another, and to increase or decrease in volume. When imagination is added to will, the rates of vibration can be altered, or the will can move from one level of vibration to another. Thus, imagination, or creative will, can therefore refine the magnetic curve, specializing it, detailing it, determining the quality of the energy to be used. Thus, by creative will, backed by knowledge, by a correct knowing of the attitude to be held, the intensity to be regulated, and the proper vibration to be simulated out of the magnetic field, energy can become medicinal, can be aimed directly at a local ailment, or a condition, level, stratum, or situation in the body. The physician can direct his own energy to knit a bone, to remove an obstruction, to decrease a toxic situation, to sterilize an infected wound, to stop a toothache, or to stimulate a sensory perception that has failed. But it is not merely the result of sending a blind bolt of energy pressed onward only with good intentions. There is a complete science of the control of magnetic currents by the educated directing of the will. (...) Therefore, Paracelsus says, if prayer specifies a certain situation as needing assistance, it means that energy is to a degree influenced by the mental attitude of the person praying; they have, at least to a degree, directed their vital resource toward a particular objective. (...) If the physician can clearly visualize the structure, the condition, the problem, and energize that visualization, he can then control the flow of energies from himself, create the necessary sympathies with the depleted energies in the sufferer, and also, if necessary, create antipathetical energies against the condition causing trouble. Gradually, he reduces visualization of will and thus the transmission of energy to an almost exact biological process in which he is using now will instead of biological material. He is using will energy, condition, change, its vibrations raised, lowered, intensified, reduced through the skillful and complete control of his own energy. He is also then able to transmit this so sufficiently and so completely as to assist the patient."

"If, then, through this transmission of energy, under will, certain changes of a beneficial nature are accomplished, there is a point that Paracelsus also makes, namely that the physician is not depleted. He is only depleted under one condition, namely, that he forces an artificial flow of energy. In other words, if he becomes, in terms of energy, muscle-bound, if he becomes intense, if he becomes pressureful or forceful attempting to make this energy do things, attempting with his mind to browbeat the etheric and magnetic fields at their centers, then he will be exhausted, because he will be using energy from a restricted nervous system of his own. He locks himself, then uses energy, and he will be exhausted. If, however, this visualization is completely natural, and is accompanied by no tension and no stress, as this energy moves through him to the various ends for which he directs it, further energy moves in immediately into him, because he is always in a sea of eternal energy. When he expends it, it is replaced, unless he locks himself in a psychic situation and blocks replenishment. Fatigue resulting, therefore, from any of these procedures, means that the individual is ceasing to be a servant of life, and is attempting to be a dictator. All dictatorship ends in exhaustion. The individual forcing ultimately breaks law, whereas the individual persuading brings the laws to work with him and for him. The great position, therefore, is the great persuader. (...) No force is necessary to maintain health.

The great need is to achieve relaxed normalcy and, by breaking up congestion, to enable the structure to develop its own resistance mechanism."

"Paracelsus used the term *imagination* in a rather mystical and almost oriental manner. To him, the word imagination contained within the heart of itself the word magic. And to him, the power of the imaginative faculty was something of such tremendous importance that he regarded it as the most dynamic factor in human consciousness. He felt that by imagination, the human being came nearer to attaining freedom and to advancing individual and collective growth than by almost any other means. Imagination is man moving away from himself, out of the commonplace, escaping from the boundaries and barriers of tradition and authority, creating. Therefore, he made great point of the importance of training imagination in the divine magic of the universe. He held that imagination, more than reason, was the hope of humanity. All good things begin as dreams, and extending themselves in uncharted directions, are sustained by the tremendous creative vitality of man's mental and emotional complex. Paracelsus held, therefore, that imagination is more than the individual creating. It is the individual coming into sympathetic relationship with creation itself."

"Most of all, imagination is sympathetic magic. For whatever we can encompass as a creative experience within ourselves, we become like. We come into sympathy with it."

"The training of imagination is of the greatest importance to the young, and release through it is of equal importance to those of older years. Man dies when imagination dies in him."

"The greatest of all arts, magic, is the art of dreaming. (...) the scientist and the philosopher are servants of these dreams, helping to make them come true, helping to make real things man has discovered to be possible."

"The positive pole of our creativity is imagination, and the negative pole is delusion. The individual who finds evil in the divine plan is always deluded; but the individual who finds God in everything has creative imagination."

"To Paracelsus, the entire story of man is a revelation of invisible causes. Man is like a stream pouring out of the unseen. And just as the great mother of waters, the Yangtze River, makes fertile the plains of China, so this stream pouring out of the root of man makes possible the maintenance of his mind, his emotions, and his body. (...) From the invisible part of things, there must come this tremendous flow of light that, while we recognize it almost as a unity, as one tremendous essence, still this flow of light is able to support and sustain an infinite diversity of activities. This again reminds us of the Yangtze River, where along the shores of the river are hundreds of villages, and in each of these villages are people, living their lives, fulfilling their purposes, practicing their faith, holding their convictions, bringing new life into the world, and burying their dead. (...) And Paracelsus carries this on into the level of religion, and he points out that the mystery of God and holiness is a river likewise, that flowing into the hearts of different persons causes each one to be differently but inevitably strengthened,

so that each, out of his faith, is strengthened to his own work, yet dependent upon one life, one divine conviction, one courage, and the wisdom to go on with a separate achievement which may be desired.”

“The soul, bathed in the light of the spirit, seems to be a being, and it is a being of a kind, but not yet as luminous or complete as we would like to think. The soul lives only because of its dependence upon the spirit, and what we call soul powers are different aspects of spiritual energy. (...) Soul is a messenger of spirit; it is an expression of spirit. But it is more than this. It is a strange compound, for within its nature, the soul also possesses the principles and rudiments of matter.”

“To Paracelsus, man is a soul inhabiting a body. The soul has an existence of its own nature. (...); the body is an accidental or incidental condition. Body is a processing nature by which soul becomes involved in the mystery of generation. It takes upon itself a material structure. But the moment the human being is born, he begins to fight again for his estate as a soul. And when he reaches maturity, we call this maturity the triumph of soul over body in the individual. (...) The soul is the significant part of man, for it is that part of man which contains within it the reason, the intuition, the emotion, and the magical power of imagination. If, therefore, we have to try to establish man as a citizen of some world, we would say that his natural residence is in the psychic atmosphere, that he is really living and evolving as a soul creature. (...) The human being (...) must become consciously alive in the sphere of soul. If the soul does not receive sufficient development and maturing during life, it is not capable of maintaining consciousness after death – this was the attitude of Paracelsus.”

“These things which we call competitive living and creature comfort, gratification, have very little place in the larger psychic atmosphere which is our larger home, and as surely as vitamins and food nourish the body, so, according to Paracelsus, virtue, beauty and truth are the necessary nourishments of the soul. The individual who has not learned to recognize and venerate the good, who has not as yet sensed in his own soul the necessity of the beautiful, the individual who has not been willing to dedicate some part of his complex daily living to the maturing of his inner life, will find himself underprivileged or without an adequate home, because he has not built the house in which he is to live. Today we plan for the future here, believing that if we have foresight, we will have protection in our older age. In the Paracelsian concept, we must plan for that other age, that age beyond, and if we do not plan for it with foresight, we shall someday recognize our mistakes. Therefore, that the soul of man, nourished by heaven, is formed by earth, and the individual, rising from a material condition to the level of soul, does so through the release of creativity of consciousness, and by practicing those good things which are of the nature of soul, he becomes a living soul while yet he lives in this material world, and therefore steps across into a sphere of activity already familiar to him, and continues to grow and to live and to learn as he has in this life. But if he does not love learning here, he steps out into darkness. Not that he can be destroyed, not that he goes to some terrible punishment or perdition, but simply that he goes to sleep until out of experience in the far future, nature brings him back again into

objectivity, where he will struggle again, and go on and on, until he builds this precious settlement which must be the garment of his eternity. Thus the soul is another kind of body, a body mingling spiritual and material factors, a body transparent and translucent, a body of light and beauty, a body like the famous garments of glory of the high priest of Israel, the fringes of whose gold-edged robes were hung with the bells of rejoicing. All these things man must understand because he is building the invisible vestments of his soul."

"Man physically and objectively is a body; psychically he is a form; spiritually he is an essence. So man consists of essence, form and body. And that part of him which is form must be a compound. And the great compound, the supreme compound in the mystery of man is soul itself."

"The soul of man is a mutable body, a body capable of motion, of internal motion within itself. The soul of man is forever changing, and the planets which form the soul have their orbits, and they move into various relationships with each other. For the psychic centers of man rotate around the spiritual vortex of the sun. And these vital centers in man, the planetary soul centers, are also in sympathetic relationship above to the planets. Therefore, the soul is peculiarly under the control of planets. And all planetary effects or aspects which are supposed to operate upon body actually operate upon soul – and these operations are then conferred upon body. The soul is therefore the mediator."

"The soul is the redeemer of bodies and the firstborn of the eternal. The soul is the only begotten son of the spirit, and it is also the firstborn of those that sleep, for it is the first of those that arise out of matter. Psychic energy arising from matter, arising from the experiences of materiality, is forever returning to its own psychic intensity or integrity."

"Everything that happens to man has meaning only because of soul. Every important thing which he learns is measured in terms not of how much he stores in the mind, but how much is transmitted from the mind to the psychic center or consciousness. For this reason, man suffers here below, but it is the soul that grows. Man passes through innumerable physical experiences which are meaningless unless the soul accepts and interprets them."

"Unity, to be understood, must be experienced inwardly."

"The philosopher's stone is the perfect amalgamation of the seven essential natures of the soul. These natures, to be adaptable, must pass through birth, maturity, and death. Therefore, it is only with the death of the individual elements of the soul, the voluntary death of renunciation, that the essences can be completely cleansed of their burden of individuality, and thus be made susceptible of complete union in the formation of the hermetic medicine. The soul, then, is again the phoenix, which rises from the ashes of its own death. It is the symbol of the alchemical mystery – the mystery of the word which is made flesh, and then in turn, by being spoken, transforms all things into soul power. Beyond this is spirit, or essential nature itself, which is not a complement. For spirit is the only fact in the universe that is not a complement. It has neither a

positive nor a negative pole, nor is it the product of the mingling of other things. It is essential and necessary and substantial in its own nature, subsisting forever in its own essence, nourished eternally by itself, and nourishing all other things from itself. Because it is not a compound, it is immortal. (...) It is, but having no form, it has no definition. Yet being formless, it is the root of form, for from it comes the soul archetype. At the moment a thing creates or manifests as a formal structure, it establishes an interval between itself and essence, and can never be reunited with essence until this interval is restored, overcome, or transmuted. The inevitable and ultimate end of all things is their re-identification with essence."

"The difference between nature and art is only in this, that art can perfect nature by intention. All growth is moving in nature, but man has the power to grow more rapidly through the voluntary dedication of his own life to those activities which are essential to growth. Man therefore, is like the gardener, who is able to assist the plant to grow, and to protect it from weeds. Man is able to do the same thing in connection with his own conscience. The subject, therefore, of the Paracelsian philosophy is essentially man. The object of this philosophy is man coming to know the great road by which he came, and along which he must return. For surely, this is a kind of ladder to the stars. The individual is here, not to remain here as a patient creature from the cradle to the grave, but to remain here to grow in order that he may outgrow mortality through the integration of his objective and subjective life in soul unity. And having obtained equilibrium upon the level of soul, then to repeat the process on a higher level, thus restoring soul to the spiritual root from which it came. All arts and sciences are useful only to the degree that they advance this cause. All true knowledge advances this cause, knowingly or unknowingly; all false knowledge interferes with, restricts or limits this cause. (...) Man is intended, through wisdom, to achieve the active work of his own existence. For knowledge, wisdom and understanding are valuable only because they cause the individual to make the conscious decision of growth, and through this growth to proceed along the path of the great transmutational redemption, or the transformation of mortality into immortality, and the restoration of the tremendous spiritual reality which is at the root of his being. In substance, that is the Paracelsian morality, the Paracelsian ethics."

"Decadence is nothing but the loss of purposes, the loss of ideals, the loss of goals, and the loss of the sense that it is possible for us to achieve."

"The normal person is actually the individual who is leading an enlightened life from within himself. (...) normalcy is a relationship of the individual with himself, and not a relationship with society. Normalcy and integration are therefore the individual moving as a coordinated unit, in which all the parts of himself are working together. In order therefore to be normal, by this meaning, able to be moved from within self adequately, the answer must be that the self must become an adequate leader. (...) there has to be an adequate personal integrity. And this integrity has to arise from an inward comprehension of values. If we are going to depend upon ourselves for our directives, then these directives must come. And a person who is profoundly ignorant of every essential value has not these directives. His dependence upon social adjustment

is therefore in a measure related to his lack of individual power or ability to make decisions and to sustain his own code according to his own conscience.”

“There is only one level upon which people can actually constructively unite, and that is on the level of their own fullest experience of maturity. We may say that the bodies of creatures may come into proximity, but that only unities of consciousness can result in a powerful identity, or we might say, an integration. (...) Consequently, if we want to integrate, we must unite upon the highest patterns which we are capable of devising. We must unite in creativity and in construction, not in the indifferent policies of compromise which can never lead to any strong bond of enduring sympathy or understanding.”

“The person whose directives are clear is comfortable in society, regardless of where he is, because he is a self-directing being.”

“Integration is, to a measure, a matter of insight. Insight is the ability of people to understand not only themselves, but each other. Understanding, or true insight, is one of the most powerful instruments to relax tension. Insight is our ability to estimate the facts of things, and not to become over-opinionated or the victims of opinion. (...) A really integrated person has only rare interludes of tension. (...) The integrated person is not wasting energy; he is not wasting the life within him. Nor is he moving against obstacles that are so obviously beyond his control and his ability that he can only pound his head against them. (...) integration is kindly, is just, and represents a recognition of value.”

“Contemplative exercise means the building of the abstract patterns in life, the archetypes upon which we must depend for motivation. (...) if we give a certain amount of serious attention to forms of knowledge which contribute to our internal peace of mind and the organizing of our psychic resources, if we gradually develop a better philosophy of life, if we turn to one or two good sources of instruction and benefit from this instruction, (...) we can gradually put a universe of law and order together in our consciousness. (...) So through enrichment of our culture, through the study of great basic thoughts, and through appreciation for the true creativity that has given us what is good in our world, we slowly develop a strong inner life – (...) an inner life that has a fairly adequate answer in itself for the common questions of the day. We don’t have to wonder all the time. Some of this wondering we can put in order immediately. We don’t have to be catered to; we don’t demand it any longer. We don’t have to be agreed with; it does not mean anything. Little by little, our philosophy of life makes foolish things seem just as foolish as they are, and makes wise things reveal their own wisdom, clearly and obviously and honestly. So we get away from pretenses. (...) So integration, it seems to me, (...) means a person who gradually reaches a state of poise. A poised person is one who is sufficient to his needs, who moves through society in a gentle, strong manner, self-contained in the sense that he has no dependency upon the whims of others, but not aloof in the sense of being uninterested in others, not sophisticated in any sense of the word, but bestowing a certain sense of ease because situations do not fluster or upset him. He is sufficient for them.”

“The person who is integrated is given a strange but subtle kind of respect. There is a certain recognition. When a person comes into an association or an assembly of people, who is obviously going to be equal to the emergency, whose graciousness, whose poise, whose natural but not assumed dignities are such that he wins respect, he will not be treated cheaply. He will not be imposed upon and he will not be the victim of the conspiracies of others. Thus the integrated person has a certain wall around himself – a wall through which every good and kindly thing can pass through a thousand doorways, but a wall which will not encourage other persons to impose upon him. (...) when we sense intelligence, we do not impose upon it for the most part. (...) If we sense that we cannot deceive this person, we will not try. Or if we do try, we will go very short distance before we are discouraged. (...) The integrated person is certainly protected against a large part of imposition. (...) Thus the person who is integrated does radiate an atmosphere; the person who has adjusted adequately to life is recognized as such. People who have no idea what adjustment is will realize that this person has it, whatever it is. Individuals in every walk of life will therefore refrain from involving such a person in a situation that is unfortunate or embarrassing, because they know it is useless. (...) Therefore they will not try to over-influence him. They don't expect him to conform with foolishness because they know he isn't foolish. (...) They don't expect him to be a status seeker because they already know that he is a real person. And this in turn brings a relationship with other people that is far more comforting than the brittle efforts that we so often make. So integration within ourselves certainly does create better relations with everyone around us.”

“The normal person is the one who lives as best he can regardless of circumstances, whereas the average person lives by compromise.”

“Most people live in a world that is so restricted with laws and patterns and traditions and precedents and policies that it is a natural instinct for man to seek some escape from the domination of outside circumstances. He has found in the material world that when he tries to go against prevailing policies of his time, he places himself under heavy penalties, and after a while he accepts the domination of events. But this does not mean that in his heart and soul he has not preserved the desire for freedom.”

“The individual who moves with the law of cause and effect moves in harmony with nature. The individual who moves contrary to law breaks his own harmonic relationship with life. The moment he breaks harmony, he breaks faith. The moment he no longer moves with the great motion of space, he is no longer carried along by that motion. When he resists it, he receives the full impact of it against himself, so that the person who breaks law simply breaks pattern, deprives himself of the great motions which would carry him painlessly to a good destiny. (...) He finds himself not supported by the universe if he breaks its rules. And if he loses this support, he loses every orientation that he possesses.”

"The person who has an excess in his nature must first begin to achieve moderation. What he cannot control completely, what he cannot prevent entirely, what he cannot dominate wholly, he brings into line through moderation. If he must worry, he will worry moderately. He will find gradually that as he moderates these pressures, their insistences diminish also. And after a period of moderation, further moderation is easy. But from a stage of excess to one of complete control is a terribly difficult and almost dangerous step. So wherever there is trouble in our nature, our first problem is to reduce the trouble, to make it less, continuously, by exercising gradually greater wisdom and understanding over the situation that may arise. One of the old habits, practices, of course, was that in these pressureful moments, pause and consider. Our forefathers advised everyone to count ten."

"It is better to have difficulty than to do nothing, because difficulty always gives you an opportunity to solve something; difficulty is an opportunity to grow. To do nothing is to be neither hot nor cold, and the good book said, the Lord speweth these out of his mouth. Oh, there are some very trite statements in the good book, and we don't want to be in that condition."

"In order to keep the body in good condition, we gradually have to recognize that it is an instrument. The body is a vehicle. (...) The body is not here for its own sake. It is here to serve as an instrument for something else, and that something else is the dweller in the flesh. (...) There is something living in this body, and this something is a great mystery also."

"Insight sort of suggests inner sight. But we are not referring to a clairvoyant faculty. Insight is the result of the faculties with which we are normally equipped being used in the way they are supposed to be used, so that everything that happens has meaning, moral significance, intellectual value, and spiritual authority. Unless we do things (...) to live on these levels, we shall continue to maintain a kind of sanitarium which we call humanity, because nearly everyone is sick in some way."

"It is not necessary for anybody to be foolish, even in a generation of extreme folly. Each person can regulate his own affairs with integrity if he so desires, but what is going to make him desire? (...) A point that's important is insight, (...) is the gradual elevation of the mind in the search for values. Little by little, the individual must outgrow his mistaken levels of living. He won't do it instantly."

"Nature places this restriction: if you want to last longer, conserve resources. (...) Therefore, the individual has to decide whether he wishes to do as he pleases and die, or do as he should and live. And a certain percentage choose death, because they would rather die than change their ways."

"Everywhere, excess destroys itself. Everywhere, the individual who has too much simply becomes a wastrel."

“Moderation is something that generally comes as a realization of the failure of excess. Moderation is something learned painfully. But it does not need to be learned that way.”

“Wisdom gives permanence. Ignorance and stupidity destroy permanence. These are all facts.”

“Anyone who worships the golden calf is going to perish with it. The individual who makes the decision to elevate material gain over mental and emotional growth will ultimately come into trouble. And when he gets into this trouble, he swings in all directions trying to find a way out. But he cannot find the way out as long as he wants to cling to the things that cause the trouble.”

“Everything that is inflated deflates.”

“One of the things we should not do, but which we nearly always have a wild intend to do, is that we should not try to change other people by telling them what to do. There is no successful way of reforming an individual who does not want to be reformed. And many people join organizations and even religions because these religions and organizations demand very little integrity of their followers. You cannot do it by talking; nor can anyone else talk you into doing it. The great question is the inner experience in yourself of perception and reflection, of knowing and seeing in your own life what needs doing, and then developing the resources that enable you to do it.”

“Most of the great systems of faith have stood the test of time because they have been supported by irrefutable evidence. We know basically that we should not kill; we know basically that we should not steal. And wherever we kill, we are in trouble; and wherever we steal, we are in trouble. And whether we are caught or not is not the important point. To break the principle of integrity in ourselves is to get into trouble.”

“Religion can help us to put a foundation under things. But most of all, it helps us to tell what direction to look in order to find the rules working. (...) In history, in science, in theology, in politics, in education, in industry – in all of these systems, the rule breakers are always in trouble. And no matter how glorious and wonderful and spectacular an era is, in the long run it crumbles and leaves everybody worse off.”

“The individual who has graduated from the ordinary ways of life is challenged instantly by a greater way of life. (...) we are eternally growing.”

“The outer world we observe through reflection and perception, the inner world through meditation and prayer. These processes working together help to produce a normal person. They help us to fulfill the needs and responsibilities which are making us grow toward the infinite will which we seek to fulfill.”

"The whole story of nature, whether it be in mathematics or physics or biology, the whole story is one of law forever fulfilling itself. And therefore, essentially, it is very simple – it is simply truth expressing itself in its own way."

"The individual must fulfill himself, must do all that he can to be that self which is locked within him. And if he succeeds in doing that and fulfilling his own proper place in the divine plan, he will come out all right. He may have a few bumps and a few scars before he gets there, but he will realize that he is the master of his own destiny, the captain of his own soul. And it is up to him to start to steer this vessel of himself toward the ultimate harbor which we are all seeking to find. And if we do these things thoughtfully and wisely and lovingly, we will get along all right."

"We find that the primitive Egyptian, the ancient Chinese, the old Hindu, all of these peoples enriched their culture with mythological accounts, legends and folklore. Not only do we therefore find this stream pouring out of antiquity, but we also observe man's instinctive and inevitable reaction to these stories. Actually, man will not preserve, sustain or remember long that which he cannot associate with his own psychic life. If, therefore, he comes upon some account that is invalid as far as he is concerned, he will neither perpetuate it nor regard it with favor. From these basic points, it appears, then, that the continual affection that we bestow upon ancient legendry and the continuation that we have made of the essential formulas in modern literature, particularly fiction, these indicate our natural tendency. For example, in modern motion pictures, we know that all things being considered equal, the audience will require a happy ending. It will require some conclusion that is acceptable. And where we have a strong departure from this, we have a dramatic experiment which depends for its survival upon certain other values."

"For thousands of years, man has been subconsciously dependent upon religious inspiration. In emergency, the tremendous structure of the world's religious tradition comes to the assistance of the harassed or disturbed person. And during those long centuries in which our legendry and folklore developed, it developed in an atmosphere of essential devotion. The individual was primarily dependent upon spiritual value for his personal orientation. Spiritual value essentially stated the victory of good over evil, the victory of faith over fear. And that the virtues practiced in daily living must inevitably in the end have their due reward, whether in this world or in a better world beyond. Thus essentially, through this whole long period of more than five thousand years of recorded history, man's great refuge was his faith, was his sincere belief in the reality of a universal good, the reality of a benign paternal or parental force at the root of life.

As the religious life of ancient man was considerably simpler than ours, there was very little creedal confusion. Until the Reformation, there was practically no general creedal confusion in Christendom that affected the life of the average person. There were various schisms within the body of the faith, but these were limited mostly to intellectual classes, minorities. The great body of religion moved serenely in the small town and in the village, where the people built their

homes and gathered in the square facing the church. And here their lives were centered, polarized, around a strong concept of a benign world. Also, the average person at that time was not widely traveled, nor did he come in contact with intellectual stress. He lived simply, thought simply, and carried the daily burden of life. Therefore, your fairy tale, your story, your legend of this nature, nearly always builds around simple things. Average persons; everyday situations. Dramatizing, to a degree, that which was familiar to all, and which each person could intimately associate with his own personal daily experience.

There gradually arose, against what we might term the romance literature of the medieval world, the rise of what we like to think of today as the humanistic literature. Perhaps the most powerful instrument, as from a literary standpoint, to point up man's disillusionment was the Spanish story by Cervantes of Don Quixote de la Mancha. Here we have this old knight living, dreaming, existing in a world of fables, discovering through a series of experiences that his dream world had no existence, that he was really a madman trying to restore a kind of life that had long departed from us. After the story of Don Quixote, the increasing pressure of material things began to influence man's subconscious life. He began to develop the plot without the happy ending. And to the degree that religion in him was weakened by the pressure of externals, and he was subjected more and more to the pressures of material disillusionment, losing his simple, abiding, internal availability of faith, as this process gradually developed in society, we observed the definite change in the so-called romance story: we see the individual accepting more and more the tragic ending.

(...) The tremendous pressures that developed after the Reformation in Europe, the Hundred Years' War, all of these situations, the French Revolution, the Napoleonic Wars, and finally the drift toward the scientific approach to life – these began to make inroads into the psychological life of the individual. We may say, however, that nearly all of these inroads, as the term suggests, constituted pressures from the outside. The individual, by nature an optimist, by nature addicted to idealism, began to experience more and more the physical frustration of his own ideals. He began to see or realize that he was living in a society which, as it involved greater complexity, began to lose its essential landmarks. Man was no longer able to observe around him the happy ending. He was no longer able to dominate the confusion of the environment. And this, of course, represents our state today, in which the individual becomes more and more of the conviction of his own helplessness, his inability to steer the ship of his own destiny, his increasing recognition, or at least assumption, that he is the victim of the world in which he lives. Thus, a new kind of realism imposes itself upon idealism.

Idealism is pushed backward. Man still knows that it is essentially right. Man is still inwardly convinced that the way of good is the good way. Yet he is unable to demonstrate this through experiences in daily conduct. His neighbors are no longer friendly. He can no longer trust his associates. He wants to trust them, but he finds increasingly difficulty. And most desperate of all, of course, he finds that he can no longer trust himself. He is no longer able to feel, as he retires for the night with simple prayer, that he has lived a good day, that he has done the

things that he should do, that he has made some valid contribution to the happiness or security or well-being of those around him. These consolations, these natural rewards, are less and less obvious to him. Under such conditions, it is inevitable that conflict should arise in his own nature. And under the pressure of this conflict, that he should gradually take the attitude that the fairy story, the legend, and the good fable belong to children who have not as yet experienced the pressure of so-called maturity.

(...) We all want to believe the old fairy story – we all want to see good victorious; we all want to see evil discomfited. We want to continue to live by the ancient code of our religion, namely, that in the end, before the power of good, all needy shall bow, and that sometime we shall have the golden age of peace and happiness upon the earth. These are our natural dreams. And these are still the dreams that most normally flow from our pre-conscious state, or rise up from the unconscious background or underground of our living. Against this, we are building a strong intellectual pressure; this intellectual pressure of disillusionment essentially belongs to our mental life. It is our mental life that is no longer able to sustain our emotional life. And the average person today is under a heavy conflict between his mind and his instincts, between his thoughts and his impulses, between his reason and his intuition. This inconsistency gradually develops more and more intellectual validity.

We are able to see every day proof of the tyranny of circumstances over persons. Yet we are rather reluctant to accept this proof; we question it. We want to doubt it; we want to try, if possible, to continue to hold the child dream, or preserve what the Chinese philosopher Mencius called the child heart. The child heart we have discovered in our daily living to be a tremendous source of strength, whereas this intellectual doubt that rises within us is not a source of strength – it is a source of division; it is a source of weakness. It takes from us the power of personal incentive. It makes us weary, fatigues us, and by disillusionment, deprives us of our vitality. We therefore observe that idealism is vital, dynamic, whereas what we term realism is not vital, and it is static. It weakens and does not strengthen. It impoverishes and does not enrich. So we are struggling in ourselves against what appears to be the fact of materialism and the illusion of ideality.

Yet man, because actually his various springboards, his motivations, do come essentially from inside, refuses to completely give up or completely deny that which inwardly he knows to be necessary and good. Perhaps this is the reason why all great cycles of materialism recorded in history have ended in the restoration of idealism. There is something stronger than the reasoning faculties – and this something is man's intuitive perception of good, his unwillingness to reject a beautiful reality as he knows it inwardly to be for a less beautiful and less inspiring factuality as he sees around him in life."

"The so-called philosophy of disillusionment is intellectually sustainable; yet even as we sustain it, it injures us. Even as we affirm it, we prove ourselves to be impoverished by it. Consequently, it cannot become the dominant reality for us."

“Upon our idealism is suspended, or from it is suspended, our entire ethical and cultural life. If our idealism should be actually undermined, should be positively disturbed, then nearly everything that is important to us will be adversely affected.”

“Materialism has little to offer above the level of creature comfort, which the individual has long recognized to be insufficient.”

“The psychologist, the educator, the minister – these individuals (...) tell us that the effect of an idealistic literature upon the minds of individuals who are not going to live in that kind of a world may prove to be dangerous. Now, why do we not live in the kind of a world in which idealism can have some fair and proper degree of expression? That is a large question. (...) man is concerned today more with adjusting with circumstances than he is with altering the shape of circumstances. Rather than to attempt through a united effort to build something of a more positive nature, he is content to continue this program of compromise with negation. What perhaps neither the psychologist nor the educator realizes is the tremendous availability of idealism if it was cultivated, directed, made available to the average life of the person. If he had any opportunity, any chance, any means, the average person would shift his foundations onto an ideological basis. It is that he is afraid to do so or has been educated out of the desirability of doing so. Out of the two and a half billion human beings that now populate this earth, actually, it is doubtful if one percent is devoutly materialistic. Many have had materialism forced upon them by systems. (...) But left to their own devices, even today, ninety-five percent of those persons would return to an idealistic way of life.”

“Instead of having a strong political pressure working upon us, we have a strong psychological economic pressure working upon us. This pressure is forcing us also to attitudes and codes and ways of conduct which do not please us. And a great deal of our psychological disturbance is due to the fact that we are continually required to do things we do not believe and to live according to standards that are not satisfactory to ourselves. The individual who is no longer able to respect his own conduct has weakened himself tremendously.”

“The full consciousness of the race is merely a collective, personal, psychic entity. And what it preserves, and what it accepts, what it rejects, can tell the story of itself and cannot be denied by any thoughtful, observing person.”

“Imagination is a magic power within ourselves. It is the power by which we can inwardly transform values. We can wave a wand of thought and by so doing, and by the stimulation of the emotional power of imagination, we can create worlds, we can change patterns, we can fashion a universe according to our heart’s desire. All these things can be accomplished internally. So imagination is the ever-available agent of magic. Imagination makes possible to us not only this transformation within ourselves, but also, through its extension into society, many forms of progress, growth, the improvement of things. For actually, all growth, all improvement on the level of consciousness or in the example of conscious beings depends upon a certain internal imagery by which something

desirable is first envisioned and then gradually brought to reality through art and science. So our magic factor is the power of the dream in ourselves.”

“There is within man a polarized magician. There is the good magician who takes upon himself the attributes of the counselor. He is the Merlin. Merlin the magician was a grave and wise old man whose magical powers arose from his virtue, from his traditional age, from his long experience. And this good magician, Merlin, was bound to the court of the kings of Britain and became the protector of young Arthur who was, of course, the hero self. So Merlin was one kind of a magician, representing imagination strengthened by the wisdom of the ages, gaining its authority from the deepest and most powerful of our positive ideals.”

“The scientist is the new magician. He has his own kind of imagination, but he is opposed to the Merlin, the conjurer, the strange and mysterious wonder worker of the ancient fairy lore. This modern magician places his entire emphasis upon the power of the world as magic to change man. Merlin, however, believed in man, the magician, changing the world. One, the materialist or the realist, feels that man must become ultimately adjusted to his society. Imagination, however, recommends that man remember that he can always be master of society, and that it can ultimately be changed to meet his requirements.”

“The power of imagination is not only its fantastic factor, but the fact that perhaps, through imagination more than in any other way, man is able to experience truth. (...) When man recognizes the power of good, or the power of self over circumstance, he is nearer to the truth than when he recognizes evil and the power of circumstance over him.”

“Imagination can become morbid, and under the morbid imagining, all good things can be destroyed, and the evil magician, recognized under such fabulous forms as Klingsor in the legend of Parsifal, thereby becomes the perverter, the misuser of the creative power of imagination. (...) Thus negative imagination becomes a power of evil and is the black magician, the sorcerer, the necromancer, the one who deals with the dead, and whose machinations are found in spells written upon the road or drawn upon the earth at crossroads by an old cemetery.”

“Our own imagination can not only destroy our peace of mind, but destroy our sanity. It can take us and twist us into such incongruous and incredible situations that it is relatively impossible for us to extricate ourselves. And yet beneath all of this tangled confusion and disorder, there may be a comparative absence of facts. We all live in a magic world, and the power of this magic depends very largely upon what pressure we are responding to. Whether we are accepting the ancient traditional pattern of the beautiful legend, or whether we have become so indoctrinated with realistic literature that we are predisposed to believe that the unhappy ending is inevitably necessary – these things are of believing, not of the fact. And all magic is of believing; and no human being is without beliefs. And the most devout of all believers might be the unbeliever who has come to a dynamic state of negative acceptances.”

“The individual who has lost his dream has lost all. And it is his duty to restore his dream if he wishes to restore a proper balanced way of life.”

“The individual is quite convinced of many things in this life, and among these things is the belief that he is in some way at a disadvantage. (...) He is misunderstood; he is undervalued; he is overworked – he is just plain victim. Now this goes for nearly everyone in some level of thinking. Even those who try to hold a strong psychic idealistic imagery believe that they are in some way victims of injustice. Man is the eternal victim. (...) Subconsciously, the individual does not feel that he should be held responsible for situations which he does not understand, and about which he does not seem to possess the power of direction or control. Under these circumstances, it is evident that his condition remains impossible or comparatively helpless without intervention or without intercession. And here in the fairy story comes the power of the miracle to break the pattern of human expectancy. There is no way in which this thing, these problems, can be solved on a level. The only way in which they can be solved is by the introduction of some kind of a miraculous or a causal factor. The individual must be saved from this dilemma – he cannot save himself; he is helpless, like poor little Cinderella. He has nowhere to turn. No one loves him anymore, and he is under the tyranny of a cruel stepmother and her ambitious daughters. He cannot, the soul cannot break this bondage. Something must happen to redeem it, release it, give it opportunity, and to break this pattern. (...) And the individual does not know what is going to happen or how it is going to happen.”

“Man’s faith in the happy ending must have some ground. If man’s belief that things would come out well was never fulfilled, or so rarely and so scarcely that it made no pattern in society, your good-ending fairy story could not survive. So we come to another dimension that is frequently overlooked, and that is that the individual who can actually and fairly and honestly affirm that he has lived like the hero or heroine of the fairy story, been good to those that despitefully used him, forgiven his enemies, been patient under adversity, and most of all, remained indomitable in hope, certain in faith, and persistent in charity, to that individual some good-ending must come. Well, these procedures may be universal, but the good-ending is always individual. And the majority of persons who have lived by these codes have found a good-ending, and that is why the story lives. Now, this good-ending is private, personal. It may never find a place in history; it does not involve great changes in society – but it does mean that this individual has lived a constructive life and died with a good hope, and this preserves or keeps the pattern of the fairy story intact. Exceptions, therefore, when examined, nearly always indicate that the leading character was not as much of a hero or a heroine as the situation required.”

“The happy ending depends primarily upon the power of the good fairy or magic within ourselves. The happy ending is best assured and most directly contrived by the individual continuing to practice the power that is given to him by this fairy spirit within himself that has the power of transforming and transmuting adversity through constructive mental-emotional interpretation. And when we get all these factors together, we find that the person who has kept a happy spirit

will have available to them this tremendously needed creative imagery, and if it has been lost, it can be regained, and by regaining it, we restore the desired state of affairs. In the anima image, we have, of course, the feminine polarization of man's psychic life, and somewhere in the background of things, we have to realize that the androgynous psychic nature must be reconciled, must be brought together and restored or united. (...) The thing that was being emphasized in the fairy story was the ultimate union of the anima-animus, or the polarized soul power of man. (...) Once they are brought together, conflict, which is the source of man's difficulty, is removed. If, however, they are allowed to remain polarized, they result in conflict, and what we call the conflict of personalities around us and in our relations with others. This conflict is essentially motivated and sustained by the psychic conflict of divided parts within ourselves. As long as these parts are in a condition of conflict, of contrast, and to a certain degree of psychic competition, we will have the same situation in society. And it is the inability of the individual to get together with himself that ultimately makes it impossible for him to get together with anybody else."

"The divided parts cannot be harmonized by any energy, by any will, by any purpose that is artificial. They can be divided by pressure, but they cannot be united by pressure. They can be brought into conflict by error, but they cannot be united by error. (...) it is only through the natural development of the human consciousness that these polarizations are reconciled, that the individual can look forward to an internal integration that is adequate and permanent."

"The psychic integration of the human being will not permit the complete acceptance of the material mother. The material mother is always a kind of foster parent, because the soul does not actually believe that it has a complete origin in the parent."

"Wherever the psychic integration recognizes that it is imposed upon, that it is exploited, that it is sacrificed to other purposes, the identity of the family, the unity of the relationship between the child and parent, these things are disrupted."

"Primitive man, even after he escaped from the first pressures of fear, began to sense in internalization a valuable procedure, a procedure which gave him internal contact with that which is superior to material things – the mystical union, the identification of the person with the source of its own spiritual strength and life."

"In the Cinderella story, we find the psychic entity searching for new outlets and finding them through introspection, through the recreation of its own internal sense of values, the building of an inner life. Now, of course, actually, all of the purposes of our outer training are that we shall build an inner life. The reason why the pressures around us become incessant and continually more aggressive is because they are challenging internal resource. The average person not accepting this challenge throws it back upon society and becomes profoundly disturbed. Actually, our entire material existence has as its end and goal the recognition that it is not the the end and goal, and that through man's inability to

overwhelm the collective material state, he must come to the realization that his growth, his maturity, his peace of mind, these things lie within himself. So the psychic life, recognizing the frustration which can be worldliness in all of its forms and departments, the competition, ambition, greed and selfishness of everything around it, personified by the step-parent and the daughters, this psychic life (...) turns inward to begin the development of an internal world of beauty. This internal world of beauty must lead to the gradual unfoldment of the great romance of the soul, the romance which leads to the hermetic union or the identification of the parts of the soul in total relationship. To achieve this end, magic has to be brought into the story, because this magic is the magic of internal visualization. Under magic also would come all of your mystical disciplines, all of your meditative practices, all of your Eastern yoga and Vedanta, all of your Western mysticism and your idealistic religious emotion teaching. All of these things would fall under the same heading: they represent the ladder by which the individual seeks to ascend into total identity with himself."

"The imagination of the individual may permit or make possible the temporary elevation of consciousness to participation in the mystery of the soul drama. This is your ecstasy of religion. This is your mystical experience carried in a pumpkin coach that has no real existence, limited by time, must be back before the midnight hour or the whole illusion vanishes. This entire situation represents the story of man's internal imagery leading him to temporary identity or to temporary experience of the presence of this divine state."

"According to the ancient wisdom teaching, not only must man reach a point of saving himself, but he must also receive, according to the Christian dispensation, a certain saving grace, a certain power. He must not only perform certain actions, but heaven must move to meet him. (...) there is a saying: *when man moves, heaven moves* – so that the two polarities work with each other. It is not possible for the princess, Cinderella, to advance her own cause beyond a certain point. She has the mystical experience, meets the prince, becomes aware of his existence, and then must leave, going back again to the Latin story of Cupid and Psyche. Now it becomes the prince who can no longer live without the princess. Therefore, we have the positive, or animus power of the soul, moving into objectivity. We find, therefore, that this union must be achieved as the result of a powerful action on the part of the animus also. So it is now dependent upon the positive pole of the soul to search through the psychic integration and discover the true counterpart of itself in the psycho-emotional field of man. Thus, by finding, by ushering the slipper, which simply becomes like the golden bow of Virgil, the symbol of identification, how to discover the positive power of the soul, must also go forth to meet the negative and to discover the mysterious lost princess in the humble situation of Cinderella. It must, therefore, again emphasize the humility of mysticism, the simple naturalness of the human relationships in life, and that the divine in man is also searching for its own humanity, that the spiritual energy of the animus desires union with the animal force once it has discovered its nature. Once it has experienced it, it draws upon itself the powers of the soul. It, therefore, goes forth as a positive agent seeking its own soul. Thus, we have in man now a double personality problem. We have man instinctively, as Cinderella, the dreaming of release, not daring to hope for

what was going to happen, but by magic being brought into this magnificent circumstance. Then we have the positive polarity of the soul as consciousness, now rededicated to the conscious discovery and final union of itself with its own psychic polarity. Thus, we have the two great purposes which dominate life. First, the ascent of man as a personality toward principle, and secondly, the descent of eternal principle within man toward union with objectivity, thus occurring in the actual creation of the total soul, which is the union of ascending experience with descending illumination. The final union, therefore, takes place when the mortal being rising up provides means for the release or expression of the divine being through itself, and these meeting in a middle distance result in the hermetic marriage or the final union of the soul as psychic integration."

"Man's search is for the oversoul of Emerson, the total psychic sufficiency. This is nearly always a prince or a king or a ruler or someone superbly wise, because it must always be the king of the self. It always represents the unquestioned authority of consciousness over all of its attributes and all of the conditions which it engenders."

"The anima must deserve; the animus must be deserved. (...) It is that romance between anima and animus of which all material relations are symbolical, for it is through physical and human associations, rightly understood and rightly lived, that man becomes capable of these overtones of emotion and consciousness by which he can mature his own soul. Therefore all physical relationships are symbolical of the divine relationships of the two parts of man's soul, with the attendant members of caste, all of the other factors, the mind, the ambition, the intuition, all these personified become the persons in the great psychic drama within man. But this drama is always a love story, for it always represents ultimately man's love for God and good, and his ultimate resolution to attain union with the divine. Thus it becomes a great story in which man's fear of God or his respect for God gradually changes into his unqualified love of God and his resolve and determination to be worthy to be loved by God."

"There are pressures against which the average person does not seem to have any defenses. These pressures may perhaps be considered as karmic. We are born into this world with a lot of unfinished business, and in most cases we are here to pay debts, to correct mistakes, to outgrow restrictions and limitations of character. But in many instances, the mistakes are not corrected. We continue to live with them. We continue to be dominated and influenced by them, and until we are able to control the inner part of our own lives, the outer part will not function very smoothly. We will have troubles all the way long."

"The mystic has made the eternal superior to the temporal. (...) He has recognized a universal citizenship and has realized that the laws of the universe take precedence over any laws or articles which have been compiled by mankind for external purposes."

"The mind is usually wrong if it is allowed to dominate. (...) The mind in us is not the God in us. The mind in us, for most persons, is an antichrist. It is working against the very purposes to which a good life should be dedicated."

"We all need peace of soul. We all need quietude within ourselves. We need a unity of our own resources."

"Every religion is founded upon the dignity of peace. And whenever peace is violated, the true spirit of faith is lost."

"We cannot help people in trouble unless we have demonstrated simply and clearly that we have passed through such troubles and have come through with a better and deeper insight. The end of all difficulty is to strengthen insight, to give us greater foundations, greater securities, greater bases for personal integrity."

"Ambition is the personality struggling for its dignities; aspiration is the soul seeking truth. And this search for reality is finally the great journey of life. (...) Aspiration is a continuous unfolding of becoming. (...) aspiration must be so dedicated that whatever it possesses is properly used."

"There are processes going on inside of ourselves that are not worthy of us. We are allowing ourselves to fall victim to an inferior part of our own composite constitution. This inferior part is centered in self-will, selfishness, arrogance, ambition and greed. All of these are unreasonable. As Buddha points out, these together are the causes of suffering. While they continue, there can be no end to suffering."

"All good builds; all evil destroys itself."

"Man has been given the power to think, to dream, to create, and it is necessary for him to use these powers in their higher echelon of meaning, that they are to be used to achieve the more noble and significant actions."

"In India, it is said that the mind is the slayer of the real."

"We can change almost anything except this physical structure in which we live and which is important to our existence in this world. We cannot fool it; we cannot deceive it; and we cannot cure it if we have sickened it beyond a certain degree. There are minor maladies that we can help, but if the cause has not been removed, they will be back. And wherever we find an individual whose mental integrities are not firm, he is a good candidate for some form of physical difficulty."

"Everything that is not pleasant, not constructive, not cooperative, and does not seek the good, everything that lacks these motives is subject to suffering equivalent to the attitude which they have held. Some of the suffering is physical; some will be emotional; some will be mental. But where the individual has had a wrong attitude, he is going to pay for it."

"The divine mind, the mind of truth in ourselves is forever fighting the mind of gratification."

"Symbolism was the most ancient of all languages, for it was the only way that antiquity found of describing invisibles. If you could not relate something to a form, and it remained as an idea, and you wished to communicate it, it was very often necessary to develop a special means of transmission, especially if the subject was sacred and there was no way in which it could be simplified. These internal symbolisms were gradually built into formal diagrams."

"The mandala in Indian symbolism is a cosmic diagram. It is a symbol of existence in its various departments. The two principal diagrams are the celestial and the terrestrial, the celestial being the world of causes, and the terrestrial the world of effects."

"The body is definitely a diagram. It is a symbol of what is inside of it. The physical attributes bear witness to spiritual potentials. The search, therefore, for the meaning of self very often requires a study of this diagram, which we may call the personality, that part of ourselves which bears witness to the vast invisible potential behind it. This personal diagram, therefore, is made up of several different levels and layers of symbolism. (...) Our personalities reveal to us reasonably clearly where our achievements have been made and where our failures have been written down for the future. We are all combinations of achievement and delinquency. This is inevitable because we are imperfect, but there is also a possibility of a thoughtful individual making a sincere effort to correct his own mistakes, and in order to correct them, he must understand them. He must know why they are there, where they came from, and why he should be plagued today with something he does not even remember out of some pastime. So it is very important to recognize that the personality as a complete integration can be considered a mandala, a meditation symbol. Always, of course, symbols are used in religion to explain or reveal concepts or convictions that cannot be put into literal terms. We cannot find the proper words to describe divine mysteries, so we use symbolism to give us some concept, some way of becoming aware of abstract truths that are beyond the common ken of our intellects."

"By the time a child is a few years old, it becomes evident that it is an individual, and that this individual, because of its temperament, because of its internal pressures, is going to make a series of occurrences with which to surround itself. Some of these occurrences are going to be benevolent; others are going to be very difficult; some are going to be dangerous. But the individual is the source of them. He is constantly revealing the pressures within himself."

"The Hindus have what is called a science or art of gesture. They make a science out of observing how people use their hands. The hands, then, as in the case of the Shingon Buddhism, are mandalas, and in the sacred books of the Shingon, the two hands are depicted as symbols of the celestial and terrestrial worlds. Lines, dots, figures and marks upon them indicate the development and integration of the human being, and also point the way to his responsibilities in his life."

"I have a little book in the library written by some Indian seer long, long ago, in which he said that when a physician is watching a patient, the patient comes in and sits down. This physician sits and looks at him. After a few minutes, of course, unless the physician says something, the patient is apt to become fidgety. (...) And in the course of the fidgets, he makes a series of motions. He moves his hands, he scratches his ear, he locks his fingers together, he moves his arm, he shifts from one side to another. And by the time he has made about eight or ten of these motions, the physician has a complete diagnosis of his ailment. (...) We are the embodiment of our ailments. We bear witness to them every moment and do not know it. And all of these different conditions that arise in us gradually affect our daily living. Little by little, we realize that other people who are not skilled in these matters still have a psychic awareness of them. Some people get hunches about other people."

"We can think back in our lives to the things that have happened to us. We can know a little bit about our own reaction to all the different occurrences through which we pass. And then we come to a mandala integrity, namely that every reaction is a revelation. Our instantaneous, uneducated or unconditioned reaction to a circumstance tells us what we are. Why we have done this, we do not know. Why we did not react in some other way, we do not know. But the way we did it is a statement of what we are. So we can look back over a series of years and see how we reacted to the circumstances with which we are surrounded. (...) All these things tell us something. But most people are not listening. They do not recognize that all these are the departments of an imperfect personality that is growing up in the midst of its own mistakes, and is continually making them, and very seldom finding ways of correcting them. Now, to meet this emergency in the Orient, the mandala symbols are classified, made into patterns, and the individual is instructed in the selection of symbols suitable to his needs. We don't have any such instruction at the present time, at least formally speaking. But we do have the pains and sorrows of misuse or misunderstanding. (...) So all around us and within us are masses of unfinished pressures that represent a vast diagram. And this diagram is something we have to live with, and something we have to work with throughout the years of life. The failure to accept the truths of things that we experience inwardly, this failure tends to shorten life, increase the probabilities of illness, and detract from the probabilities of happiness. These things have to be faced, but no one seem to really want to face them."

"The mandala, according to Ching Dong Hsu Buddhism, is a great pattern of order. Everything is in proper equilibrium. And the vast design of the interaction of life factors ends in a magnificent symbol, a radiant, glorious, balanced device that is a masterpiece of art, as well as a basis of a great philosophical instruction. The proper mandala is balanced. The proper personal life is balanced. And the individual who balances his life has as a result a strength of faculty, a development of inner resource not possible in any other way. In the West, most people looking for instruction go to others; whereas in the East, the tendency of the individual is to seek within himself the causes of his own infirmities."

"From the basic foundations of our own integrities, we interpret life, we interpret the things that happen to us. We interpret the sorrows through which we pass, the failures with which we have to abide, and the various natural emergencies by which our conduct is constantly agitated. Actually, we are all living in about the same atmosphere – some in the city, some in the county, but all on the same planet."

"Everything that comes that needs solution should be solved, not avoided or evaded. We should take the lesson, head into it, and do something about it. And in doing something about it, we have to use a whole group of faculties within ourselves. (...) We have to work the faculties of life so that in a crisis all of the parts of the mind unite for a constructive, creative, proper solution that may arise."

"The only answer to some of the most desperate situations that the world faces is the individual solving his own problem, finding ways to come to the truth of things which he has nourished in falsehoods for many, many ages."

"In many instances, monastic orders are only two or three years in the life of the person. Then he returns to his own world to do the things he has to do. Unless the person has some very strong spiritual gift, it is regarded as more important that he returns after proper initiation to the responsibilities of the layman and the family and the home and the country."

"The moment the eyes within ourselves open even far enough to have a glimpse of the realities, the moment that happens, illusion begins to lose power. The delusions of material existence retire into what they actually are: experiences to be faced and passed, weaknesses to be strengthened, ignorance to be enlightenment, fears to be transformed into eternal hope."

"With our studies and with our striving after righteousness, there should be meditation on the mandala. There should be constantly in mind the perfect picture."

"We are constantly surrounded by a finite world of our own making. (...) A world in which the best and most ambitious achievements fall apart. A world that fails because it has not any foundation in love. It is founded in skills and in science and in profit and in wealth, but not in that gentle, kindly love in which the individual comes close to the world of truth."

"It is best to find peace in the source of peace, the great mandala of nature."

"Laozi tells us that life is a river. The river pours down into the sea. (...) The sun shines upon the sea, and the water is raised. And the water goes up and falls upon the mountains. And the mountains drain it down through the little streams until it joins the river again, and the river again returns to the sea. This is life. There is this endless cycling – nothing lost, nothing added, nothing subtracted. Life pulling, fulfilling a great cyclic motion, a motion leading from the infinite back again to the infinite. And in this motion, (...) man is a little figure on a great

landscape, (...) a little gentleman sitting in a small boat in the midst of the ocean. This is considered to be an appropriate symbol of the wayfarer: the individual is on his way."

"The man who fishes without a hook became the symbol of the Taoist philosopher, who is forever searching for the life that is in the midst of the ocean, but is not attempting or trying to capture it or to destroy it or possess it himself."

"If we can take this period from birth to retirement, and if we can do it without breaking the rules, without destroying our own vitalities, without wrecking our own happiness by actual actions that are unnecessary, if we can live this span with peace and in peace, and if we can live it in service and love and friendship, then we will discover that in this process alone we will have defeated most of the hazards of physical existence. We will find that this type of living is a healing of the wounds of the flesh; that a great deal of our mental and physical suffering is simply due to the unfinished business we refuse to face; that if we can go through the span of life quietly, comfortably, and peacefully, we will also in due time pass into a larger life quietly and peacefully."

"Our world today has emphasized competition. It has made much of divisions and disturbances, but it has not found the healing power of universal soul growth, the power within the individual. In the Xin Gong symbolism, the final achievement is that the individual, in a sense, gets up and walks into the mandala and disappears in it. (...) the door we are all trying to go through is the one that leads into a larger life, into a greater happiness, a greater security, a greater peace and understanding."

"We have a little life which is rounded by a sleep. We have a little way of doing things that we consider to be tremendously important."

"We want to go our own way, so we go and suffer. But if we go the way of the inner life, we will not go on suffering, but we will be better. And we do not have to get this key to the inner life from any other source than the inward part of ourselves. (...) the great decisions all have to be made within ourselves. (...) our particular ray of light, that which can make things right for us, must come from ourselves. It was given to us in the beginning; it has been with us through unnumbered embodiments, through all kinds of experiences. It has continued, and will continue, until we make use of it."

"In some of the Indian fables that we occasionally see, there is a great emphasis upon observation. The individual, in order to learn, must note things that happen. The moment an unexpected or unusual occurrence comes along, it should be thought about. (...) Every one of these occurrences has to be redeemed, has to be regenerated. The mistake must be solved; the pain must be remedied. And the individual must rise quietly above disappointments that would otherwise change and embitter him. The false interpretation of experience leads to a very embittered life."

“Heaven is to live with a redeemed self. Hell is to live with one that is not doing so well. And there are a good many of them.”

“The laws of mysticism or spiritual living are just as exact as the laws of physics. Wherever a law is a law, a human being must keep it or break it. If he keeps it, he gains from it; if he breaks it, he punishes himself. (...) Virtue, in the last analysis, is obedience to the law that governs life.”

“The existence of magnetism was known to ancient people. (...) psychometry would seem to indicate that certain energies from the human body are received and accepted by inanimate objects, and held by those objects over perhaps an indefinite period of time.”

“Thomas Edison noted the peculiar habit of dogs howling on the occasion of death. (...) The dog was not of the family of the person who passed on; merely the dog was in the locality or vicinity, and immediately on the moment of death the dog began to howl, although it might have been a mile or two away. This caused Edison to begin to suspect that there was some kind of a free energy in space which carried records of events and occurrences, or there were faculties in man capable of picking up various changes and modifications in the magnetic atmosphere. All of these possibilities center around the existence of some force, some radiation from a person which does have a lingering effect, or continuous, in the places where that person has been, and among the objects that that person has once possessed. Primitive magic largely depends upon the magician securing some object which has belonged to the person to be involved in the magic or witchcraft; this possession forms a link. What kind of a link? The only possible link we can imagine is that some kind of energy is in this material, and that this energy is still associated with the person to whom that object once belonged, by what Paracelsus calls sympathy. This is the same type of thing that is recorded in the case of the amputated leg, which was buried in a box in the cemetery. In nailing the lid on the box, a nail entered the amputated leg. The person who had lost the leg felt the pain of the nail for several months, although he was not near the place where the member had been buried. But when the nail was removed from the little box containing the removed member, the pain in the invisible leg of the patient ceased, thus seeming to indicate, again, some sympathetic connection between the individual and some part of his own body that had been removed surgically. All of this can only come to one general conclusion, namely that there is some kind of an invisible field of energy, of magnetism, as it was generally called, and that the person could use this energy in various ways to affect his life under certain conditions. Also, as Paracelsus pointed out, that the energy of one person could be communicated temporarily to another person in the form of a sort of invisible blood transfusion, a mysterious process of contributing energy. Energy is life; energy is the basis of survival.”

“Paracelsus suspected strongly that form itself is a manifestation of magnetic processes, and that the failure of magnetism in holding together certain basic elements of structure results in the decomposition or disintegration of the bodies. Magnetism may also be regarded as having a connection with the human will. It is quite possible that man is capable of directing magnetic energy by the

power of his own mind. This would be especially true of such magnetic currents as might exist within his own body. The person may therefore be capable of causing energy to move from himself, to reach out toward some other thing, to influence that thing, or to condition it in various ways, or to impart its own life to other forms in nature. The ancients assumed that this was possible, but they used rods or some physical connection by means of which the magnetism of the operator could be communicated to the subject or patient.”

“Sickness is not nearly as physical as we have been inclined to think that it is. Nearly all sickness arises from the failure of energies to maintain the normal function of structures and organizations in the body. Thus, the restoration of energy, the redirecting of it, and, if necessary, the temporary exhilaration of it, so that it may break through some block or obstacle – such processes would constitute a normal approach to therapy.”

“Man has the proper means of tuning in what he needs. Those forms of energy which he cannot consciously use may still serve him through the unconscious functions of certain parts of his body. Other energies not for him, and not suitable to his kind of life, but necessary to some other form of life, simply make no record in his nature, but go on to fulfill their original purposes. Thus man, by creating polarities within his own nature, is constantly attracting to himself that energy which he needs for life. If he is unable to so attract this energy, then he is depleted, devitalized, or unable to function.”

“We have always held the attitude that in magnetic healing, the energy from the healer moving to the patient resulted gradually in a depletion of energy in the healer. This has been observed, and I think there is no question, but that the constant association with the sick has proved to be exhausting, not only to the magnetic healer, but to the physician in general. The sick, in other words, have a tendency to vampirize the well, and to live upon such energies as they can find, not necessarily by any intention to do so, but for the reason that sickness becomes a negative situation, a low-pressure area into which energy flows.”

“The magnetic healer of the 18th century, and even earlier, tried to direct energy by means of the mind. He used his own will as a method or an instrument to impel energy. He came to the conclusion that by determination, or by visualization, he could cause the energy in his own body to move from that body to some area or location in the body of the patient. Thus he would will his own energy to turn and become a curative agent in the structure of someone else.”

“There has been enough evidence to indicate that man can direct and control the flow of energy within his own body. (...) The energy has a tendency to move along the circulation system, and to escape from the body in the hands or feet, or sometimes in the head.”

“As the body is maintained by energy, and as this energy variously differentiated, we must assume that in some way our attitudes affect the availability of energy, and that psychosomatically the various attitudes of man are associated with their symbolical equivalence in the body. Therefore, the thoughts of man are

certainly associated with the brain; the emotions of man are certainly associated with the heart system. Various attitudes, hate, fear, greed, all of these differentiated emotional-mental processes affect various degrees and qualities of energy. Each one of them interferes with the function of some conditioned energy, or causes to arise a corruption within energy itself. This corruption, like the pollution of a water supply, in turn will poison the physical structure depending upon this corrupted energy for its own survival. Thus, mental-emotional attitudes unbalance the energy supply of structure. And this energy supply is so differentiated psychosomatically that each emotion, or each attitude, will result in damage to a sympathetic, correspondent structure in the body."

"One way in which the field is nearly always better is by relaxation through contemplation. The individual who is able to let go, who is able to discover a certain mystical identity, who is able to be quiet for a few moments, relaxing his own psychic life, and indirectly, but inevitably, relaxing his own physical structure at the same time, will, to the degree that he relaxes, open the channels of energy throughout his body. (...) The individual is most likely to function adequately in a state of relaxation. (...) the body and all of its structures will be most adequately nourished. And when the time for action comes, he will have the natural reserve of energy for action that nature intended him to have."

"Man's mental and emotional life will affect the body, and the body is unable to resist the effects of those structures which are superior to itself and which have, therefore, the absolute power to dominate the body."

"The magnetic field of the individual draws in its own magnetic nutrition. (...) it must clear itself of its own waste. It must to a degree support its own nature and the nature of the physical body, and it must form the bridge by means of which the psychic nature communicates with the physical body. (...) Magnetism is a bridge between man's superior nature and his inferior nature. But this bridge is alive, having a nature, quality and destiny of its own, although it is at present involved in the composite nature of man."

"One of the ways in which magnetism has been controlled, particularly in Asia, is through visualization. Visualization is a process of imposing upon the consciousness the picture of the state of well-being. (...) if it is held as a fact in consciousness, (...) the magnetic field will accept the pattern and move to fulfill it. (...) Thus, visualization means to see the thing as it should be."

"Sickness is not any more a natural state of man than war is a natural state of nations, or crime a natural state of society. Sickness is the result of man being unable as yet to perfectly understand the rules governing health or in one way or another, for selfish or even unselfish reasons, violating those rules."

"Energy that is used in one way cannot be used in another. The more our legitimate demands upon energy may be, the more heavily our profession or our life calls upon our vital resources, the more we must protect these with our attitudes. (...) by the proper direction of energy through attitudes, particularly through the attitudes recommended by Paul – faith, hope, and love – man living

in these moods, in these ways, and achieving a certain tranquility in his own nature, will find that his energy is greater, and that when emergency arises, his recuperation is more rapid, that he is less likely to infections and corruptions of the flesh, and also less likely to create those emotional and mental situations which must require still more expenditure of energy to mend or correct. Thus, magnetism becomes a kind of conscience, a censorship upon all action. And for those who keep its rules by obeying the principles of the powers which move and direct energy, it becomes a kindly and helpful friend, a source of life and sustenance."

"Eastern culture is essentially subjective; Western culture is essentially objective. This may not always remain the truth. There is a continual process in nature which tends to lead to an alternation of polarities among living things. It is therefore quite conceivable that in the course of time, Eastern civilization will become highly objective, and that Western culture may in turn become more distinctly subjective. But modern man, living in our present century, and under the pressure of contemporary problems, still remains in the West essentially objective. When in doubt, he takes a rather aggressive point of view. He may very likely strike out against circumstances with all the vitality and libido at his command. He is going to fight his way, work his way, struggle his way, or even talk his way through the various problems that arise. He therefore uses a tremendous amount of objective energy, and has come to conclude that expenditure of energy is the essential ingredient in progress. There may be some doubt as to this. Certainly there is some grave question as to whether the individual can fight his way from ignorance to wisdom. This point of view then leads us to the need for Eastern subjective balance of thinking. The individual must be taught that the search for truth is not a competitive quest for success, as we know such questing in Western life. The search for improvement is a very much more subjective thing, and in order to succeed at all, it must be undertaken with the right kind of attitude. It must be approached not offensively or even defensively; it must be approached with a simple directness of action, which again seems strange to us. Western civilization has gradually deprived man of direct action. He may deny this, but actually he is continually conditioned, and whenever he feels the impulse to act in a direct manner, he begins also to sense reactionary cautions arising in his own temperament, warnings that direct action may lead to loss of social adjustment."

"Theoretically, the West would like to approach the problem of man with complete scientific thoroughness. Actually, however, science without certain value controls, without certain backgrounds of culture, can be, and usually is, extremely dangerous."

"In the East, where Yoga, or Zen, or Taoism are prevalent beliefs, we have a culture that has been conditioned for ages along ways unfamiliar to us. In the first place, the great body of Eastern mankind has been unaware of what we term success, and only slightly aware of what we call progress. Eastern man has not sought the expansion of a way of life as we have in the West. Also, from the earliest experience of Oriental history, or Oriental culture, the religious factors have been vitally dominant. Eastern man has built his entire way of life upon a

compliance with a pattern of universal principles. He has always regarded heaven as first. He has always been ready to sacrifice earth for heaven; he has always been ready to sacrifice wealth for interior contemplation. He has been quick to renounce this world for the other. He has never felt the pressing need to compromise his spiritual principles for the advancement of his industrial or political states. Now, of course, this has its drawbacks. As a result of this attitude, Asia was for centuries very tardy in its industrialism. It also suffered an almost unbroken sequence of bad government. It lacked much of the improvement, much of the scientific knowledge, medical knowledge, professional knowledge that we possess in our Western life. Having placed value where it believed value to belong, it willingly sacrificed for value. In our Western experience, value is now held largely in terms of objective success. Value means the security, not of the soul, but of worldly adjustment. It means not that man becomes better, but that he becomes stronger. Not that he becomes necessarily wiser, but that he becomes more skillful. These differences affect our religious pattern. Western man is not conditioned for ascetism. He is not conditioned to take on, without modification, a way of life that has belonged to another people for thousands of years. We see an equally unfortunate situation when Eastern man suddenly tries to become westernized. (...) Eastern man has not the background to take on the perspectives and objectives of the West without at least a few generations of conditioning. Thus, in the East, Western practices and policies have led to great stress and to the disruption of the cultural life of the people."

"Our primary concern is that the West is in need of a greater spiritual integrity. We need values."

"Discipline is an action or a controlling by the will. It is the individual asserting value over impulse. (...) knowledge, wisdom or understanding have little value unless they contribute to the individual's direction of his own conduct. This is the point that Plato so clearly makes, that no wisdom, no learning is valid unless it is proven or demonstrated by its effect upon conduct. Unless we become better, we are not better. Unless our ability to control negatives and sustain positives increases, there is no indication that our religions or our philosophies or our arts are meaningful to us. An individual can study music and he may become informed as a musicologist, but for most people, the proof of his musical knowledge is his ability to exhibit that knowledge by an adequate technique in vocal or instrumental music. Thus, unless our impulses, our desires, our convictions lead us to the disciplines, as in arts or sciences, by which we become capable of using knowledge, of transforming ideas into impulses, which may impel us to years of discipline or disciplined exercise, until such discipline sets in, there is no movement within the consciousness; there is no essential change in the substantial nature of man."

"One of the points that is clear in all Eastern philosophy is the idea of effortless effort. Western man measures effort actually in terms of urges of energy: if he is violently active, he is busy. Whether he is doing anything or not is not important. We seem to feel that if we see a man straining to the last ounce of his strength, that this individual is really giving everything he has. He may be, but he does not have very much, because this kind of exhibition is not solutional, except perhaps

he be a professional weightlifter. Outside of this, there is not much gained. Effortless effort is the Eastern way of approaching this tremendous sense of difficulty, with which we have always surrounded the concept of growth. (...) In the East, the whole theory of discipline lies in the fact that no energy is required. The reason why we have to use energy in discipline at the present time is because the will, the energy factor, is itself divided. We are giving more will energy to our desire than we are to the impulse to control that desire. These two streams of will will come head on into collision, and whichever will is the stronger will ultimately vanquish the other. (...) To fight this out, this to Western man is a great moral issue. It is a little like old Saint Jerome wrestling with the devil; it gets to be really a conflict. It becomes almost a mortal battle between the strength of our desires and the comparative weakness of our convictions. As long as the will is thus internally divided, we are not going to accomplish very much. Every time we desire in one direction, a counteraction to the will will arise. (...) In Eastern philosophy, the answer lies in the simple unity of the will principle: the will must move into one direction. The moment this unity of will is achieved, the individual is no longer subject to this tremendous discord. So the East divides the will into two terms or concepts: divine will and human will, or divine purpose and human purpose. Unless the individual addicts himself completely to one or the other, there must be conflict. If he addicts himself, however, entirely to human purpose, experience proves that he has a bad time, because these purposes are not sufficient, and the human nature is not wise enough to lead its own compound to a state of security. Thus the sacrifice of control usually leads to excess. On the other hand, the higher will nature of man depends for its power and authority upon philosophy, upon wisdom, upon an internal conviction about reality. The moment conviction becomes stronger than doubt, the power of the will is no longer in conflict with itself. Thus, in the Eastern concept of discipline, there is really no effort at all; it is merely a gradual education of what man wants to do. And when he wants to do that which is next and necessary, he does it without stress or effort. The only reason why we have trouble in growing is because there is something in us that does not want to grow. And that something is either selfishness or laziness. And opposed by this static, we have to use more dynamic than is necessary or proper to almost any project. (...) there is not only the possibility of discipline, but the need for it; and it is rewarded by a certain extension of inner ability. The disciplined person, having fulfilled certain simple laws and rules of conduct, (...) becomes more and more aware of the basic realities within himself. And from these basic realities, he gains a continually increasing and enlarging power toward the final achievement of his own inner integration. And he does this in a simple and direct manner, without any obvious symbolism, without any violent, tempestuous struggles, and very far from the Western concept that man must be forever locked in a deadly war with sin. The Eastern idea of sin is quite different: sin to the East is simply weakness. And you can't fight weakness, because if you have anything to fight it with, you are strong. And where strength is, there is no weakness. The only reason why weakness wins is because no strength is exercised. (...) what we term sin to Eastern thinking is the individual simply failing to be himself."

"If the internal life of the individual is warm, enriched, beautiful feeling, he has another powerful defense against that which is unworthy of him. He finds certain emotional strength – the strength of his inner affections, his regards, his veneration. These things he gains courage from. They help him in moments of stress to do the thing which is beautiful. To cling to that which is fine, or gracious, or proper, as the Chinese might call it."

"Meditation is a contemplation of divine realities through a certain internal discipline of insight. (...) Meditation is becoming capable of so reducing the human equation in his own nature that he becomes aware of the divine equation."

"As Eastern and Zen scholars have pointed out, 15 minutes of adequate meditation will relieve the individual of all of the tensions of a busy day, because meditation is a complete rest. Rest is not achieved through the ceasing of labor; rest is the result of the ceasing of conflicts. (...) The conflict in human temperament will continue until it is solved; it will never solve itself. (...) the principle of conflict will not cease until the individual achieves the discipline of meditation. The discipline of meditation is one expression of the power of the person over himself."

"As in the Taoist analogy or the Zen analogy of the ten bulls, we must gradually achieve victory over this animal personality, which has become the heartless taskmaster, the absolute autocrat of our living. (...) So man, in mediation, is, so to say, in the Zen allegory, learning to ride his own horse. He is learning the simple relationships between consciousness and body. And he is finally learning that these relationships can be pleasant, that they can be better, more happy, and that every factor involved is improved as a result of this achievement."

"Meditation is the individual attaining freedom without unconsciousness, gaining the power to rest without first blocking every faculty of his consciousness in order to do so. This is not necessary. Man can rest awake; he can rest with his consciousness quietly and smoothly functioning. (...) In meditation, man is simply accepting. He is permitting the infinite to move in its own infinite way. And this is a very wonderful experience. (...) Some people make their mistakes in trying to meditate morning, noon and night. This is not the purpose of the discipline. The purpose of this discipline is that the individual shall have interludes, perhaps very brief interludes, interludes which become a dynamic kind of prayer. (...) for a few moments, five, ten minutes a day, we seek re-identification with the essential fact. And through this identification, we have the courage, we have the quiet sense of value, by which we can live the rest of the time with a good hope, with understanding, with tranquility and peace, and also with a higher measure of conduct, because we have experienced beyond our previous state."

"To realize something is to suddenly become aware of it. Or realization may mean awareness of values that we have not previously known or recognized. Or realization of better meaning than we have formerly held to be associated with an idea, a circumstance, or an object. In our discussion, we mention realization

here as the simultaneous understanding and acceptance of the divinity and the divine purpose in all things – the acceptance of things as they are. (...) what we are trying to do with the discipline of realization is to become aware of meaning, to become aware constantly of our own power to ascertain or to penetrate into meaning. Realization perhaps in its simplest form is our ability to rise above the tendency to accept appearances or to judge things only from their surfaces and their outward parts. (...) Realization is forever seeking meaning. (...) Realization is the remedy for superficial reaction to circumstance. Realization causes also things that seemingly are only annoyances or interruptions or trivialities to suddenly indicate meaning. And realization of course has a tendency to reduce our tendency to condemn, to criticize, to reject. It ends this highly Aristotelian polarization of so and not so. It causes us to be more patient, more considerate, and to search under action for its motives, for its lesson for us. (...) Realization deepens. It also takes the edge off of unreasonable action. (...) Realization is a rather suspended but motivated constant searching for the divine in the universe. (...) And realization is this constantly sustained natural inquiry after truth. And if we can develop it, it will do us a great deal of good.”

“Illumination is a state of conscious at-one-ment with universal principle, man’s participation in truth. Illumination, therefore, is something which the individual cannot condition by his own efforts. (...) When the hour is right, when the condition is right, when the being is right, when the adjustments which we have attained are perhaps as perfect as we think they are, when everything is as it should be, there is this experience of participation in total value. The individual suddenly becomes at-one with life. (...) Man’s human body is not an instrument suited for such highly attenuated experience. Even the most subtle parts of the body, the brain and nervous system, are not able to sustain this vibratory rate for any length of time. The window must open and close. (...) in this mystical experience, or illumination, the individual becomes immediately aware of an eternal fact. The vision ceases, the heavens close, the light is darkened. But man can never forget that which he has actually experienced. All report and testimony can be ignored, but that which is experienced is inevitably fixed in consciousness. Thus illumination, as Plotinus tells us, may be granted to a person only once in a lifetime, or perhaps not in this lifetime at all. Yet, in its own readiness and its own time, it becomes the final proof of the validity of discipline – it becomes the end toward which all discipline leads. (...) Illumination then is the natural end of mystical disciplines, but it is an end which must not be selfishly sought. It is an end that is self-working, and that which attempts to attain it will probably forever bar it. (...) The more we seek it, the more rapidly it escapes us. (...) But that which deserves it (...) will attain it in proper time. (...) nothing which we deserve can be kept from us. But nothing we do not yet deserve can be bestowed upon us, either by our enthusiasm or our determination.”

“Western man has made a fetish out of sacrifice. He has made it seem as though our eternal salvation in the world to come is dependent upon our continuing misery in this sphere. Such an attitude is obviously ridiculous, but it is still very strongly impressive. It gives us the concept that we must serve God by being miserable. (...) Growth and life and unfoldment are the natural things of nature.

Certainly all growth has certain growing pains. These pains are pains of adjustment, but it is not growth per se that must lead to misery – it's man's interpretation of growth."

"The person who is going nowhere generally has an easy trip. (...) The motion of the individual when it is in conformity with his world or with the general direction of collective opinion is naturally the least arduous. He drifts, of course he may drift on the rocks, but even that will be an easy gentle drift until the crash comes. The moment however the individual takes hold of his own destiny, the moment he decides that he's going to live according to inner conviction rather than according to outer policy, he goes against the general currents of his time."

"The more we can include, the more of God we can bring into focus in our own lives. For there is nothing that exists that is not part of the divine power, and anything that we leave out is something of deity left waiting outside the door. (...) So by inclusiveness, I mean this internal spiritual capacity to include everything, to find a place for everything."

"Growth is the individual gradually putting himself in order. And he must do this on purpose."

"Devotion to principles is wonderful, but devotion to things not understood in themselves can lead to trouble."

"One of the great French transcendentalists, Eliphas Levi, said many years ago that the garden of maya, or illusion, is filled with beautiful flowers, and around the stem of each flower is twined a poisonous serpent."

"Delusion always arises from internal dishonesty. This dishonesty may not be intentional, it may be ignorance, but it is still wrong."

"If you have a certain placidity, (...) you can take a separate look at things. This essentially means that you can partake in many forms of knowledge without being obsessed or possessed by them. You can take part in a discussion without being insulted or trying to insult someone else. You listen to learn and not to criticize. (...) Placidity is this power to gently accept a situation without becoming emotionally or mentally involved, and at the same time to remain alert to all the facts involved. This means that whenever a judgment is demanded, that you can come to this judgment, without prejudice, without pressure. (...) Placidity involves poise. And poise is the ability to meet all shock and stress with a maximum of attentiveness and a minimum of wasted energy. (...) Placidity arises from insight. Therefore, practically every degree of physical or mental or emotional control that you can exercise arises from your insight about fact or truth within yourself. (...) Your placidity must arise from the fact that you have outgrown hysteria, not that you have outlawed it."

"The patient person is free from the tremendous impulse to force things. (...) impatience in everything in life breaks all probabilities of progress. (...) It is only when false motion ceases that true motion can be noted or be apperceived within the person. Until then, he is a victim of his own impatiences. The outer mind is forever in conflict with what might be termed the intuitive apperception."

"The tendency of the mind is to become addicted to the immediate pressures of the moment, to throw energy in the direction of immediate interest. And whatever problem is at the moment most fascinating gets the attention. And then, the next day, a different pattern takes over, and that gets the attention. And by degrees, (...) we dedicate our energy to the interest of each separate moment, without any definite effort to relate these things, or to pattern them, or to put a purpose or a continuity into this mental activity. As a result, (...) in the mental and emotional life we have an innumerable number of unfinished ideas, some of which perish in the void, others return again to the subconscious, and others still linger along without sufficient libido to develop anything."

"The one-track individual has narrowed himself in his interests in order to attain depth. The individual who gets depth is narrow, and the individual who gets breadth is shallow. And this combination is everywhere obvious."

"Concentration is actually the individual attempting to coordinate his own resources. (...) The purpose of concentration is that the person who is beginning to appreciate value, begins to know what he really wants to do or to be, and who is particularly interested in the integration of his own life into a constructive pattern, realizing that this interior integration is going to move into manifestation, and make him a better adjusted person in this world also. This problem of concentration is the gathering up of energies, otherwise to be wasted or lost, to achieve penetration, like the focusing light through a magnifying lens, by means of which the rays of the sun are brought to a point which gives them burning power. This concentration of faculties and powers means that in some direction we begin to make essential progress. We know that this concentration is necessary to general achievement, but we do not realize that it is necessary to the particular integration of ourselves. The person who cannot concentrate at will is denied the strength of his own resources to the achievement of ends which he desires."

"To seat oneself in the law (...) means to place oneself on a firm foundation. And in the Buddhist symbolism, the old arhats and bodhisattvas are most frequently represented as seated in the open blossom of a lotus. (...) The lotus is the symbol of the unfoldment of the universal mystery. (...) to be seated means to be firm, to no longer wander about, to no more scatter one's resources, (...) to realize that all that we know and all that we need to know must come from within ourselves. (...) This final decision gathers up all of the loose ends and causes them to become reconciled in one purpose."

"Concentration is essentially the control of action and even of conscious thought by a policy pattern or conviction of the will. Concentration theoretically can be achieved by anyone who has the tremendous degree of self-control necessary to accomplish it. If however we so interpret it, then concentration may or may not have any spiritual significance. (...) concentration aimed at some material end, some accomplishment, which is going to aid us in the perpetuation of our pet illusions, has no value as a concentrated discipline. The end is that we learn to graciously lead the personality. (...) Plato, the great teachers, the great religious leaders, have all pointed out the need of the individual to achieve a certain integration, a control of his own life."

"One does not desire to possess; rather, one desires to become possessed by these things which are true and right. (...) One desires to become the good and faithful servant."

"Self-interest is the parent of illusion. From self-interest, as from the mysterious hydra with seven heads, one evil after another is born, and for every head that is cut off, seven more grow."

"The moment we understand, at that moment we gain a new responsibility to live according to what we understand. What went before, we may as well release it, rather than trying to be sorry, or work some weird penance to seek the forgiveness for our sins. Most people are not really successful sinners to the degree that a great repentance is indicated."

"The removal of the personal equation is the beginning of honest experience."

"We grow as we discipline ourselves. Our vision increases with our efforts."

"Each person is seeking to reach the source of his own necessary instruction. And this source of instruction lies at the root of that differentiation of consciousness which he calls himself."

"The individual cannot know himself, because a veil of not-self has been placed within him as well as on his outer personal consciousness. (...) the only answer to this is to gradually release oneself from the false going inward, to recognize its true nature and to discount it accordingly. (...) until this confusion is solved, the individual looking toward the interior of himself sees nothing with distinctness. He is unaware of the nature of himself."

"While man mistakes the world for himself, simply because this world appears to him coming from within himself, as long as this mistake endures, the individual must suffer. And there is no end to the misery of ignorance so long as man is moved only by ignorance in himself. To cure this must demand, therefore, a certain detachment, (...) sufficient enough to enable the person to free himself from these familiar patterns and habits which he has come to believe to be himself."

"In Japan, which is essentially dominated by Buddhist art principles, shadows are not used, because bodies are shadows. And who wants to have a shadow casting a shadow?"

"Pythagoras pointed out that everything that we do in life should either be done on purpose, or not at all. (...) Pythagoras believed that the individual who lives thoughtlessly will die miserably."

"The personality of man is in continual motion. (...) The person who remains the same is the person (...) who has not achieved the primary purpose of life, and that is the outgrowing of old selves which are left behind like the shells on the seashore. The important thing is to outgrow the self as we know it. (...) As what a man knows in his heart changes, as the heart changes, these changes, if they are real, will result in the establishment of a new personality. (...) A new self is an interior transformation."

"There can be no growth which does not result in the gradual unfoldment of virtues and the gradual falling away of vices."

"Every ulterior motive is essentially and basically wrong. (...) growth is really for those who love truth. Wisdom is for those who love wisdom."

"The individual whose inner nature is not reasonably well integrated cannot have a purposeful and meaningful mystical experience. (...) The individual is loaded with ulterior motives."

"The person must become totally without self motive, and it is only in this condition that universal motive can take over."

"Man is today largely a divided personality."

"All spiritual growth must begin with honesty, (...) a clear state of internal honesty."

"Realization must be in an internal quietude. The individual must be able to relax."

"Within ourselves, we are both problem and solution. If we overwork problem, we will be problem; if we work more industriously at solution, we will find solution."

"At any given moment, each individual is sufficient to his own needs."

"Illumination is a continual, gradual unfoldment of spiritual appreciation expressed continuously by better adjustments in acts. For unless illumination leads to modification of conduct toward truth, it cannot be regarded as valid."

"Illumination nearly always ties into a pattern of immediate need. Illumination seems to indicate that under the necessity of the situation, the trained, unfolded, dedicated, consecrated consciousness breaks through because it has been called upon. It has been called forth into action. (...) Illumination nearly always occurs in the presence of a need carried in suspension."

"Relaxation is releasing the tension of faculties. Relaxation means that the objective sensory perceptions are no longer devoutly dedicated toward objects. (...) as we relax internally, we remove energy from the circumference faculties. (...) As the outer quiets, the inner can be known. (...) realization, meditation, contemplation, concentration – these have as their ultimate end that we shall be able to achieve the divine silence within ourselves, by which we shall be aware of the internal directives which come to us so faintly, so softly, that we can hardly note them."

"The Taoist points out that the inner life of man achieves a kind of sufficiency; and, as the illumination and enlightenment spreads, this sufficiency becomes so total that the person becomes a space-dweller like the dragon. Now, the dragon never puts its foot upon the earth; the dragon must never be seen all of its body at one time, because if it is, it will destroy whoever sees it. Therefore, in art, the dragon is always partly enveloped in clouds, so that all of its body may not be seen at the same time. The dragon lives upon space; it lives in space."

"Sufficiency attacks the fundamental human impulse toward dependency. Even religion subtly inculcates a doctrine of dependency. Man is ever searching for a strength outside of himself, upon which he can cast his burden."

"The individual must realize that his existence is complete in the term of self and space. Any dependency must lead to compromise, or to a false sense of dependence upon that which is apart from the truth."

"Man, leaning in one direction and leaning in another, is searching forever for something to sustain or support him. But he only needs the support because he himself is off balance. Thus, internal equilibrium is self-sustaining. (...) The man who is inwardly unfolding, loses by degree the need for dependence. (...) All dependence is necessary only while the dependent person is internally unilluminated. But the full expression of enlightenment gives the insight that the person is forever sufficient to his needs."

"Solutions do not come from the outside; they come from the inside."

"The entire system of alchemy was founded upon a process of unfolding the potentials in the individual. Yoga became a term in the East, and alchemy became its equivalent in the West. And to a large measure, this is true of Kabbalism, and it was true of the Rosicrucian mystics of the seventeenth century, the original ones."

“The individual must take one pure energy that is distributed throughout all space, and must apply it to his own requirements. (...) all the uses of that energy must be evolved within the individual himself. (...) He must gradually use this energy to perfect his own nature.”

“Homer’s chain is a series of internal steps by which man ascends to the final union with the divine. It is represented in hermetic philosophy by the egg and the embryo, and the steps that correspond with the chain are the eleven periods or levels of initiation which are necessary to bring things into life through the gradual change of their internal structure.”

“Gold was perfection; gold was purity – because gold was the only element known to the ancients that was immortal, that never changed, that could not be tarnished, that could not be decayed. Gold was the symbol of eternal life, eternal light, and eternal truth.”

“The individual who has innate or internal dignity possesses an attribute by means of which all life takes a certain relation to him. (...) He has the ability to perceive value and to live according to it.”

“We can sense value and we can gradually educate ourselves.”

“Simplify life, and more of ourselves will show through.”

“Karma is a law that can operate only in an area of illusion. Karma cannot operate in the world of reality. Karma is therefore always a problem of illusions which produce pleasant or unpleasant consequences, which are themselves illusions. And these illusions, in turn, become the causes of further illusion. And illusion goes on and on, until ultimately reality sets in.”

“False value gradually builds up the concept of inflation.”

“Man cannot experience reality. (...) Man’s power to experience is limited to the experience of illusion. (...) Reality is beyond man’s comprehension, beyond his power to experience.”

“Nations come and go. (...) inventions make fortunes and then are discarded. (...) the heroes of today turn into the villains of tomorrow; (...) great actors are forgotten; (...) great politicians sink back into obscurity again. (...) all things are apparently rising and falling in a mysterious eternity which has no beginning and no end. (...) All phenomena, with their interplay and infinite relationship, have one lesson to teach, one valid and authentic report to make, and that is the gradual revelation of the meaninglessness of themselves.”

“We discover what the more valuable things usually by discovering first those things which are not valuable. Why is this so? Simply because we can only determine value by experience, and we can only come to experience through the discovery of non-value. (...) And the moment we wake up, we wake up into value.”

"Value arises in man. Value for man must be in terms of his own experience. (...) Value cannot be decided from our ignorance. It must be decided from certain strength of knowing. (...) value arises in the comprehension of the person who is seeking value. And unless there is a certain degree of value in him, he cannot determine value in anything else. Consequently, he must become educated in the concept of value. We cannot find or keep that which we have not equipment to estimate. (...) So things which are valuable ultimately come into the possession of those who know value, simply because other persons are not able to recognize and hold those things. They are not able to recognize and hold on to that which they do not understand."

"Appreciation itself is a recognition of value. (...) To really appreciate, we must be profoundly wise."

"If truth per se is the ultimate value, then wisdom is the most valuable way or the most valuable instrument by which the individual may be able to come to the perception of that which is true."

"Wisdom does not descend miraculously upon the foolish. The cultivation of wisdom is one of the most arduous of all pursuits. Consequently, there is truth in the universal belief that that which is most valuable is most difficult to secure. That which is most valuable requires the greatest contribution on the part of man. The more valuable the thing, the more difficult it is to attain. And the more the human being must give of himself in order to attain it."

"Wisdom is a kind of value which may or may not be obvious or immediate in the experience of the individual. Wisdom may or may not cause the person to be rich, powerful, influential. It may or may not give him a life of ease or security. Very often, wisdom tears the individual from all his footings and makes him a wanderer upon the face of the earth. Very often, wisdom causes him to turn his back upon those things most prized by other men, to search alone and in solitude for things which others have rejected or not found valuable."

"The sense of value certainly does arise from our own psychic integration."

"The very process of art knowing is a meditational process, and the entire experience of value is a meditational process. The person cannot depend upon others, cannot depend upon his own experience, and does not dare to depend upon exterior symbols which are deceptive. He can only come to the final conclusion from his own subconscious, and when his subconscious nature, looking at this object or this thing which he is considering, very quietly says to the conscious personality, this I like, the chances are that value has been found. The internal part of man, according to Plato, and he derived it, of course, from Pythagoras, was, as the Greek theory, a kind of living psychic geometrizer. In other words, this internal part of man was a harmonic formula."

"The soul is, by many degrees, more valuable than the body. And it is more important to achieve the contentment of the soul than it is to achieve the comfort of the body."

"The Greeks took the attitude that the only way that we can really intuit value is to become so quiet that we can experience the psychic movement in ourselves. We can sense our own psychic nature, either rejoicing or being offended. And finally, if the inner life of the person is offended, he will never be satisfied with the objects."

"One way in which the ancients symbolized the human soul is that it was the vessel of value. And out of value has come morality, ethics, conviction, culture, has come religion, as we know it, art, music, literature, and even to a certain degree, industry, arts and crafts as we know them today. The great building that arises as a magnificent example of architecture is an embodiment of the entire motion of human value."

"Man is the only creature that recognizes itself as an architect of destiny. He is the only creature that in a state of war can still dream of peace. He is the only creature that in a state of intense competitiveness, such as we know today, can still envision a utopian world of cooperation. Man therefore possesses the incredible capacity to dream of a way of life that is the fulfillment of something better than his conduct today makes possible. (...) actually, man's power to dream that he is better than he can be in action actually means that he is already better; man cannot dream of anything that has not already been attained by himself."

"The only thing valuable really to man is his growth toward the fulfillment of his own destiny. (...) the search for value is forever the dedication of self to the mystery that is locked within the mortal structure of man. This dedication to mystery may express itself as discipline, as the continuing remembrance of the law in action. To sense this and to achieve it was one of the great principles of Zen doctrine."

"Faith is merely the final evidence of the fact already realized. (...) Faith becomes an open way by which the individual trusts himself to the full meaning of his own internal strength."

"Man, looking everywhere, sees merely himself."

"The bringing forth of value out of the individual is the luring of his other-selfness out of the dark cavern."

"Law causes man to reap as he sows. And if he continues to sow in darkness, he will reap in darkness."

"In attempting to determine value, we have to open the door inside of ourselves. There has to be some way by which we are able to establish value apart from tradition and apart from the simple testimony of our common judgment. There has to be a certain intuiting process going on when we attempt to determine rightness, truth, reality and fact."

"Consciousness recognizes consciousness in other things."

"A life undisciplined, undirected and uncontrolled seldom attains any enduring value. It does not have pleasantness of years. It does not give us freedom from the importuning circumstances of the day. It does not give us happiness or contentment or peace of mind. Therefore, a life of value must be so controlled and directed that it becomes a valuable life. A life not only valuable to ourselves, but a life valuable to others. (...) we are never really happy unless we are doing something that is really meaningful. Any other form of recreation is rather hollow before we finish with it all."

"Value cannot be simply bestowed by someone who possesses it. (...) Value must always involve the power of the person to recognize the valuable, (...) the appreciation of the person. (...) To appreciate something, we must understand. Appreciation must follow some inward experience of our own."

"Efficiency is apparently the end of culture. And to a measure, as we know it today, efficiency is the end of comfort and convenience. Because we become so obsessed with certain processes that we can no longer enjoy life, even with comforts which other people have never had. (...) The life that's lived in haste is always a life that misses value."

"In the light of inner illumination, everything becomes beautiful."

"When a Chinese dinner is prepared, the first thing is, it must appear to be a work of art. (...) There has to be artistry. (...) Each person can bring something of grace into his personal life. (...) there is no one who cannot do these things to some degree, and there is no reason why it should ever really cause very much consternation. Many of these things can be done entirely privately, and yet they mean the difference between a conscious restatement every day of a conviction, and the problem of allowing ourselves to drift into utter mediocrity. So living constantly in the presence of value means that we are always ready to sacrifice a little something for the niceness of something that we do, something that we have, something that we believe. And little by little, this type of life does insinuate itself into all parts of our consciousness. If the mere accumulation of something of value merely left us the same and the proud owners of something, it would have no meaning. But as we sacrifice for value, as we gradually gain the ability to discriminate between those things which are most satisfying to consciousness, when we achieve this, we begin to change our temperaments."

"It is very suitable for us to begin to be more and more conscious of value. (...) I have wondered over many years how it is that so few people interested in philosophy, or interested in mysticism, or even esotericism, have sensed the tremendous advantage of the simple love of beauty in the development of spiritual life. Rather, they have followed the traditional pattern of Western man, and rather made the religious life unbeautiful. They felt that it had to be a severity, a penance, that the holy images had to be symbols of deprivation and pain. They have never really sort of sensed that the good life, the spiritual life, the life which unfolds the internal power of man, is the beautiful and essential identity. And as a result, the goodness gets a rather cramped appearance and loses most of its immediate charm."

“Work out your salvations with diligence. Each individual must save himself from himself. This is the law.”

“Mysticism is an effect. (...) The cause of mysticism is a certain adjustment of human consciousness with the laws of universal existence. (...) all true mysticism begins as a dedication, and it unfolds according to the conduct pattern of the individual. (...) mysticism must be revealed through a more or less complete integration of the person on a level of mystical insight. Such integration calls for a gradual reformation or reorganization of the major perspective toward life. (...) To the mystic the recognition that he lives in a world of reality from which he is divided by his own unreality becomes the inducement for the larger correction of his own nature.”

“The basic concept underlying mysticism is that man is capable of an interior apprehension or apperception of reality.”

“The beginning of practical mysticism is honesty.”

“Mysticism is the gradual discovery of fact, each degree of discovery leading naturally to a corrective within the individual. The mystic is simply a person who tries to apply what he knows, and also tries to continually increase his knowing, in order that he may apply it more completely. The end of his search is not that he shall attain knowing, but that by a degree of knowing, he shall attain a factual existence. (...) the mystic begins by tying experience outward and experience inward into a pattern.”

“Ascetism is the individual creating a code by means of which he refuses to compromise principle for advantage, a code by which he firmly and sincerely believes that through attaining a certain interior orientation, he will justify and inevitably receive an enlargement of interior apprehension, that he will be delivered from certain evils to the degree that he delivers himself from certain errors.”

“Nature does not demand that the person desert his responsibilities or his problems. It simply requires a continuous evidence of purposed growth. And while man grows, nature rejoices. When man stops growing, nature comes up from behind and prods him appropriately.”

“It is part of nature’s law that the human being shall be self-ruled, self-governed. And as an incident or natural evidence of this, we realize that every other form of government has failed. And we also realize, as Plato pointed out, that if man is self-governing, it makes very little difference what type of political structure he lives under. The self-governing man can live under any government.”

“The mystical experience, in most systems of mysticism, is acknowledged to be a simple and natural faculty, normally available to the individual who has proven through conduct that it is next for him that he should be raised to a new level of interior experience, that new kinds of universal facts must be revealed to him in order that his own growth can properly continue. When the next degree of his

own growth requires an extension of faculties, then and then only the mystical experience is a proper and normal thing. Forced in any other way, it is a forced and unnatural thing. And when forced or unnatural, it is inevitably heavily involved in illusion, because man cannot force his power to apperceive. He cannot achieve a pseudo-spirituality; he can only achieve a pseudo-hysteria – he can achieve a false state which he may regard as spiritual. But he cannot achieve a union or an atonement with a superior condition until that union is the next thing necessary for him. He must, therefore, build toward this through the exhaustion of the consciousness-wisdom content of those testimonies which can be bestowed upon him by his faculty of perception.”

“Mysticism assumes that by the gradual relaxation of error, it is possible for the individual to achieve a tremendous amount through the intensification of his own dedication.”

“There is no royal road to illumination; there is no trick by which it can be done.”

“When the individual uses his interior resources to anticipate and advance the proper works of nature, he becomes then the alchemist. (...) It is his own determination to move with life more directly, more completely, more sincerely, that leads to what we call the exceptional case of mysticism. (...) aspiration takes over. Aspiration is a union of the mental and emotional faculties in the determination to experience the presence of God. (...) as this aspiration becomes strong enough to cause the individual to instinctively cast off that which is contrary to the fulfillment of this aspiration, (...) the individual now devotes himself to the service of his own aspirational nature. The service is always accompanied by a decreasing self-awareness, until (...) the individual forgets himself in God.”

“Mysticism binds us to a new concept of life and religion. (...) Man gradually increases in righteousness, increases in the interior beauty of his own life, and comes by degrees to that peace which truly surpasses understanding.”

“Intuition means a penetration into value.”

“The mystic is perfectly able to worship in any type of religious institution.”

“Mysticism can make you kind of in the world, but not totally of the world. It permits you to do everything that you normally would do. (...) And you can do these things without ever becoming so involved in them that you bestow upon them the right to hurt you.”

“It is only mysticism that can prevent the wrong placing of blame; it is only a degree of consciousness that is strong enough not to place blame. (...) The consciousness to whom blame or no-blame are equally unequal, inasmuch as all things are done for the sake of the good, (...) for the sake of truth. It is not to please or to displease, to gain nor to cost; it is not to add or to diminish; it is not to satisfy or dissatisfy. That is the only absolute remedy for the situation.”

“Mysticism is achieved by the inevitable integrity of the purpose. (...) the value is itself moving the situation. (...) the absolute integrity of the purpose is stronger than a push. (...) This is the Zen concept of effortless effort.”

“It is where we have to defend that which is not lawful that we have to push so hard. With pushing, exhaustion. With exhaustion, irritation. With irritation, more pushing. And finally, we tie ourselves into a hopeless situation.”

“Value, if recognized, becomes worthy of service. The individual will remain as he is until value teaches him, or informs him, or reveals to him, that he is not in harmony with that which is valuable.”

“There is a magnetic field, an aura, a kind of cosmic egg, in which we live. (...) The individual’s cosmic nature provides him with a sheltering vehicle, a body of energies, a magnetic field by means of which that which is wrong is largely avoided and that which is right is strengthened. This magnetic field, of course, depends for its security upon the fact that the person lives in harmony with the laws of his own life. To have a healthy magnetic field, the individual must be mentally, morally and physically healthy. He must deserve it. He must have built it through understanding and insight, and also through discipline and the improvement of his inner functions. Yet if he has an inner magnetic body that is reasonably accurate, reasonably sufficient for him, he will find that it will protect him against most of the dangers of the environment. (...) The wiser the individual becomes, the less shock and stress there is in life.”

“The stronger an individual’s inner life, the less power the world has to control or to defeat him.”

“The individual knows what is wrong. (...) The individual is never unaware of his own mistakes. (...) Something inside of himself can never be silenced completely. And on two or three occasions, I have been present on deathbed scenes that were pretty pathetic – individuals who through a lifetime bluffed it through.”

“If the individual makes a serious compromise, he is then open to the problem of stress. (...) Stress means that the person is being tempted. (...) Stress is nothing more or less than unfinished business usually returning to the individual. (...) And until the individual accepts the responsibility for the problem he himself created, there will be no end to the constant nagging of circumstance.”

“We are here to outgrow our own shortcomings. We are here to come to the realization that being in this world is a privilege, an opportunity presented by nature to give us the chance to grow.”

“The individual who stands still and can’t change is in one kind of stress because the world will change and leave him, and the leaving him will leave him in pain. He must therefore meet the changes that do come.”

“Every individual who wants to improve himself must understand himself.”

"The individual who has an enemy is in trouble maybe for a thousand years until he gets over it. (...) the person must make a friend out of that enemy. (...) Forgiveness is the individual declaring before his own inner life that he has given up a negative attitude."

"The magnetic field has to be properly controlled. It has to have proper energy moving into it constantly."

"Salvation means that, whatever the divine power that is at the root of life, that power is the savior of all that lives. And that which lives according to that power will never die."

"Those who break the oaths of integrity are not forgiven easily. (...) when you know better and you do badly, then comes punishment."

"The deity that rules all things is infinite wisdom and infinite love. Infinite wisdom shows the way, and infinite love shows the patience of the infinite in its constant relationship with its own creations."

"Everything we do that is purely material and self-centered ends in trouble."

"Virtue is the fact that you have outgrown a fallacy. You have outgrown something that was ultimately going to kill you, and you have chosen rather that which would ultimately bring you to eternal life. (...) We are going to have to decide what constitutes a good life."

"The moment selfishness dies, the soul is released; the moment conflict is overcome, the inner life of the individual can express itself. The inner life of man is essentially a soul power, a power that contains within itself the infinite blessing of deity and the infinite strength to accomplish all that is necessary for the perfection and revelation of itself."

"Anyone who is dedicated to truth dwells in the spirit of wisdom and in the peace of the inner life. This peace of the inner life is the end of stress; it is the only end that stress can come to."

"We must find peace. And the individual must discover peace in the only place where he can discover it, and that is in the quietude of his own soul."

"Each person has to either follow the general pattern and suffer with the rest, or else he must attempt to live his life constructively and let some of the others work it out for themselves. It is almost useless to try to convert other people. The individual who is susceptible to conversion generally is already well on the way to a better life."

"Zen is a quietude, a living smoothly through life, a living in which there is no rejection of duty. Duty no longer is felt to be a burden; it becomes a fulfillment. And an individual who serves with fretting and with reservations and considers himself underprivileged because his burdens are too heavy is simply losing the

most beautiful opportunity for growth that there is. The heavier the burden, the greater the opportunity to grow. Growth does not come from lying down, like the old hymn says, and floating off to heaven on flowery beds of ease; it comes from hard work well done."

"Deity helps those that help themselves. And the individual who is trying and striving in the name of truth will be sustained and supported by truth. But unless there is a dedication to the improvement of a situation, nothing changes."

"Man must be aware that self-government itself is not sufficient unless this self-government is rooted in an understanding of universal law."

"Health arises from a harmonious use of energies. Health, in order to be maintained, must have beneath it an enlightened purpose in conduct. Health must be watchfully guarded. It must be cultivated as the natural and proper state of man."

"The purpose of religion primarily is to give us a new sense of value by which we can live more constructively and have greater incentives to integrity."

"Most entertainment is imaginary; most entertainment is a form of propaganda."

"The energy used for any purpose must be conserved. (...) The waste of it is the waste of life itself. And those who waste it continuously will find life shortened, health impaired, and the progress of the individual towards his higher objectives will be definitely damaged."

"Wherever you create a dependency, you subject yourself to exploitation of some kind."

"If we are not symmetrically creating inward life, we will gradually deform the physical appearance, because it must ultimately bear witness to what we are. And the body must be a witness, but if the body is properly sustained by inward consciousness, it witnesses the growth of life within us and is correspondingly beautiful."

"The end of enlightenment is always the same, that we shall recognize that all error, all weakness, all evil is delusional, and that actually behind every evil circumstance of life is finally a manifestation of the divine purpose of existence."

"If the individual has prepared themselves quite correctly for the acceptance of a meditational life, then it is not a negation, but quietude – a calmness which is strong and not weak. (...) By self-discipline, by gradually freeing oneself from the involvements of illusional existence, the inner life is cleansed and purified, and a certain quiet ardor is added. It is a quiet expectancy, a quiet hope, but it is strong."

"The great potter, just as much as the great painter, is telling the story of soul power. A great potter reveals through his work the victory of soul power over physical materials, for he has made these materials become symbols of things unseen."

"We recognize in others that which we have attained in ourselves. We may have respect and veneration for that which we have not yet attained, but we can only understand and build into consciousness that which is within the range of our available reflective powers and faculties."

"The only way in which we can finally experience truth is to have attained it in ourselves."

"It is only by the thoughtful contemplation of things as they are that we can gradually restore our own integrities. We have to learn the lesson in order to escape the consequences of former mistakes. (...) The only thing that will solve our problem is the victory of soul power over brute force, and until that comes, there is no solution."

"Within the body is the soul psychic factor, above the mind, above the emotions, and above the flesh. This is the natural leader. (...) The psychic integrity at the source of ourselves (...) will gradually disseminate itself throughout all the parts of our structures. (...) There has to be the gradual integration of our total personalities."

"The individual who lives below himself cannot respect himself, and when man loses self-respect, he loses his greater fortune."

"Each individual is his own physician; each individual is his own teacher. That within himself is his consolation and his refuge."

"Until man is concerned with his own largeness, he must fall over his own smallness. Until he finds his purpose, his work in life, he can never be a contented creature."

"The universality of nature's instruction is available to all who are willing to become receptive to the presence of something greater and stronger than themselves. This very experience of receptivity is the beginning of wisdom."

"Man is never able to go on and carry the burden of this life with dignity and success, he is never wise, he is never good, he is never sufficient, until he can approach his inner life without fear."

"Every convenience of man is good until he becomes inconvenienced by it."

"Everything that we do is not an end in itself, for the real end is that from the doing we shall become more complete beings. And in the completeness of our beings, we have the completeness of our wisdom of our understanding, of our love, of our health, of our peace of mind and soul, of our faith and our philosophy."

Until these things are the complete things for which we strive, we shall not achieve the security we seek. Therefore each of us must have this experience of retiring into the forest of our own psychic life, there to find again the bonds that tie us with the eternal."

"We are divine creatures in a house of clay. We should make this house as wisely and as beautifully as we can. But the man lives not for the house; the house exists for the man. Empire, industry, economics, policy – these things man does not live for. They exist for the purpose of serving man. When they serve him, they are good; when they enslave him, they are wrong. And each individual must free himself from the slavery of the world he has fashioned. And to do this, he must return to the real world – (...) the world he has lost and forgotten because he was so busy with his own inventions."

"Man developing further and further in his own unfoldment became increasingly aware of new needs within himself. He found it would be highly convenient to have certain extrasensory perceptions if he could develop them. He also began to realize that in the building of a greater external, he had completely impoverished the internal. That his inner life was weak and that he was depending for his existence upon an outer life that was not sufficiently secure to protect him or give him the growth that he needed. Therefore, in India and many other places, the problem of releasing the internal became more and more important. And in the releasing of the internal, it seemed to be that these internal pressures and processes could be symbolized in various ways. In Indian mythology, we have an elaborate symbolism of deities that are really only aspects of human consciousness. We have among the Greeks the same thing. (...) these deities were symbols of powers within man."

"Instincts gradually evolve until they become intuitions. Instincts are the beginnings of knowledge, and they arise from our own innate integrities. These built-in truths that nothing can actually destroy, we interpret these truths as instincts to begin with."

"If we keep the integrities of life, they keep us. If we break them, they break us."

"For the most part, individuals in later life are too tired to crusade. They are content to discuss matters only with those who are of similar mind and heart."

"We live in a world of illusion. (...) Money is illusion. Power is illusion. All the ambitions of mortals are illusions. And beneath them all is the quietude of the divine way."

"A religion is something that you dedicate your life to – a principle or a purpose."

"The redemption of man is very largely achieved by the regulation of the instincts and appetites and ideals of his heart."

"The individual must overcome in himself all of the errors which he sees and complains about in society around him. (...) Until the individual himself redeems his own nature, he cannot expect civilization to improve."

"Everything that is necessary to man must come to man through man. And when that thing comes, it comes to his heart, and from his heart, it is released to the world."

"The individual is redeemed when he overcomes his own selfishness."

"The soul seed was the mysterious magical transmuting agency of alchemy. Now, this soul seed in the human heart is the thing that is growing by the process of redemption, of transmutation, and of the restoring of principles."

"The soul is the source of all beauty, of all virtue, and of all good."

"The mystic takes the attitude that if you can suspend worldliness, that which you have left is God-consciousness. (...) universal consciousness and human consciousness have a common root, but the universal cannot be manifested until the personal has been suspended. (...) man cannot serve two masters – he cannot serve both the mind and consciousness; he cannot serve both the ego and God. And somewhere, he must make a decision. If he decides to serve truth, he must gradually detach his awareness from all the pressures which cause illusion or have a tendency to result in a distortion of the testimonies of perception. (...) the mystic, having impersonalized his faculty of perception, is able to perceive all things in a more or less universal way. He is no longer concerned with friend or enemy, wealth or poverty, youth or age, attachment or loss. And being free from these pressures, he seems to gain a kind of tranquility, a suspension of pressures. And this suspension of pressure has always been an essential part of the phenomenon of mysticism."

"The ancients admitted that consciousness is dependent in its manifestation upon phenomena. The ancients also affirmed that consciousness has an existence and subsistence apart from phenomena. (...) The ancients were inclined to assume that consciousness has an existence in itself, and that this existence in itself is perhaps the supreme mystery of all mysteries in the universe."

"The potential of consciousness seems to possess within it the power to accept growth by experience, so that experience never outgrows consciousness, but becomes a new instrument for its manifestation on a higher level."

"Awareness of self by deity is called universal consciousness."

"True samadhi, or true nirvana, as taught in Asia, is the complete suspension of the sense of self-existence. The individual reaches a state in which he is not aware, and furthermore, by this means, he also has reached a state in which he is no longer aware whether he is aware or not – the complete suspension awareness."

"Socrates and most of the Greeks, including Pythagoras, pointed out clearly that the road to consciousness was a road to separation between worldly and divine matters, and that every individual seeking consciousness must attain this separation within himself, restoring to value those things which were valuable, and relinquishing such attachments as might interfere with the ultimate victory of the soul over circumstances."

"Discipline is merely the exhaustion of error by character rather than by accident."

"The mind is not capable of the experience of truth. The nearest that it can come to it is the organization of reasonable facts."

"The mind can discover the reasonable; the emotions can discover the good; but only consciousness abides in the substance of the real, and reality is beyond that which is either reasonable or good."

"In classical thinking, consciousness is associated with reality, and that being is said to be conscious which is capable of apperceiving reality, and that being is considered to be enlightened whose true nature is regulated by the reality locked within itself."

"Consciousness is rooted in an experienced reality. It is rooted in the individual's power to say 'I know' without exaggeration."

"The mind says, judge righteous judgment. Consciousness says, judge not at all."

"As consciousness increases, man's immediate mental certainties decrease."

"The mind of man is able to distinguish many things, but has never yet been adequately able to distinguish its own essence. Man has greater trouble understanding himself than he has in seeking out the answer to other questions."

"We like to assume that consciousness is that part of our nature which is most true to ourselves, most near to being our real existence. And by extension, because of its luminous power, we like to assume that consciousness is like God, or that God is manifested as consciousness, and that the consciousness in man is a God power, a divine element or energy available to man in part, available to the universe in its total existence. Thus consciousness we conceive or sense as being a vast area of self-knowing, a vast area of energy by which things become aware of themselves and each other, by means of which the knower or the conscious being becomes aware of nature and of the universe and of the infinite diversity of manifestation going on constantly in the world around us."

"Consciousness is composed of an infinite number of different aspects of itself. (...) Consciousness in different persons leads to different acceptances and rejections. (...) Consciousness is simply an animating principle, capable of being involved in innumerable complexities."

"In your classical system, man as a spiritual or enlightened being had an existence prior to man as a benighted creature. Man, falling into generation, fell from a divine state into a mortal state, by means of which his inner consciousness was obscured, and he became the victim of appetites, pressures and desires. Liberation, therefore, was the release of consciousness from involvement in desire. It's restoration by discipline, by renunciation, by the gradual separation of man's integrity from the restraint placed upon it by his environmental life."

"In the Greek philosophy, man, attempting to restore consciousness, finds himself in the place of a savior of his own consciousness. Instead of consciousness, which is his divine nature, rescuing him, he must rescue consciousness. He must make a voluntary restoration of it, which would seem to imply that whatever consciousness is, it is not capable of an immediate and instantaneous transformation of anything dissimilar to itself. Man is not thereby directly rescued by consciousness, but must preserve his own integrity and earn the right to possess what we might term enlightened consciousness. (...) Consciousness, therefore, is something which will not achieve its own immediate freedom, but must be freed by something else."

"Man's journey ends only with the solution to the mystery of consciousness."

"To us, peace is merely the least degree of stress. But the total absence of stress, the total positivity of complete peace, is beyond us."

"Consciousness must be an infinite capacity in which all things are possible."

"Consciousness absorbs us, and we become part of it. Then, only consciousness itself goes on."

"If a mystical experience comes, it comes on the level of the need, not on the level of the attainment. (...) in most instances, this experience does not come until the possibility of mental satisfaction or condolence has been exhausted. It only comes when the individual can no longer find solace, either in thought or in reason."

"By purification, redemption of self, regeneration, dedication, and the serious, sincere and honorable desire for self-improvement, man begins the slow but inevitable journey which will lead him through the mental life into the consciousness which is behind it. He must use first those faculties first available to him. But it is important in all his philosophizing to recognize that aggressiveness, while it may seem a virtue in this world, is no virtue in terms of consciousness. On the other hand, weakness or negation is not a virtue either. In some way, in order to attain his divinity, man must suspend his humanity."

"Consciousness cannot be conferred. It must arise within the psychic, spiritual life of the individual."

"Moses is the mind, which from the lonely height of Moab may contemplate the blessedness of truth, but may not enter in. (...) Truth alone can know itself; man cannot know truth by any conscious action of his own will. But he can participate in it, by simply permitting the spirit in himself to have dominion over the rest. For this spirit (...) is itself consciousness; it is an indivisible part of total experience."

"In the mystical experience, eternity takes control of man. (...) Thus, the personality, the mind, and the emotions become the servants of divine purpose."

"True consciousness produces works which are natural to itself and reveal their integrity and their security through all time to come."

"Faculties plus integrities constitute true growth; faculties without integrities mean very little."

"The growth of consciousness comes through the actual growth of the being, the total growth of its resources, dedication, and conscious devotion to principles."

"Paul had not known Jesus in the flesh. It was therefore possible for him to achieve a strange internal impersonality."

"With Paul, the blessing of salvation is something that is beyond man's ability to know or comprehend."

"In the strange and incredible experience of Paul, the greatest sinner has become the greatest saint. Therefore, in some way, the sinner and the saint must have something in common. And the Lord, in his wondrous working, raises up the unworthy and casteth down the great. And these things are beyond human understanding."

"The study of man began when man first began to be aware of himself and others."

"The only way the individual can hope to know is through inner experience; the only solution lies in an unconditioned intuition – (...) an intuition receptive to whatever is actually there."

"The great mystery of life produced man. Therefore man is bound to that mystery."

"I think perhaps the old Hindus came as near as anything that we can imagine to the concept of the gradual retirement of man from objectivity. Man will still have a body, but his body will be strangely attenuated. The body will be incidental to the person. He may use it if he wishes; if he does not wish it, does not need it, he does not have to use it. He gradually retires into a kind of luminous meditation in which the world around him is transformed also into the luminous manifestation of the divine power that creates it. When a being, luminous in all its parts, abides in a place which this being experiences inwardly as also all luminous, all light, all

mystery, all glory, then we have probably the ground upon which the concept of paradise was devised, or the Edenic garden. So the sage, the tenant, the mysterious magician, master of the Taoist fables, is in a sense this final man that has lost all of his elementary powers or functions because he no longer needs them, and retires more and more into the mysterious luminous atmosphere from which it came."

"Nirvana is not total extinction; it is only extinction of that which experiences separateness."

"Conscience is the internal recognition of a universal plan."

"The soul is nourished according to the virtues of life. The soul grows when all positive elements of experience are built into it. The soul becomes a measuring stick. (...) The soul must be nurtured; it must be guided; it must be released."

"A person with a strong, solid, honorable spiritual or philosophical conviction is seldom out of his depth."

"Fear is man's lack of personal confidence. Fear is the individual's sense of futility, the sense of the magnitude of the circumstances around him and the inadequacy of himself. Fear, philosophically, cannot exist in any nature in which there is a strong statement of values. Fear can only come where faith is weak; and if faith is strengthened, fear is weakened."

"The search for home, the search for spiritual value, is always a search within."

"Man will be required by nature to break away from his unhealthy over-addiction to phenomena. He will be shown by nature that he cannot invest his happiness all in external things. He cannot depend for his existence upon success, as he calls it. He cannot be satisfied only by those things which belong to his own external life. As long as he is willing to trust himself to the fate of externals, he will rise and fall with these externals."

"Psychology should teach us to reintegrate around standards of essential value. (...) Once we have integrated our inner lives, we can then administer any external thing with reasonable security. It is not that man has to give away everything he owns and become a mendicant; it is that the individual must have value within his own nature. And having obtained integration, integrity, in himself, he can use all the privileges of living without abusing them. He can solve the problems of material society because he has integrated himself. But without this internal integration, he cannot survive any of the shocks or stresses which naturally come to him."

"Pressure is chaos within self. And this means that the person has not integrated his own cosmos. He is not master of his own world or master of the sphere of life in which he exists."

"All material things exist for two purposes alone – the basic purpose being to preserve the continuity of material existence, and the second to outgrow it. And without those two working together, we're in very bad shape."

"The individual who really understands life, the individual who has achieved in his heart a final and perfect union with truth, is indestructible."

"Plato said men do not go to hell when they die; they come to hell when they are born. This is purgatory. This is the place where individuals must grow, must stand strong and firm, and must pass the tests of mortal life to ensure that they are fulfilling the evolutionary processes of the system of cosmic worlds to which we belong."

"Each person going out of here should be richer than when he came in. The quiet person takes nothing with them but the love that they've had, the thoughtfulness, the kindness, the friendliness that have dominated his conduct and his life."

"Freedom is something that you can't have if you're in slavery to your own weaknesses."

"This world is just filled with lonely people, and it is filled with people who have tried hard. Many are hurt; many are disillusioned; many are sick. They are the result of what happens in a world of fantasy, a world of things that never were true and never can be true. A world which suggests that the easiest way to get out of it is to play with the rest."

"We are all on a pilgrimage. We are on a pilgrimage from here to eternity. (...) And that pilgrimage is one of instruction. (...) We are traveling the world of learning, learning to live, not learning out of books, but learning out of the conscience and consciousness within ourselves, learning what real love is and what it is not, learning what truth is, even though we may not possess it."

"All ambitions must ultimately be transmuted into aspirations, or the pains will keep right on. Out of aspiration comes the instinct to grow, the instinct to grow lovingly and wisely."

"For the most part, we are trying to solve the problem of the outside from the outside – and it cannot be done. It will get worse."

"Growth is from the inside out. And no permanent growth can come except by the release of the divine quotient in man's complex constitution. (...) Growth is the spirit within man gradually working its way out into the control of his objective life."

"The 20th century has been, so far, a great century of conveniences. The individual has gradually leaned more and more heavily upon society and has leaned very little on his own backbone. Today, we are completely dominated by the comforts which are produced by a decadent society. We are completely dominated by the definite and inevitable desire to be free of all responsibility."

We want to do as we please when we please, and the idea of cooperation for a common good has become as dim now as it was in China 2,600 years ago. The same attitudes prevailed, the same problems were faced, and the human being always succumbed to the advantage of innovation and convenience. (...) Most of the labor-saving devices are essentially good, but nearly always they are destroyed by cupidity or extravagance. They are no longer permitted to function as they might have for the general convenience of society. (...) in his day, Confucius began to recognize that the individual was building around himself such a defense against labor, against integrity, against the practical, that he was gradually undermining his own survival in the cause of immediate luxury or success."

"Confucius pointed out that the superior person is one who is above inferior actions. (...) a superior person will not compromise integrities, will not lower himself to abuses of privileges, and will not allow himself to develop habits that are detrimental to his own life or to the community in which he lives. (...) the superior person finds it important and valuable to simplify his life. A complicated life is a wasted life in most cases. Unless these complications are extraordinary dedications, complication is merely a waste of energy, a waste of time, and a loss of opportunities, privileges of human existence. So, Confucius believed in being simple on the outside and thoughtful on the inside. He believed that the individual's primary need in life was to so simplify his conduct and his possessions that he had time enough to grow, and that growth was improvement, and growth was the acceptance of learning of some kind that was valuable."

"Confucius recognized two forms of learning: secular, and that which is superior to the secular. He recognized the fact that some learning must be used to give us a livelihood in this world; he was fully aware of the need of the apprenticeship system. He knew that young people had to be educated to carry on the problems of daily living, and by gradually involving a skill or a proficiency in the curriculum, they were prepared to face the vicissitudes of physical confusion. But Confucius said there was another level also on this particular problem, and that is the preparation that education must bestow to prepare the individual to correct the inferiorities and infirmities of his own nature. Half of the education helps to make him a living and a profession or a trade; the other half of education must be dedicated to the release of the highest possible powers within the individual."

"Young people today are bankrupt for value. They are surrounded by selfishness. They are part of a system of high exploitation. (...) This makes it very difficult for the individual to really achieve the integrities that are necessary."

"Instead of being simply ignorant, we become compoundly ignorant. That is, we have reached the point where we not only do not know the truth, but we have accepted so many things that are untrue that it's almost impossible to extricate our mind from the dilemma."

"The superior man is simply an individual who has found his center, and who is going to try to live according to it."

"All values have to be slowly and carefully earned. The individual has to feel the weight of responsibility to grow, to mature his values and to become a thoughtful person."

"The individual cannot be liberated from the inside out. He must begin by preparing his outer life to receive the true light of soul power. He must therefore overcome the hazards which will destroy or restrict the function of the soul factor. (...) The individual cannot hope that soul power will overcome his selfishness. He must overcome it himself before the soul can function through him. He must prepare the way. He must cleanse his own cup. He must do those things in daily life which remove from his daily activities those circumstances which prevent the natural expression of the good within himself. Consequently, we find most mystics who are really serious and do really want to have a breadth of understanding living very simple lives."

"Nature does not send false evils to us. Nature does not afflict us with anything that is beyond our comprehension to work with and finally to normalize. We are not simply being beaten by some strange cosmic force that wishes to bear down on us until we can't stand it any longer. All of these things require certain adjustments within ourselves. And mysticism in general teaches the importance of adjustments, the importance of making things what they should be through a gradual process of enlightenment. The moment a problem arises, we have to estimate our own resources. Whatever we are, whoever we are, and whatever the problem is, the answer is in ourselves."

"If the individual believes that there is within himself a divine spark, or a flame, or a light, then he has the faith to do something about it. So faith is the acceptance of an honorable hypothesis. (...) Faith is basically the individual's acceptance of a law of universal love and justice. (...) Faith is something that must be accepted first and proven by experience later."

"The individual who forgets himself comes nearer to his own soul."

"Mysticism, by quieting the inner life, by taking away from it all the pressures and inconsistencies and absurdities with which we burden it, allows the truth to come through. In other words, it is another statement of what it says in the Bible, *be still and know that I am God.*"

"The ego is simply the superficial summary of undigested experiences and unenlightened attitudes."

"Occasionally, an individual suffering from the pressures of his own personality passes through an experience which causes him a tremendous internal change. He is suddenly transformed by a surfeit of his own errors. He comes to a point where, of a sudden, the fallacy of it all bursts upon him. He can no longer live with his own external. The internal, frustrated perhaps for many lives, is

gradually demanding attention, because the external becomes increasingly uncomfortable. (...) There is a sense of ego in conflict with the soul."

"Beauty releases soul power."

"Mysticism is simply allowing the best of yourself to govern the rest."

"The thing that counts with each individual is to retain his own integrities, and there has never been a better opportunity than right now to retain them, because they are slipping away very fast."

"The human being is potentially better than his way of life today will permit, but he cannot depend upon the changing of society to improve himself."

"Any system that does not make the basic requirement, the requirement of self-improvement, and self-improvement in this case not becoming wiser in worldly things, but becoming better in the virtues of life, no system that does not teach the individual to escape from the pressures of his own attitudes can do anything of very permanent value."

"According to the Greeks and the Egyptians, the human soul is the link between spirit and body. It represents the middle distance between the exterior world and the internal. Through the soul, the eternal moves into the temporal. Through the soul, the divine root of life becomes a tree and spreads downward to become the mortal world in which we live."

"The individual cannot be selfish and grow."

"Man is placed here in order that he may enlarge his inner life, his graces and his understanding."

"The interior life, or man moving from the world toward himself, was always symbolized by a monastic retreat. It represented man searching for value, departing from that in which value seemed to be deficient, and approaching that in which value seemed to be greater."

"The mere departure of the individual from his society does not guarantee him spiritual value. (...) It does not mean he necessarily changes."

"The beginning of humanistic mysticism in Europe was addressing the problem of the person not making a violent separation between himself and life, but following the Near Eastern concept of gradually enriching the inner life, a process taking place so naturally and in such an orderly manner that no shock or stress could be immediately noticeable or even ultimately felt. The enriching, gradually, by purposed effort, gradually results also in man developing those faculties of perception within himself by which he is able to reinterpret his own experiences, bringing them into conformity with a higher level of integrity and belief."

"Back in those days, it was the opinion of these peoples that our first and most important task was to become firmly convinced that man is capable of a conscious, purposeful, interior existence, that he has an inner life that can be as rich, varied, interesting, significant, important as his outer life. (...) Nowadays, we are posited and polarized firmly in an objective sense. (...) We say that the individual who lives in the outward world is happy, and the one who lives inside is miserable. (...) For a person who lives on the inner side of his own life is now held to be a sickly escapist who is running away from the unhappiness or dissatisfaction or incompleteness of his material life."

"All so-called exterior extroversions and escapes are not solutional. (...) ultimately, we will be worn out by running away from the challenge of ourselves."

"To the Christian mystic, the search for the Christ experience was the search for the inner life."

"The earlier mystics saw two courses for the person seeking first the kingdom of heaven. The first was to transform their material conduct into a series of sacraments – to do exactly what they have always done, to peg their shoes and cut their cloth as they always did, to do the common everyday duties of life, to enjoy themselves, to work and to play and to rest as they have always done, but to attempt to reorient the motivations. To try to give these things that we do a certain value, gradually transforming our entire conduct into a sort of mystical prayer of labor, that we no longer do these things thoughtlessly, we no longer do them for utterly selfish purposes. We seek to refine the motives and principles causing us to act as we do. The individual must work, but his work has new meaning if those works occupy a new relationship to himself. If instead of drudgery it becomes privilege, it is the same work taken with a different attitude. So the mystics recommended strongly for the individual to strive to understand through the things he does and find new attitudes, new reasons for old familiar activities. And by finding these new reasons and these new motives, to discover that in so doing he reduces the labor, that the moment he moves into any work from a superior motive, the amount of energy required for the work is reduced. (...) When under thoughtfulness, the performance itself is no longer significant. And this thoughtfulness arises from within the individual. (...) In the beginning of the mystical concept of living, we have, therefore, this quiet revitalizing or ensouling of the life around us: the ensouling of our jobs, our attitudes, our pleasures, our interests – the gradual ensouling of the commonplace. (...) irritations, aggravations, antagonisms, criticisms and condemnations by which we burden ourselves are gradually eliminated, simply because they no longer fit into our pattern. (...) we see the gradual return of man's center of integration to his own soul level, the level of his conscious being, in which he labors with understanding for ends he understands. And in understanding them, he has removed from them all their bitterness and all of their grief, and he finds them now as satisfactory and as reasonable and proper parts of conduct. If the individual continues in this way, he will gradually create a form of what the religious people called the holy life, or, as Plotinus called it, the way of wisdom. For the way of wisdom is nothing but the good way. It is the way of the individual

doing things well for their own sake, and not constantly under the pressure of ignorance and confusion in his psychic life.”

“The second course of procedure is the retiral of the individual gradually from the mortal concerns of things. The ancients did not really advise this generally. They did not believe that we should become a world of hermits, that we should change the earth into a vast monastery or covenant. Such was not the idea at all. The idea was that if the person could once establish an interior cloister, an inner sanctuary, that from this he could be moved into the doing of things essential. By his own nature, he might retire further and further into this. Not because anyone demanded it, but because his own reflectiveness seemed to need it, seemed to consider it important that he should pass further and further from an intensely competitive way of life to one of greater internal serenity. This is a major change, of course, in the affairs of man, and cannot be easily or quickly attained. But the mystics were of the opinion that man could cultivate an inner life without leaving the outer world; that gradually, through the years, the outer world would leave him, and he would find greater satisfaction in the fulfillment of inner purposes and inner attitudes, that he would live no longer under the pressures of the frustration of his worldly ambitions, but would have other ambitions even more important. Assuming, of course, the possibility that individuals or groups should move in this way under a properly regulated society, which does not relieve them of the need for earning their own bread, but does relieve them from the need to feel that the challenge of wealth must be met at the cost of survival, we may have a more moderate type of world. And I think our friend Thomas à Kempis was really of the opinion that the moderate world was the nearest to the good world for man, a world in which first things were first, and second things were second. There was no question of depriving either of its rightful place, but there was to be no confusion in these relationships.”

“If man gradually cultivates a stronger and stronger internal, his understanding becomes his character. His character becomes the Virgil to lead him through the mysteries of this underworld. Also, the mind, liberated from false values and no longer merely a bookkeeper to man’s acquisitiveness, has opportunities to attain certain ends of its own. The mind becomes the natural instrument of appreciation, recognition, and discrimination. It leads the individual in quiet ways and refresheth his soul. But while it is the instrument only of his ambition, it torments him day and night, forcing him to judgments and decisions that are not valid. In the development of this pattern, man’s gradual internalization, bringing with it continual moderation, leads him ultimately to that degree of insight in which a reversal takes place within his constitution and the management of his life is moved from a personal mental level to an impersonal soul level. There comes a time when the man of soul takes over and becomes the commander and takes the place of the man of earth who has been the leader of the person’s existence.”

“Today we are normally led from the outside. We are moved, directed, guided, instructed from the outside. We are pressed to every achievement by the outside. And we have given to the faculties and powers by which we are associated with exteriors the full power to decide our lives. These faculties are not bad; they are

simply inadequate. No human being can live well if he does not allow the best part of himself to govern the rest. The best part of man is not his ego with his ambitions and opinions and prejudices; the best part of the human being is that which reposes in quietude within him and which to the religious person is the soul, which is the abode of the divine principle in man. If the best leads the rest, we have then not a change and neglect of all responsibilities, but a new relationship between the inner life and responsibilities. To the early Christian mystic, this transference of authority from the exterior objective personality to the interior subjective personality was the mystical union. It was the individual finally dedicating his personality to the service of his principles. It was the outer life accepting the authority of the inner life. And as a result of this acceptance, humbling itself to the inner life, acknowledging that this inner life is its sovereign, its leader and shepherd, and that its greater good comes from obedience to the interior rather than constant rebellion against exterior situations. From these it does not follow that this change causes the person to be impractical or what we would term unworldly. He does not disappear in a midst of abstractions. He simply gives the weight of his power to that part of himself which he regards as the best and the highest and moves all his conduct from the most mature level of his own existence."

"To be ensouled, the outer self of the personality must imitate the way of the soul. This is the mystical imitation."

"Each person must work out his own salvation with diligence."

"What we might term as *cosmic being* is actually a form of consciousness, or intelligence, and of enlightenment above and beyond mind. In India, mind was regarded very largely as the slayer of the real."

"Every truth seeker who is honest, everyone who really recognizes the need for greater inner strength, is therefore becoming more and more a person of purity of heart and mind."

"When the individual sees the reasons, understands them and corrects them in himself, he is released from the wheel of karma; he is released from the wheel of rebirth. The enlightened soul returns only by voluntary intent. (...) The bodhisattva's rebirth is a voluntary action."

"Today, the individual on his own is bewildered. He will immediately take refuge in some collective."

"Today, in our Western way of life, (...) there is nothing that is regarded as admirable. The only standard is a standard of success on a material level. (...) We have no clear insight as to how to start a constructive pattern of self-expression. (...) The individual of today looks to the world around him to determine what people believe is right, and he finds very little that is clearly directed. He looks for resources within himself which have been trained by his opportunities, and which would naturally be available, and he finds these resources inadequate. He has not the cooperation of his culture in anything that he needs to accomplish."

Instead of being able to move with a pattern of acceptances, he is apparently required to move totally alone. Now nature, undoubtedly, has set this pattern for a reason. Actually, the person who must move of himself, and cannot depend upon cooperative circumstances, stands in the position of making the greatest personal achievement, to the degree that he is forced to make a greater effort. To the same degree, he achieves a greater end."

"The only kind of equipment today that will help the individual is that by which he is equipped to examine himself, to go into his own nature and find out why he is what he is. But the moment we say, go in and look, we come sharply against the boundary of Western culture. Western culture has been a gay extroversion for a long time. It has been very gay, but nobody seems to be very happy about it. Western culture has been to move out into the world around us and try to shape it to our heart's desire. Western culture has done very little in the actual examination of the inner life of the human being. Most of what has been done has been comparatively materialistic effort to crash through from the outside in terms of psychology and psychiatry. (...) what we have accomplished in the West is not adequate. On the other hand, we have a philosophy on the other side of the world in which the inner life has been so important that many outer things have been miserably neglected. So we come into the presence of extremes."

"Merely to correct conditions, as far as I've been able to observe, has never corrected the tendency to negative habits. (...) Self-purpose means that the contented individual is using his energy for some constructive purpose. (...) The energy that we're using for self-purpose is no longer available to nurse some grievance."

"The Dionysian artificers had control of the building of sacred edifices, temples, shrines, and monuments. They were a closed organization dedicated to a very definite proposition, namely, that every art and science has an innate morality. Everything that exists in life can be used for good or bad; it can be exalted or destroyed. And the Dionysians were the ones who wanted to make the building of sacred houses the most glorious art in all the world. And to a large degree, they succeeded. (...) They believed that all forms of art, all forms of knowledge, had vibratory patterns. These vibratory patterns, when fulfilled, enabled progress in all fields. If these patterns were injured, were destroyed, or frustrated by misuse, then whole systems of knowledge died because of this mistaken emphasis."

"Architecture was a great science with a moral structure. (...) The building of houses was a sacred labor even though the houses may be intended or might be intended for secular purposes."

"The ancients believed that buildings were alive just as much as people. They were not alive in the same way, but the vibratory rates due to the mathematics of the patterns gave them a mathematical soul, a reality, an eternity that could be defended or destroyed by corruption. (...) Any building that was built to injure or corrupt or to exploit was not regarded as acceptable by these master architects, and for a long time they did preserve the wonders and beauties of this wonderful

trade. And we find much reference to this in the stories of the building of Solomon's Temple and all the various legends that have to do with the Grail and with the Meistersingers of Germany. (...) So we have what we might term a moral architecture. A moral architecture means that a building is consecrated to its purpose. The purpose must be right, or the building should not be built. (...) Everything had to be honest, ethical, moral and true, not only in people, but in the works of people and the things they did and the structures they created and the business organizations they built. If these different groups were not basically honorable, something was happening. And we know now pretty well what was happening: there was a gradual disintegration of the entire moral fabric of society."

"These architects were part of a citizenship above nations because they served the one good in all things."

"Morality is the right use of things. The right use of things is worship. To believe a thing and serve it honorably may be a secular thing, but still the act is one of worship. It is one of perpetuating the good, serving the right, and believing in the true. These things were parts of the labors of the great builders of antiquity."

"Great art reveals a mystery of some kind; it touches into the inner life of someone. Great art is therefore one of the noblest human achievements. And great art is considered as a morality. (...) it gives more aspiration. It gives more strength of devotion. It helps to make the individual feel something of the responsibility of his own conduct."

"Art from the beginning had to have meaning. (...) Art had to tell the story of human growth. It had to reveal the integrities of life. It had to inspire the individual to rise above the smallness of his own conceits. It made it necessary for him to become aware of his place in a great world of spiritual integrities. These integrities were captured in the paintings and sculptures of great artists and artisans."

"The tendency that we have today in art is to glorify the mediocre. (...) Art is no longer a source of ethical support. No longer do we find the development of nobility depicted in art; no longer do we find the tremendous need recognized for beauty. (...) For the most part, we have sacrificed the great art because the cheap art sells better."

"Zen artists developed a great work of art with a single stroke because they believed that one straight stroke of truth was more important than an elaborate many-colored painting of error. And that in some way, truth was simple, that truth was the perfection of something. (...) Everything depends not upon sophistication, but upon integrity and sincerity."

"The world is no longer interested in normalcy; it is interested in the excitement of the abnormal and the subnormal."

"The great purpose of ancient education was to bring enlightenment to the soul of the student, to make the student aware of the great rules of life, rules which he might never know unless they were brought to his attention."

"The energy for thought is all supplied by emotion, and without this energizing factor, thought itself is meaningless."

"Tradition which inspires us is the source of great good; tradition which captures and holds us, limits us, is a great danger. And all tradition begins by inspiring and ends by enslaving. So man must continually renew the principles of his life."

"We would all like to be happy, but of course, as the oriental mystic would say, in order to be happy, you must be right. There's no amount of wrong that can actually lead to an enduring happiness."

"Each person in his own way is a traveler toward the light, and that light cannot be taken away from him."

"The fortune hunter, the accumulator, the wealth and fame seeker – they all constitute a general failure as far as the initiation rites are concerned. No one can have enough money to buy entrance to the temple. He must do it, he must make his entrance, not by what he has, but by what he is."

"The purpose of Gnosticism is the direct search for good. (...) In Gnosticism, the individual was required to practice the highest form of religious conviction from the earliest time of his association with the order, until through renunciation, regeneration, prayer, meditation, contemplation, and through the total sacrifice of all worldliness, his truly spiritual nature might be released from the cravings of his lower nature, and the light within him could shine through a purified body. Purification in Gnosticism was to be obtained by the practice of the spiritual way of life. The individual, becoming no longer dominated by or bound to matter, verged away from it, and toward the light from which he came. (...) redemption must result from man making a voluntary dedication of his total existence to the service of his consciousness within. If the individual did so, then he was truly upon the way of Gnosis."

"Gnosticism points out that the search for good becomes the supreme career of the truly devout person, for it is effort to serve God. His only protection is his own enlightened understanding. It is the only way in which he can preserve the honor of deity, for if in a benighted, fanatical manner he even tries to serve God, he will disgrace that which he serves. So all service involves man's growing ability to comprehend the good, and to act according to the comprehension of the good which he possesses, thus opening the way for the increase of this factor within his own experience consciousness."

"For the hermetic, the challenge was not to conquer nature, but to release nature. (...) Wisdom is man achieving a subtle, sensitive, spiritual rapport with nature in which man can cause nature to open her wonders, to reveal them without fear to the being who is without fault."

"All growth in nature is restoration, and restoration is reunion. It is the bringing together of things separate, so that in their unity they may find wholeness, and wellness, and fullness."

"All things must obey superiors."

"The mind can never rest. It must always move; and in its motion, it must always be adventuring toward the solution of mystery. (...) The mind, having escaped unprofitable labor, chooses profitable labor."

"As man ascends, he moves from the reasonable to the intuitional, to the inspirational, and to the illuminal."

"By descent, creation falls away from the center of its own creative power and falls into the circumference of that power."

"Regeneration is awareness of reality; (...) it is a restoration from not knowing."

"Understanding must also be the power of impersonalization of perspective. It must be the flowing of knowing and of wisdom into the conscious participation with life itself."

"Salvation is the natural return of life up the great ladder of souls. It is the path leading by means of love, through wisdom, back to the One which is sovereign of all experiences."

"The individual who is not master of certain processes of his own life must be regarded as a slave, and hell or punishment is slavery to mental, spiritual or moral infirmity. Hell is the condition of the individual who lives without attempting to attain unity. Hell is the discord of diversity in function, in attitude. It is confusion; it is pandemonium; and it expresses itself most commonly in the most obvious and simple evidence of confusion, and that is fear. That individual who has not been able to establish value, who has not established a core consciousness within himself, who has not devoted his mind and his thought to such arts and sciences as give him dominion, and at the same time give him earnest responsibility – such a person must be under the condition of fear. Fear is unreasonable doubt concerning providence; fear is founded in a belief in accidents. Fear exaggerates the power of things over principles. Fear is natural where man looking from himself sees confusion and not unity, and furthermore, looking from himself, observes in the conflict of parts a variety of misfortunes, and further contemplates the possibility that he may himself be involved in these misfortunes. Therefore, fear must be in that mind which has not a goal, a purpose, or a plan. The mind which is aware of the principle of the universal creator cannot abide in fear. Therefore, one of the primary purposes of divine mind, or universal reason, is to bring man into a rational cognition of destiny, to reveal to man his inescapable place in a plan, that he is and must always be a creature of purpose, that truly in this plan, the plan itself cannot be solved, cannot be completed, cannot be consummated until fear ceases. (...) fear is proof

that man has not attained inward penetration; (...) fear is the acceptance of division.”

“Love is of itself a kind of spiritual agent. It is a power; it is a transmuting force; and the reason for its tremendous value lies largely in the fact that it enables man to escape the pernicious pressure of egoism.”

“Man must pass through the experience of self-existence, but having passed through this experience, he must not linger, for intensive egoism is bound to transform itself from a helpful factor at one stage of growth to a pernicious factor at another. (...) ego must find ultimately either a voluntary relinquishment, or it forces the individual to an extremity in which a violent procedure seems to be the only possible course.”

“Love gradually turns man from the adoration of things inferior to the veneration of things superior. Man unfolds and evolves from the fear of God to the respect for God.”

“All growth begins with a kind of dedication. The individual cannot proceed unless he regards the end to justify the effort. Unless he has a purpose, he will never move directly toward it. Unless he has a conviction, he will not live according to that conviction. (...) Thus, the beginning of man’s life of discipline is not effective unless this discipline is purposed. The individual cannot discipline himself, nor will he find the incentives or the moral support of his own energies, unless this discipline is purposeful. Unless it becomes the most important thing in all the world, the individual will not have the energy, and the continuity, and the dedication to carry it on toward the attainment of self-improvement.”

“A superior way of life is man’s protection against those conditions which arise from an inferior way of life. (...) The individual is invited to recognize that growth is continuous, and that man is constantly seeking nobler and fuller expressions of his own internal resources.”

“The failure of central leadership means confusion and chaos, and no individual can do well in chaos.”

“The more emergency-filled a man’s life is, the less energy he has for planning and purpose, and ultimately he becomes totally absorbed in his desperate effort to adjust to the moment. He lives for the moment and dies in one of those moments.”

“We can never intellectually advance far enough to get out of our human problem.”

“All negative emotions, all negative thoughts are impurities. All things which are not toward the good are away from the good. And that which is not for truth is against truth.”

"From getting rid of that which is not so, we come to the cultivation of that which is so. In other words, we rise above the not-self, the illusion in man, the egoism, egocentricity and selfishness which have so long disfigured the human personality. And being freed of these lesser despots, having escaped from the tyranny and anarchy of self-will, the individual is ready to contemplate the mystery of the divine will. And all allegiances must be moved from that which is essentially human to that which is essentially divine."

"The being, the self in man, freed from slavery or involvement in the hopeless confusion and complex of externalized existence, naturally turns its face like the sunflower to the source of its own light. It naturally and instinctively rejoices in good and moves toward the experience of identity with good. As this goes along in its reasonable and proper manner, the human being finds moving from within himself the tremendous flowing of the divine will. He recognizes that to the degree that he is receptive, the divine becomes an imminent thing, filling all of his parts and members, and causing him to become more and more like the source of good. And thus, the individual, through the rise of his contemplative disciplines, moves into the true state of religion. And the true state of religion is companionship with God, comradeship with universals."

"To venerate, we must to a degree understand. We cannot truly venerate that which is incomprehensible. (...) If we would recognize universal truth, we must have some measure of truthfulness in ourselves."

"There is an old self in each of us that must perish, and a new self in each of us that must be liberated. And a new self is a messianic self, a self which has within it the healing of all the old problems that burdened us. Every time we become bigger than a problem, we are reborn, because we have attained freedom. We are in slavery to ignorance, but we are free men in the light of truth and of wisdom and understanding. (...) through the death of the old, through the death of the lower being, man is liberated into the higher regions of true being. And the Pythagorean verses go on to point out that man having attained the philosophic death and the philosophic rebirth, the old self having died by discipline, the new self having been born by inspiration and aspiration, that this new being now transforms itself from a creature of the earth to a creature of heaven. (...) And it is the purpose of the golden verses to bring man to this radiant power of flight, to give him the wings of intuition and reason, that he may ascend out of the darkness of the underworld straight to the light of truth."

"Through his own growth, man keeps the faith with the gods and releases them. For a god is born every time the god in man is born. (...) Man becoming a servant of good becomes one with the gods."

"All things not good vanish away in the light of good, and it is perfectly possible and perfectly conceivable for men to live as well as they now live badly. However, only through the attainment of that which is true and necessary can this be done."

"Illusion continues until the human being makes peace with universal law."

“Relaxation in man begins with the cultivation of his own internal. The individual must be bigger than himself.”

“The thing that man must discover, that man must search for everlastingly, is the mystery of the inner light locked within the base elements of his own nature.”

“The soul becomes the internal teacher. It is the teacher which speaks from experience, or from the gradual accumulation of psychic life within man.”

“Every individual who is not ordered is living in a chaos, and the only way that he can bring cosmos out of this chaos is to restore or rescue his own internal, which he does by following the rituals of the mysteries, and by learning through the study of the creation cycle how he and his problem came into existence.”

“Interpretation essentially comes from within; seldom if ever does it actually arise from a factual level of understanding.”

“Psychosis is almost always present in a life that is internally not rich enough. Psychic tensions and pressures, and the melancholy mood, come as the result of a life that is not sufficiently directive, or not sufficiently directed toward interesting or worthwhile achievements. The individual has permitted himself to become weary, permitted himself to become lazy to progress. He may be busy every minute, but he’s lazy to those things which would help him to solve his problem.”

“Every person is either creating or destroying, whether he knows it or not.”

“The house divided against itself cannot stand.”

“Earth is the momentary gratification, inevitably leading to pain, to sorrow, to loss, dissatisfaction, and the final necessity to relinquish all that has been achieved. The Chinese, consequently, believed that man must choose. He must choose by his own nature between heaven and earth. (...) Man must come into some kind of relationship with heaven.”

“Man can never know God until he forgets himself.”

“For many individuals, the gradual reduction of pressure results in a continual increase of enlightenment – a slow, balanced change of personal polarization. (...) In meditative disciplines, the mystic simply relaxes the disunity of his objective nature. He simply allows his ambitions, his attitudes, his desires, his feelings, his antagonisms to go to sleep. And in the sleeping of the divided parts, he experiences the basic unity that remains. (...) Quietude is peace; it is something in which man becomes aware of the possibility of a non-polarized existence. He discovers that as long as he holds his attitudes in suspension, he is no longer torn by them. He is no longer fragmented by these different pressures of his own existence.”

“Non-cooperation with a true inner leadership can only mean lack of insight. (...) The benighted part will compete.”

“Which to the ignorant is the greatest reality? The objective focusing of attention upon matter. The moment that you bestow everything you have to the external, the external world rises as a magnificent image. The moment you dismiss this image by detachment, it disappears.”

“The mind cannot decide value. It can only analyze, compare, and try to determine that which is advantageous. (...) The mind is essentially a material thing, and the only way in which it can come to life is when it is vitalized by the heart.”

“The moment the mind attains an attitude, it calls upon emotion to vitalize it. (...) The mind says, ‘I do not want to like this person’. So immediately, the emotional nature moves in and says, ‘I want to feel hate for this creature’. If the mind had not started it, the heart would never have followed. But once the mind draws these patterns, the heart energy, or life energy, has to vitalize them. And whenever the heart energy vitalizes a negative mental pattern, this pattern becomes a living thing.”

“The mind is nearly always involved some way in a conspiracy where it forces the heart into a negative relationship. The individual who has wrong emotional conditions has passed through a process of false rationalizations.”

“The heart is the builder; the mind is a workman.”

“The heart sees, senses, knows the incredible beauty that is possible, and the mind settles down to talking the individual out of it.”

“The heart’s nobilities never die. (...) And even if for a long time, the heart is defeated, at the first glimmer that there might be peace, the heart wakes up and reaffirms its own conviction.”

“Nothing that we create mentally is of great value unless it is ensouled by a purpose.”

“The individual who has nothing to live for but himself is the most bankrupt of all. It is always dedication to something that makes life valuable.”

“Civilization after civilization has collapsed as the result, always, of the victory of intellectual selfishness over integrity.”

“The moment individuals insist upon rationalizing the basic values of life, they destroy them.”

“If the heart can speak, it will speak gently. The heart will always speak from its inevitable love instinct.”

"The heart wants to adore something that is great and noble. (...) The individual who does not find great things to love will turn his emotional attachment to the most inadequate things."

"The individual who has broken all the rules will inevitably be broken by the rules that he has broken. We can make a wonderful partnership with life, or we can simply strengthen our partnership with death."

"If the heart and the mind work together, they perfect man. They give him the inner life that makes his hands useful. If they work to cross purposes, man is nervous, irritable, sick, disillusioned, and unhappy. No one can correct this problem but the individual himself. But if he does not correct it, he is endangering not only his inner life, but also his existence in this world."

"The king is leadership, rulership. The king is law. The king is order. (...) But the king is also, in a mysterious way, our instinctive recognition of a power that reposes within the universe, within ourselves. (...) The king is power, truth, life. The king is the universe in which we live, and we are his subjects. The king is spirit, master of the great core of the universe. The king is beyond and above and superior."

"The queen represents, to a very large measure, the entire environmental life. The king is self; the queen is everything else. (...) the eternal feminine lures on. The eternal feminine is the unknown, and to conquer and capture and possess the unknown is the great ambition of man. And science fiction, as we have it today, with all kinds of fantastic stories about other dimensions and rays and energies and weird creatures from other worlds, they are all the story of the king searching for the queen, seeking to possess the unknown."

"Man does not grow by what happens to him, but by what he does about what happens to him. And this calls upon the power of his consciousness. (...) in realization, the individual is capable of accepting everything into the experience of consciousness, and of transforming it into it. Realization is the discovery of the universal in everything, and that is in itself a complete act of catalyzing."

"All things in their purity can be united, and all things in their impurity cannot be united. As the alchemist also says, at the beginning of things, all was one. At the end of things, all will be one. In the little distance between beginning and end, there will be many. And while the state of many exists, this manyness can never be brought together."

"Life and matter are polarities of each other. And their relations to each other are eternally impermanent. Spirit and matter meet and separate – and that which is purely of its own nature returns to itself; and that which is of an opposing nature returns to its own source."

"The twelve signs of the zodiac, incidentally, represent the twelve steps or mutations which are repeated in cycles to produce the augmentation of the philosopher's stone. The stone at the beginning is very weak and it must be repeatedly augmented cycle after cycle, until it increases in size. This is because man, in the practice of truth, is at first very weak. But by continuous repetition or the continuous recollection of reality, the stone constantly increases."

"The divine power of heaven is spirit, and the soul becomes the embodiment of spirit."

"A human being has an inside and an outside; these are his opposites. Halfway between the inside and the outside is a focal point which he calls *self*. Therefore, self, or ego, is a movable point, somewhere within the chemical field of the mingling of the internal and external. Self is sustained from the outside by the sensory perceptions which are constantly contributing to its existence. And self is sustained from the inside by the descent of consciousness into specialized fields of action. So this self moves with the individual; it is a wandering point."

"Any given object of attention, our own will, our own desires, our own strategies, our own thoughts – these things are constantly forcing the self out of center, forbidding it to return to center, and identifying with some unbalanced part of its own field. Lao Tzu, therefore, taught his disciples that the thing that is necessary always is to restore the self to the center."

"In Taoism, the return of the consciousness to the point of equilibrium is attained not by the victory over self through great stress and strain. (...) It is attained simply by the gradual release of the individual from pressure, from the pressure of action. (...) Taoism advocates a philosophy of non-action. (...) There is no possible way of achieving absolute freedom without passing through the state of absolute transition or transcension of motion."

"Alchemy says, you can never unlink the elements when they are conformed. You have got to reduce them to essence before they can be caused to mingle. Therefore, you can never by any process that we know take the various elements of personality and force them into union to produce the soul. Before they can be created into the soul, they must all die. Paul says, unless the seed dies, it shall not live again. And Taoism says, unless action dies, the individual can never achieve absolute action."

"The individual has to achieve absolute balance within his consciousness. (...) out of that balance, the union of spirit and matter within himself will form his own psychic nature. And he becomes a living soul with a spiritual core and a transcendent nature or being within himself. (...) This being is absolutely free from fetter and bond."

"Arhats are the wise of all times, the wise of everlastingness – in their own ages, in their own worlds, but still part of humanity."

“Paradise is the state of complete inner serenity. It is the state internally of complete and perfect faith in the reality of things. (...) The complete and internal acceptance of the law. (...) The bliss of full resurrection of the person from darkness and death of his own doubts. (...) It is life without doubt, life without fear, life without danger of contamination – life in which the individual is so completely established in the laws of things that the fulfillment of virtue is no difficulty. That is the natural and graciousness of its own quality manifesting in living.”

“Symbols are important because they cause the individual to increase his own understanding by the contemplation of them. They cause him to draw out from himself a background, or a subconscious power to know, which he has not as yet advanced in a factual or objective manner. Therefore, symbols teach by persuasion. They introduce, they excite, they stimulate, they challenge – they are like the child’s riddle. They cause the individual to desperately, in one way or another, seek to understand them. The individual feels frustrated by his own ignorance; he cannot allow this condition to continue – so instead of merely seeing and forgetting, he sees and examines. By examination, his attention is focused. By this attention, his concentration is stimulated. By concentration, in turn, his insight is strengthened. And he begins to search in himself for any shreds, any fragments, any parts of things previously known which can have a bearing upon this new mystery. And he discovers that there is more knowledge in himself than he has suspected. (...) If the person is without imagination, if he is without desire for insight, if he is not in any way stimulated beyond the obvious, then the symbol remains a locked and literal mystery.”

“The individual who has no foundation in values can move from one attitude to another without even the sense of inconsistency. He can live in a strange dream world, and every different dream is a reality. Having no core, having no reality in himself, he is unable to escape the pressure of the common illusion.”

“The moment we are selfish, all the selfishness of the universe can move in on us, because we have set up a pole for this selfishness.”

“It is from discipline and insight and wisdom and understanding that we set up the psychic symbols within our subconscious which are nourished and fed by the constructive forces of life. (...) If we build the right polarities within ourselves, we then realize some of the benefits of growth.”

“Purification did not mean to imply that the individual could get nowhere unless he was spotless. Purification meant that the search for reality had to be genuine; it had to be real.”

“The whole purpose underlying religious philosophy is not the unfoldment of the individual primarily. It is obedience to law, the glorification of truth by keeping its rules and principles, and keeping them unselfishly.”

“There is no spiritual insight apart from character; there is no safe mystical experience apart from character. There is no possibility for man exploring the inner universe of value safely unless his own integrity is completely established. Any other course of procedure is bound to lead ultimately to difficulty.”

“Karma is not a punishment bestowed by heaven; it is not a painful work given by deity to wayward children. Karma is simply the fact that there are rules in the game of life, rules in creation, rules that are just as inflexible as the law of gravity, rules that cannot be violated. (...) So karma becomes in our personal living as a force to take the place of the purgatories of ancient theologies.”

“It is the weakness in ourselves that perpetuates the unfinished business of human evolution. Until this is fully understood, we cannot control the situation. But if we do not wish to be burdened by past karma, we must make sure that we have paid the bill when the mistake was made. If we haven’t, then we have unfinished business. And that unfinished business is to learn to understand why our own attitudes must inevitably react upon us somewhere, sometime. There is no way of escaping them, but there is a way, in a sense, of transmuting them. So there is an alchemy also in karma. (...) if the individual sets to work to correct the mistakes that are destroying him, the mistakes he has corrected cannot destroy him, because they have ceased to exist. Therefore, most karma ceases to have to function when the reason for it is exhausted.”

“Conscience is something inside the individual that is forever warning against mistakes, warning against compromises of one kind or another. (...) The individual has to stand against the mistakes by a personal action of his own will.”

“Heaven determines that each individual must have the vital experience of solving his own problems. (...) To solve problems, the correction of the proper mistakes, is an inevitable duty. It is a dedication.”

“We cannot have any of the things we want without integrities. And chaos is the karma of lack of integrity.”

“Our enlightenment coming from the divine seed within ourselves has to be one way or another developed. It has to be developed sometimes against a lot of adversities.”

“The perfection of this one life through the perfection of its parts is the absolute and abstract resurrection. It is the final release of eternal life from the limitations of form.”

“We cannot be completely disillusioned unless we have done things that were not very right and they have disappointed us. The individual is not in any real emergency as long as he stays sober, thinks straight, and does all that he can to deepen his understanding of the natural principles of life.”

"Any individual who is not happy in a normal state will be more unhappy under the addition of any form of stimulant which breaks down the defenses of the conscious character of the person."

"The moment the individual reaches five or ten years of age, character is clearly indicated. People have their own individual ways of life. These ways may or may not resemble the ways of their parents in any way. They come with talents, abilities, concepts, attitudes, dispositions. These must be trained, developed, organized, and worked with. But no one seems to have the time to do it."

"The individual, not being able to do what he wants to do, sits uneasily in his body for the rest of his life. He is never quite adjusted, because he has never fulfilled himself and has substituted false fulfillments for the impulses and instincts that he brought with him."

"The individual who does not do what he wants to do is in trouble. The individual who sacrifices his ideals for profit is in trouble. And both look forward to retirement. So they retire at sixty-five, so they can live their own lives. And what have they got? Nothing. They have no life. (...) They have no other vital interests, so they settle down to the quiet contemplation of impossible television. Or they go someplace and try to do a little charity work as a sort of soul repentance for a life of self-centeredness. Many of these people are good people, but again, the ability to release from within has been destroyed."

"All problems go back to what we might call a karmic situation. (...) The individual who cannot withstand the pressures of temptation has not withstood them in the past, therefore has not paid many times and is now paying again, but is given an opportunity this time to correct his own faults. Faults that we allow to become apparent to our conscious thinking are here because they are offering an opportunity for the correction of themselves. (...) We are here to overcome our faults. Every fault overcome is the end of a karmic pressure. And a karmic pressure which we have brought with us may contain within it the whole sad history of the human race far much further back than we realize."

"We come into this world unstable, incapable of clear judgment, but we are here to gain stability and to clarify and improve judgement. It is only when we do these things that our life becomes important."

"Today, we are in an environment in which there is no inducement to improve ourselves. There are inducements to be more wealthy; there are inducements to physical pleasures or excesses – but in terms of growth, there are very few inducements for the individual to be a better person tomorrow than he is today. All the inducements are clouded. All the indulgences stand out as possible temporary solutions to problems for which a real solution is not available. So this world as it is, is a great inducement to leave karma uncorrected, and one of the ways in which we can do this is to have our minds taken away from our own faults and shortcomings. (...) If we destroy the thinking equipment, if we make it possible for the mind to lose track of values, if we obstruct and obscure the

lesson factor in the things that happen to us, we just get more and more miserable and sickened, and finally die.”

“Each person has to work it out for himself.”

“It is the purpose of the individual to perfect the functions of the intellect, to cause the intellect to ascend to a more rarified atmosphere and become the gateway leading into the spiritual world. It is through the mind that the individual can ascend to union with his own soul, with the best part of him. And when he diseases this by an effort to avoid or evade growth, if he tries desperately not to be better, he can succeed in that too, but the cost is very high.”

“To the ancient people, re-embodiment was a continuation of a process of schooling. It was the individual gradually coming to master the manifestations of his own nature. He was here to grow, and growth is simply the release of the inside. (...) Growth is the result of becoming more through the development of inner life.”

“In nature, sin is not forgiven; it is outgrown.”

“The superior man, when anything is added to him, will use it wisely. The inferior man will take every commodity and become dissipated about it. He will forget values; he will think only of personal comforts – and he is perfectly willing to wreck the future for the fulfillment of his present desires and appetites. Confucius said this isn’t good. And the 2600 years since Confucius haven’t made it any better.”

“The way of Heaven is inevitable; the way of Heaven is that which most needs attention. To know the way of Heaven is the end of all learning; it is the quest of all scholarship.”

“In the Orphic mysteries, the deities are all laws, and every law offended becomes a master to which the lawbreaker is attached as a slave until the law is compensated. The moment the law is compensated and all is right, the slave is liberated. But we are all slaves to the laws we have broken; we are all to a measure under the penance of the gods we have offended. (...) And by necessity, we must correct our mistake.”

“Dionysus, in the legend, if you study the problem very carefully, becomes the symbol of the breaking up of the continuity of human consciousness through the mystery of rebirth. Dionysus, in this instance, represents the many aspects of the soul in its journey, and the various forms into which Dionysus changes himself in the effort to escape destruction by the Titans is, if properly read, the complete story of the evolutionary growth of man through the kingdoms of nature up to his present spiritual estate. (...) the twelve orders of material things, the twelve substances of nature, recognized by the Greeks, become the Titans that attempt to destroy or eat up the soul, and succeed in doing so in the mystery of incarnation. Zeus however turns his thunderbolts against this process of

crystallization, destroys the power of matter, rescues his son, and restores him to life with the cooperation and assistance of Athena.”

“Like the Narcissus legend, Dionysus is to be understood as man gazing into matter, and seeing the reflection of himself in a material state, falling into this state, and entering into a condition of spiritual obscuration, by means of which he falls under the power of the material powers of things, and has the terrible disaster of being eaten up by the Titans. Now, another name for the Titans, of course, in your Greek mythology, there are twelve of them, and as you might suspect, they are the Zodiac. Now, when Pythagoras wrote on the subject, he said men falling into birth, or into embodiment, fall through the bodies of the twelve holy animals. These twelve holy animals are the Zodiac; therefore the story of the Titans represents also the destiny of man in the creational sphere, in which he is born through the bodies of animals, to become, so to say, devoured by the sub-zodiacal universe, becoming captured and held in it, so that he becomes the victim of the forces and powers represented by the twelve titanic zodiacal signs, from which he is rescued, ultimately, by the mystery of Dionysus. And Dionysus then comes gradually into his full focus as representative of the soul. (...) Ultimately, Dionysus becomes the conqueror of the world and the restorer of the spiritual kingdom of his father. He becomes the inheritor of the world, taking the place of Zeus. And Zeus, even while Dionysus is a child, hands him his thunderbolts, the supreme symbol of power. And in the Greek mythology, we are told that the little child is the symbol of purity, and that therefore, the principle of Dionysus is the principle of purity, the principle of regeneration, resulting in the guileless one, who is represented as a child, in whose nature there is no evil, and that to this one, and to this one alone, Zeus can bestow his thunderbolts. And therefore, he permits Dionysus to sit upon his throne, use and inherit his powers even while a child.”

“Completeness can leave no loneliness, because in completeness there is no yearning of divided parts.”

“Psychology does not mean literally the science of the mind; it means actually the science of the soul.”

“It is the soul, and not the person, that grows richer in wisdom. The soul, therefore, becomes at any given point or time in the evolution of consciousness the leader of the personality. Within the soul is locked the experience of previous lifetimes, meaning that in some instances we observe persons born with greater erudition and insight than others. (...) It is the soul that the individual must turn to for the understanding of his own inner life.”

“The ancients recognized spirit and matter as the polarized opposites of a universal essence or principle. They did not regard matter as something apart from spirit, but as a condition of it (...) – a man’s spiritual life descending from the mysterious roots and sources of the unknown, uniting itself with body, and soul’s body, and transforming body into a living thing.”

"The human soul could not come into existence until man became a self-responsible agent. The human soul has to gradually gain through experience. The human soul has to react to pleasure and pain. It has to discover its mistakes. It has to advance its virtues. It has to correct its defects."

"Man arises as the son of heaven and earth. He arises as having been endowed by nature with the richest part of natural heritage, and endowed by the divine principle with the potentials of his own divinity. Man then is, indeed, a creature in whose nature the ultimates and the extremes of existence are both bridged and reconciled."

"The soul was perilously poised on the ridge of heaven. It was truly in a middle ground or middle distance between extremes. And man's own abilities to maintain the equilibrium of the soul, these abilities determined very largely the health or sickness of his own psychic self. If the soul was caused by the interferences of living to verge toward the body and become identical with it, then the individual was termed a materialist or a sensualist. Then it was that the soul, instead of regulating the body, became its slave. (...) As the soul went or verged nearer and nearer to body, it was said to enter into a stupor, or to become obsessed or possessed by body. It became numb and intoxicated with the pressures of the senses, until finally this soul descended into a darkness, losing all sense of its own existence, forgetting that it was a living thing, and remembering no part of its divine origin. (...) The soul, having thus lost all sense of its own divinity, of its own nobility, became simply an instrument for the gratification of the sensory perception. Its thoughts were only in terms of the comforts of the body, the fulfillment of material ambition. It dealt in stratagems and spoils. It became a victim of conspiracies, and the mental powers which it possessed were used for tyranny, despotism and deceit. (...) Conversely, the soul, suspended in the middle distance between the divine and mortal, could verge toward the divine, could ascend from the tyranny of the body, and incline itself more and more to the contemplation of heavenly things. When the soul chose to join itself to the eternal source of its own being, this soul was said to become an idealist, no longer accepting the tyranny of the body, renouncing those procedures and processes which might bind it to the delusion of the sensory perceptions. The soul sought rather the rarefied atmosphere of intuition and vision.

Thus it was, according to the Greeks, that the soul might be raised up or lifted up by a mystery, so that it was no longer locked within a body, that the compound being no longer regarded the soul merely as the mental part of its own anatomy, but rather viewed it as a glorious, winged creature, capable of soaring into the very presence of truth itself. The ancient mysteries of the Greeks, the Egyptians, the Hindus, and other nations which possessed the secret religious systems, these ancient mysteries had as their purpose the separation of the soul from the body without death. For it was assumed that this was a kind of philosophic death, in which the soul, transcending body and ascending from it, attained liberty or freedom and existed in the pure air of reality, even while the person was still embodied in a material constitution. The soul which thus liberated itself from body, even though still embodied, was also believed to have attained

immortality. For the soul, once liberated by its own insight, could not in that embodiment or in any other future embodiment, ever lose this insight, because the soul in its own nature could not be embodied. And once it was free from the primordial ignorance which it had brought with it from the beginning, once it had matured beyond the condition of ignorance, it could no longer be forced into that ignorance. It could no longer again be identified with body, so that while this person might be born again many times, he would be born and would at an early age or in coming maturity achieve the realization of the dignity of his own soul. This was the concept around which the primitive psychology of the ancients was built. It was built on the great concept of liberating the soul from sensuality, liberating the soul not by forceful measures, not by some desperate discipline, but liberating it by persuasion, by gradually inviting it to contemplate nobility, by instructing it in the noblest and most gracious of the arts and sciences, by perfecting it in philosophy and religious insight, and by inspiring it to seek continuously and unfailingly for the source of its own life. (...) This is the panorama of psychology as the ancients held it to be. We can see how modern psychology is a fragment of this, but lacking a larger picture."

"The word *epistemology* comes from a Greek word which means knowledge. The main problem and concern of epistemology is to discover the nature of knowledge. This is a question which is of great importance to thoughtful people, and of no importance to the thoughtless. Many individuals have no interest whatever in knowledge."

"Certain individuals possess a greater degree of essential knowledge than others. By essential knowledge, we mean knowledge which enriches life rather than merely enriching living. A knowledge by means of which the internal and external values of existence become more clearly comprehensible to consciousness itself. (...) The transmission of this essential knowledge may be called higher learning."

"Knowledge from within the being itself, knowledge conveyed or communicated by consciousness directly to the mind or to the outer faculties of man, has been termed illumination, the mystical experience, cosmic consciousness, or as some of the older mystical Christian writers called it, knowledge which is inspiration, or perhaps knowledge which is directly bestowed by God. (...) this knowledge coming from within or arising in the inner life of man is the most direct knowledge which man is capable of receiving."

"In the Western systems, the mysteries sought to communicate the laws of elevation of consciousness; and in the Eastern mystical systems, Buddhism, Vedanta and Yoga have attempted to achieve the same end. All knowledge, whether it comes from inside or outside, is subject to the damage wrought by the psychic integration or disintegration of the individual. An individual under intense psychic pressure reduces the probability of their ability to possess essential knowledge. (...) Knowledge cannot escape the contamination of the instruments through which it passes. Therefore, a knowledge which in its substance and in its essence may be beautiful is proven to become a tyrannical error if the instrument through which it passes lacks grace of spirit, and insight,

and tenderness, and gentleness, and charity. (...) essential knowledge is always moving through the psychic integration of the person, and if this integration is poor, the consequence must be inadequate. So the ancient system sought to purify the channels of this communication. It was assumed that if the individual was able to completely disentangle self-interest from knowledge, then he would be in the most favorable condition to possess true knowing. If, however, self-interest of any kind existed, it threatened the integrity of essential knowledge. Thus, while knowledge from within is the most pure in principle, knowledge from the outside is often the most effective in practice."

"Essential knowledge is to know with absolute certainty the power that governs the world and the purposes of that power. From that point on, all growth lies not in knowledge, but in obedience. And knowledge must be the basis of enlightened obedience. We cannot obey efficiently or practically that which we do not know. (...) This is why epistemology is important; it must provide the individual with the facts needed for the direction of his own conduct in action. If this knowledge is not available, then the individual cannot direct his own life. So the nature of knowledge, the possibility of the attainment of knowledge, and the substance of that to be known, all of these become moral forces in the life of man in his evolutionary growth."

"We can go against our opinions or go against the opinions of others with very little hesitation, but it is extremely difficult to go against that which we internally know by experience. Experience must ultimately convert us all, and experience is either man's intuitive psychic recognition of truths as a result of the daily processes of life, or experience is man's participation in an overstate of knowing through visions, through inspiration, through intuition, or other extrasensory perceptions. Such knowledge as is derived from the internal has the greater authority, but also presents the greater hazard, because we do not know what level this inspiration has touched. We are not sure that it has reached into the core of things. It may only be a psychological pressure arising from some willful purpose of our own, some determination to achieve a goal which is not universally appropriate. So we have to be extremely careful in the estimation of this type of revelation, but it does occur, and all the things being equal, internal experience is the most powerful of all forces. In most religious systems of antiquity, religious experience of this nature as in Zen and in other Eastern sects was the result of dedication and discipline. The individual gradually grew in the capacity to receive inner light. He placed his inner life under rigid controls. He detached himself from all artificial or unreasonable pursuits. He simplified his conduct in every way possible. He did not necessarily renounce the world, but he certainly renounced worldliness as a force within himself. He sought to moderate all desires and appetites, and most of all to direct his attention most continuously towards those noblest aims and ends which were appropriate. He sought to increase knowledge of all useful arts and sciences. He sought to build all of the intellectual and moral strength that he could, so that this could support his spiritual endeavor. Most of all, perhaps, in all these processes, he sought for the gradual renunciation of the sense of selfishness. He sought to leave behind as far as he could all purposes which might be regarded as self-motivated. He no longer wished to succeed; he no longer feared to fail. He no longer worried about pride;

he no longer had any competitive instincts. His only desire to know was based upon his simple desire to obey the laws of God. When he decided only to obey, to acknowledge, to venerate, when his one and only purpose was to fulfill that which Deity desired, and when he had no human equation left, then he approached divinity."

"When people fall apart, it is wrong to assume that this collapse is due to extraordinary weakness. It is not. It is rather due to the lack of organizational integration of resources. (...) these persons overtax their allotment of integrated integrities. (...) They simply are not able to carry the responsibilities, (...) to maintain themselves in position. (...) The person who is inadequate to his situations functions with less pressure; the individual who is struggling desperately to maintain a situation which may escape from him at any moment because of lack of his own resources, this person is under tremendous, terrifying pressures."

"The average person is not physically tired; he is nervously exhausted, and discovers to his amazement that nervous fatigue is the most desperate type."

"Society has no intentions of protecting the individual. (...) Society will provide the individual with certain situations, certain conditions. Society can develop a sufficiently benign attitude, so that it will prevent the individual from starving to death. It may bring to him socialized medicine. It may make more and more secure the bare necessities of his existence, and even provide him with some luxuries. But society is not concerned essentially with the individual; (...) no society as we know it today is geared to the potential of the normal person. No society has as its final end and objective that the individual shall be protected against the pressures which will sicken or destroy him. Society today wishes to continue to produce these pressureful situations, and then provide medicine at lower rates for those who are destroyed by the pressure. Society continues to make us sick, and then gives us socialized medicine as a panacea. There is no intention to change the tempos which we regard as necessary to this mysterious intangible thing called progress. Progress must be served, even though it must be served by the destruction of the individual. Progress produces means of destroying the individual. (...) Today, therefore, we cannot depend upon society providing a normal environment for the person. We cannot assume that our children will go out in a world that has been planned to be the best for those children. It is not going to supply these children with the type of environment which will conserve their emotional resources, give them calmness and peace within themselves, and assure them a moderate degree of success without the terrible competitive pressure that destroys health. What society is really producing is instruments for the advancement of its own purposes, quite aware of the fact that these implements and instruments are going to be destroyed by society, but that they are expendable, and that there will always be a new generation of young and hopeful persons to take the place of those that are destroyed by so-called social pressure. To face the situation, then, means only that the pressure problem must be solved by the person. It will not be solved by the school system. (...) It will not be solved by industry, or politics, or economics. (...) The pressure problem is the interval between what man wants to

accomplish and what man can accomplish, and this interval widens every day, because his mind is capable of visualizing a kind of world that his body is not capable of building, that his strength is not capable of maintaining. So the person has to take over the administration of his own life. He must decide what he can do and what he cannot do. He must decide to the degree that he wishes to commit suicide to maintain the psychic pace of his contemporaries. He must decide to what degree he wants to be sick in order to be successful. He must decide what his standard of living is worth to him, what he wants to have out of life, what he expects to achieve in the span of years allotted to him, and he must try to free himself from these exaggerating and distorting emotional processes that lure him on to a way of life that is inconsistent with every simple fact that we know to be true. If we are willing to sit down and think through our resources, then we can lay plans. (...) We can play life skillfully as a master gamester plays his game."

"There are tensions that are almost inevitable to man. Man has one tension which probably will be very difficult for him to overcome, and that is tension of insecurity about himself. Man is always in the presence of his own dissolution. He never knows when, in a second, all these patterns of life which he is struggling with will dissolve into emptiness. He never knows in what moment he will vanish away from the patterns to which he has become associated. Instead of this impermanence of himself regulating his conduct, it has become his great anxiety. Instead of adjusting to the absolute certainty of change, he builds every defense against this change and fights it to the bitter end, fully knowing that he must lose. This struggle, therefore, against the passing of himself causes a great deal of psychic stress."

"Western psychology has more or less taken the attitude that it is essential to the psychic integration of Western man for him to be under a condition of more or less constant tension. It is assumed that without pressure, the individual will fall apart. We are held together by not only the pressures of our own personalities, but the pressures of our desires, our ambitions, and our attitudes. It is taken for granted that if the individual was not constantly striving after something, he would vegetate, he would cease to develop the resources which we like to associate with dynamic personality. We like to point out also that Western civilization is a monument to the accomplishment of pressures. If it had not been for a constant pattern of affliction, war, strife, the pressure of situations and circumstances, it is assumed that we would all be back in the stone age."

"Zen would like to take the ground that man's success in life is due to the conservation of resources, and not the abandonment of self to an energy outburst. Energy is the thing upon which all must be motivated, or by which it must be fueled. Man's supply of energy is therefore really the most priceless thing that he has. As he wastes energy, he begins to experience the lack of it, and finds exhaustion, fatigue creeping in on him. He finds that his interests in life become less keen, and little by little, from lack of energy, all purpose collapses as far as his psychology is concerned. So we have to conserve energy. (...) In Zen thinking, energy must be conserved. The problem is to achieve the greatest amount of result with the least expenditure of energy. (...) Every ounce of energy

that we possess must be used; it must be used as wisely and sparingly as possible. Nature reconstructs our energy patterns to some degree, but if we exhaust them too much, nature cannot revive or replace this wasted energy as rapidly as we waste it. As a result, over a long period of time, our vital resources gradually decline. If, however, at all times in life, we try to use energy to the utmost, getting from every unit of energy all of the true usefulness that is possible, we will find that nature has rather wonderfully provided us with the fuel of life, by means of which we can accomplish most of the reasonable things that we desire."

"It will be obvious that work of all kinds is energy-consuming. But today, work is far less a problem for Western man than at any other time in history. But as his hours shorten, it seems that his capacity shortens. The individual psychologically is more tired after five working days with five coffee breaks than he used to be when he worked twelve hours a day, six days a week. If he had to do the work that his grandfather did, he probably would collapse. So what has he accomplished since the time of his grandfather? He has accomplished inability. He has accomplished the mysterious circumstance of not being able to do what his own forefathers did. Now, the answer was not merely that grandfather had better stamina. It was that grandfather was a better organized person. (...) Grandfather had one advantage: simplicity. His needs were simple; his expectations were simple. The world that he lived in was rather non-competitive in comparison to today. His life was free from most of the extraordinary ambitions that affect modern man. (...) This grandfather, with a simpler way of life, probably healthier food, fewer ambitions, and no great demands upon life for unreasonable luxuries, lived to a good old age under fair opportunity, and conserved energy resources. (...) This was a different kind of world. It was a world in which there was very much less neurosis than there is today. Simply because people had plans, programs, simple projects, and stayed with them."

"Never wake up in the morning for a day which you are going to approach, as you might, by firing both barrels of a shotgun and hoping to hit something. The day has a reason and a purpose. If you have no idea what you are going to do with it, then you might as well settle down quietly for a little while before the day gets well underway and decide what you're going to do with it. A day that is meaningless, a day that is purposeless, is just an energy waster. And where energy is wasted in this way, nearly always consequences are set in motion that demand more energy to repair damage. We cannot have a meaningless day without something coming along by which we hurt ourselves. (...) We can't afford this kind of a day."

"Out of Zen meditation, (...) the individual suddenly realizes that what he feeds he has, and that just as surely as he must accept pressure and sublimate it within himself, so also he must provide his life with non-pressured areas, so that he has some way of reconstructing his own inner convictions of what is right. (...) Zen, by removing from the attitude of the individual all mental and emotional overtones to action, permits the action to be performed with a minimum of stress of any kind to the individual or anyone else. Action becomes complicated because of our own emotional and mental reactions. But suppose instead of

catering to these, we say to ourselves: this is next, therefore this we do, and that is all there is to it. Simplify the problem; get away forever from this peculiar build-up."

"The individual can reach a point in which whatever his problem may be, whatever his needs may be, whatever his responsibilities may be, they can be handled with effortless certainty. They can be handled without anxiety or worry."

"The perfect integration of the individual himself – the Western people have really no idea what this means. (...) it really stands for the survival of the individual in the midst of his own progress. (...) Progress cannot always be fighting ourselves, struggling against the weaknesses of our own lives. It can never be a continuation to eternity of our fears and doubts about providence, about the future, about war and peace. There has to be something more important than this."

"Every negative attitude destroys; every unkind thought sickens."

"Deity never corrects anyone with a whip. (...) Deity corrects all things with time. Time is the weapon of Deity. Time is also the weapon of the wise man. For if he maintains his own integrities, time will justify him; if he does not, time will undo him."

"One thing Western man must yet do, and that is to recognize that the source of truth is internal. That while facts may be gathered from the outside, the transmutation of fact into living value must be from within the self."

"The meditation system of Zen is a dedication to the strengthening of value inside. Once having established value, the individual has a rule of judgment. Zen bestows maturity of judgment. It frees the individual from his intensities, but in no way frees him from his responsibilities. Zen is based upon two concepts: true wisdom and true love. To discover what wisdom means is to discover one of the great keys for existence. To discover what love really means is to become empowered with perhaps the noblest concept that man can experience or possess. (...) Now, having set these matters into some kind of a pattern, the individual is then able to move into the second period of life and achieve his own maturity."

"The individual needs to have the tranquility of an unchanging reality through which he passes. He must realize that his youth and his maturity and his advancing years are essentially only moods, moods in the conditioning of his own nature. (...) Whatever time of life he passes through, he has passed this way before, and will pass many times in the future. Life is a great cycle of returns, of restatements, each, however, on a little different level of insight, each with a little more consciousness, each with a little less pain. And the individual builds this way. (...) These are processes of maturing."

“Our purpose is always a quiet, strong strength, a strength that is based upon a true insight, an insight that has gone so deep that it has always found the good, which is at the root and core of everything that exists.”

“Zen is, as far as I can realize, if not by name, at least by what the word means, the only answer to the non-tranquilities of our hearts and minds. Zen is the only experience that can make us greater than our needs. It is the only approach to life that takes away all the bitterness and leaves only the beauty.”

“Pressure arises within the individual; it arises because the individual himself is inadequate.”

“Our reaction to pressure is largely karmic. (...) The way in which we react to the intensities of civilization, of world events, and the degree to which we permit these things to trouble and destroy us, this whole chemistry is karmic. It is the weakness, inadequacy, inability in ourselves that causes us to achieve only confusion as a result of pressure. (...) The person who says to himself, I want to live a less pressureful existence, must set the law of karma operating in the direction which he requires. In order to experience less pressure, he must cause less pressure. In order to be free from pressure around him, he must relieve himself of the the pressure within him. He must cause adjustment rather than confusion; he must cause a harmonious relationship between himself and life, rather than the intense relationship which he now experiences. (...) He must begin to investigate his own psychic integration.”

“Nature has given us two tremendous escape mechanisms to help us to work with tension. One is laughter; and the other is tears. Both of these will break tension. Now, tears are usually a rather unhappy way of doing it, because the individual is either very sorry for something or very sorry for himself by the time tears set in. But laughter is always a happy way of breaking tension, and the fastest and best way we know of a breaking-a-tent situation is to be able to laugh at our own mistakes.”

“The desperate effort to stimulate or hold up or relax or do something causes the individual to endanger his health and ultimately become the victim of more serious and desperate situations. (...) So more health is undermined; more energy is torn down.”

“The individual’s responsibilities to a family, his responsibilities to children, his responsibilities to his business and his job – these weigh heavily upon the individual, for every responsibility is a restriction upon total freedom, and the individual is struggling for total freedom. And what does he get out of total freedom? (...) the individual goes wild. Instead of having freedom, he comes in the end to complete mental and emotional confusion. For our responsibilities are some of the most normalizing forces in our life. One by one, we can consider all of the different things that people do to make life hard for themselves. And when we get the pattern all put together, we realize that it’s hardly necessary for society itself to contribute anything. We can become nervous wrecks all by ourselves, but it is our tendency immediately to blame other conditions for our

troubles. This evasion of personal self-analysis, this evasion of the willingness to sit down and think through our own mistakes, is one of the reasons why we do not see the operation of the law of karma as a just process in our own daily experience."

"The confused person comes more and more into a completely negative relationship with life. The first thing we can do, or should do, therefore, is to try to get ourselves out of this mysterious situation in which we have become involved. Through bad education, through the stimulation of false appetites, through a completely inadequate general psychology of life, we simply have allowed ourselves to deteriorate. We have to correct this, because otherwise no amount of social reform can save us from ourselves."

"The Japanese soldier was peculiarly close to Zen. (...) he turned to Zen, which was a philosophy of immediacy, a philosophy in which courage, sufficiency, the ability to meet the moment with every bit of resource that we possess, rests in the fact that we live in the moment, that in order to achieve this identity of immediacy, we must gradually shake loose all attitudes by means of which we would be bound to the preservation of our own lives. The Bible has a thought very much like this in it: (...) *the man who tries to save his life shall lose it, but the one who shall lose his life in the service of truth shall have everlasting life*. Now, this is the thought underneath the problem. In Zen, it is the doctrine of the individual who has released himself so completely of all attachment that he can at any moment make the necessary decision of that moment without tension, without regret, without fear, without anxiety, without compromise."

"Compromises create division, discord, conflict. And where these come, the individual rapidly exhausts his resources."

"Man is not here to change the world, but to change himself. He is not here to rule the world or conquer the world. He is here to establish his own principles in himself, so that he may become capable of living a good life wherever he is."

"Zen recognizes that man has two existences: one in this world, and one as a citizen of eternity. Zen declares allegiance to be with eternity. (...) allegiance to eternity is infinitely wiser than allegiance to the transitory, inconsistent, unsubstantial situation with which most persons make up their time. (...) Zen believes definitely that eternity and time are in the same place. The quiet life, lived peacefully, is a life in eternity, even though it is lived here. The individual who no longer creates discord experiences the peace of the universe while embodied in the mortal flesh. So the purpose is to make a new adjustment with eternal values, an adjustment which is no longer tension-ridden."

"We have to find expression in some great creativeness. It may be simple, but it must be a tribute. Our tribute to life is creative. And we create through fulfilling. We fulfill life by meeting all of its reasonable demands without tension. We take various areas of beauty and we perfect them."

"In Zen, everything is, in a sense, away from the personal. (...) the great release from tension is release from conscious dedication to ourselves. (...) The individual in some way becomes greater than himself when he no longer tries to be himself."

"A man is forever interfering by his thoughts and emotions which distort rather than fulfill. So Zen produces a complete letting down; Zen restores a child-likeness in the person, a condition of complete relaxation."

"If the person simply ceases to impose his own personal feelings upon values, he suddenly achieves virtue. Virtue is therefore the natural fulfillment of things by their own natures."

"Man's decisions are best when he ceases influencing himself. If, therefore, the whole consciousness in its impersonality moves in upon a decision, that decision is well made. But when emotion and thought move in with their qualifying and modifying attitudes, then the decision is less correct. If in Zen, therefore, we have complete composure, if we have the individual day by day interfering less and less with the natural functions of his own integrities, there must come the time when, ceasing to make mistakes by the use of thought and emotion, the person comes very close to virtue. For virtue is the way of things, the way of heaven, as the Chinese call it. Virtue is the inevitable law of things, moving things according to its own purpose and its own will. And when man ceases to move himself and gives up trying to move other people, he is then moved by heaven. (...) When we relax, heaven knows best. The person who allows his complete integration to move him is best moved. And this complete integration means that no single part of him dominates the rest. He must have no allegiances to anything except quietude, except peace, and except the laws and principles which are the source of life."

"The individual under tension can practically never be right. Whatever his decisions are, they are poorer than they should be, and therefore, out of tension, the individual is constantly adding to his own responsibilities and burdens. He is making life more difficult as he tries to find desperate cures for it. And among the desperate cures that we are looking for is this strange irresponsibility which is so noticeable in the present generation. (...) This is no answer. Tension cannot relieve itself; the only thing it can do is destroy us and perhaps cast us out of life. We'll come back at some later time and maybe learn then. (...) What we really need is the ability to recognize the truth in things. (...) To discover truth, we have to relax. (...) the tense person cannot even recognize the facts because he has distorted his own receptive faculties. We have to get ourselves and our own opinions out of the way. We have to realize that we owe a greater obligation to truth than we do owe a loyalty to our own attitudes. (...) If we are unable or unwilling to face the tensions that we have, we are only perpetuating our own mistakes."

"To the degree that we grow up ourselves, we become powerful constructive forces in the complete program."

“Never let things build up. (...) Learn the lessons, but never let tensions build.”

“The individual who is to receive the light of heaven must be open to it, must be relaxed and receptive. For if he is full of worldly wisdom, there is no place in him for the wisdom of God. If he is full of himself, there is no place in him for the divine. (...) the light of truth comes to us when we relax and remove the clouds of tension, pressure and opinion with which we benight ourselves.”

“When we are close to reality, we are sufficient to our needs. (...) closeness to reality frees us from tension and pressure.”

“The exhausted person is unable to carry the responsibilities of life with dignity. The only answer seems to be that the person must overcome the false causes of exhaustion in himself. If, therefore, he is resolved to achieve a sense of well-being, which might result from a normal relationship between sleeping and waking, he must now make certain conscious cooperations with natural procedure. He must attempt to cultivate repose and to escape from all such pressures as are contrary to repose. (...) for each expenditure of energy, we must have a corresponding increase of energy. If we fail to do so, we are in trouble.”

“If the individual’s ambitions retire or relax, if his attachments to worldliness, with the attendant pressures, ambitions and responsibilities of achievement, these bonds are loosened, the individual obtains a transcendent quietude. (...) The direction of the individual’s energies flow now toward an internal life, rather than toward an external career. (...) The individual retiring into himself appears inanimate to others, but becomes increasingly animate to himself. (...) To the mystic, life becomes an exceedingly quiet, orderly communion with his own internal powers. (...) This introversion becomes associated with less and less centralization in matter. The individual is aloof, separate and apart. He may also gradually develop monastic inclinations, turn to the life of the hermit, and even though he remains in society, build his values upon intangibles.”

“Work is man’s expenditure of energy within time, and therefore it is important that he recognize that he is a creature with limited energy available, that he must use this energy to the best of his ability, and at the same time protect adequately his own recuperative power.”

“The essential purpose for man, or of man, is the unfoldment of his internal life by intent. The purpose of man is not to build a greater world, primarily, but to build a greater internal integration. In the East, therefore, we have this concept that man should first find himself in order that he may know his needs, that he may understand them, and that he may plan for them, and that the beginning of progress is the overcoming of ignorance, and that the ignorant individual can leave a monument, but it will be in the wrong place, and it will also be the wrong monument, and others must sometime move it away.”

"We think of consciousness always in terms of self-consciousness. Buddha insisted that this is not correct. Self-consciousness is almost the antonym of consciousness. It is its dualistic polarity, differing from it in almost all respects, inasmuch as self-consciousness is the consciousness of things, the consciousness of one as apart from, whereas true consciousness is the experience of all or of totality."

"In a way, self-awareness is the source of fatigue; and the suspension of self-awareness is the perfect rest. (...) In rest, man attains to the availability of total energy. (...) without daily re-identification with life itself, man cannot endure, nor can he have the resources to advance any proper program of growth."

"Today we are hopelessly enslaved in what is called the profit system. This was not the intention, but a convenience has become a monster. (...) Behind all of this is selfishness, cupidity, inordinate ambition, and uncontrolled appetites."

"The whole idea that the material world is permanent, that we can build empires, all this is a delusion which has arisen as the result of a kind of spiritual ignorance that mankind has suffered from always."

"Growth is not to have more; it is to be more as a living being. Growth is to have a greater insight, a greater internal resolution, a broader and deeper vision of the purpose of things. And without this inner maturing, the exterior has no defense."

"We must start improving ourselves. We must be worthy of greater insight; we must be worthy of a source within ourselves of insights and integrities. And as we change ourselves, a miracle occurs."

"In the ninth card of the tarot deck, the hermit carries the lantern under the folds of his robe. And the lantern is not an open light; it is not a candle. It is a lantern because it must be protected. If the light is not protected, the winds of change and circumstances can blow it out. And it is very important, therefore, that the light of truth within ourselves be protected against those factors by means of which it could be extinguished. (...) our minds, our emotions, and our bodies – these are all instruments of protection of integrities. They are all means of defending value against this changing atmosphere of storm and conflict."

"Peace is tranquility in relationship to the parts of ourselves. Peace is something that we attain inwardly, and which smooths the outer surface of things, and makes them pleasant and kindly, and does not, hardly in any case that you can imagine, complicate life. It simplifies it."

"Those who have great means have to administer them wisely. The continuous accumulation of wealth without use is a sin against life."

"This is not a world that is ours. This is not a world we can afford to become involved in more than is necessary. (...) Our purpose, as far as we can make it, is to realize that we are here to experience, and that all true experience makes us more kind, more generous, more simple, and more true to the divine plan of things."

"We shall find gradually that what we call growing up in materialism was a false growth, a delusion. We have not grown up; we have simply grown old. We have not grown wiser; we have become more skillful and therefore more dangerous. The great values have not been nourished; we are still vain. We still try to save the weakness of the inside by polishing the outside. We are still believing that appearance is everything. We are still trying to get ahead in a world which will never get anywhere in the long run. But we hope, or many people hope, that they will be here long enough for them to build their little careers before the big career falls apart. This type of thinking is hard on individuals; it's hard on ourselves; it's hard on our communities; and it is fatal to our political system, because we elect what we think will do the most to keep our own material interests alive."

"We have no reason for existence except the need for growth. And if we artificially block that need, then life again becomes meaningless. Everything depends upon man's personal adjustment with the problems which concern him most. So we watch a little bit, and we observe that both the Oriental and the Occidental mystic, both of them have developed what is probably the best answer to it all. They have decided simply to ignore the Titans. (...) they are gradually quieting the titanic factor in themselves. And this is done by various meditational exercises, by mystical attitudes, by prayer, and by a gradual increase of understanding about life."

"Illumination does not correct your mistakes. Illumination comes to you when you have corrected them yourself and have outgrown the weaknesses by which you abound to the level of consciousness that you at present occupy. As you grow and overcome things, your horizons broaden. The light grows stronger. If you cast off the ballast of your own mistakes, you rise in a higher atmosphere. Little by little, the very correcting of your mistakes opens the way to enlightenment. But there can be no enlightenment conferred without dedication to principles. And dedication means not acceptance, but living those principles in your own daily relationships."

"This material world is only a shadow of reality, only a comparatively impermanent testing ground for souls. It is a place where we all have to learn how to become citizens of eternity."

"Truth must be regarded as the being or power that heals all wounds, that reveals to man fully and clearly the affection of God for him. (...) To know the truth is to free oneself of the errors of ignorance."

"We should love wisdom. We should love all of the forms of knowledge by which we are inspired to search for the ultimate truth."

"Chartres, Rouen, the Sacré-Cœur in Paris, Notre-Dame, all of these great cathedrals are magnificent structures. The light shines through the beautiful stained-glass windows; peace and quiet is seemingly there. A few shadowy figures kneel in prayer. It is a very real quietude. And in those cathedrals, in some way, it seems as though spiritual things get closer to us. They do not really, because it's actually our own inner life opening up just a little bit; a door in our own consciousness opens a small way and then closes again when we go back into the secular world. But in these places, there is a peace that has come from dedication and consecration."

"Love is always dedication; it is dedication to something greater than we are. It is dedication to God through some necessity of man."

"Love of wisdom means that the person believes in the importance of enlightened knowledge, places the attainment of knowledge, understanding, insight, above all material concerns, so that, in a sense, man internally leaves all things and clings to that which is true. Love of wisdom, then, is the elevation in life of the search for wisdom to a primary place in the existence of the individual. He should place it above honor. He should place it above wealth. He should place it above all other things that man can bestow. For the most priceless gift of all is the gift of internal wisdom, and wisdom is one of the few things which the individual can take with him out of the material world. Nearly everything that he can accumulate he must leave behind. But love of truth lures him on to a greater existence; love of wisdom strengthens him to meet the inevitable changes of life and transition."

"Beauty is essential integrity manifesting in various departments of art. (...) There must be nothing in it which is unsuitable to the contemplation of thoughtful persons."

"Harmony is that power within the individual by means of which he perceives the proper order of all things. (...) Harmony, therefore, is not to fall into dissonance."

"The laws of integrity cannot be broken by man. But if man disobeys them, man is broken by the laws. This is really chastisement. It is simply love telling us that it must bestow upon us the disciplines necessary to regenerate our own nature."

"All the individual does when he falls in love with himself is to fall in love with an image in a mirror. When he does this, he cripples his own purposes and becomes self-centered. He becomes selfish. He becomes, in one way or another, willing to compromise principles to the advancement of personal purposes. Where compromise exists, love is corrupted, for it cannot and must not be functioning in that way."

"In the beginning, in the Song of Solomon, Solomon says, *My beloved is mine*. About halfway through the Canticles, he says, *My beloved is mine, and I am my beloved's*. And at the end of the Canticles, he says, *I am my beloved's*. The motion is very obvious psychologically, from possession to being possessed. And love is

a process of moving from the concept of possession to the concept of being possessed by an emotion that is greater than man, more important, more vital, because true love is not in being loved, but in loving itself. (...) So the moment love becomes possessive, there is something wrong with it."

"As Plotinus points out, the idealizing of life is to establish all material things on levels of sacraments."

"We are living in a liberal time. But liberality is not the privilege of doing what we please. It is a privilege given to us to do what is right."

"It is evidently part of nature that the human being shall not be constantly led. He must finally lead himself. He cannot be continually a child; he must attain maturity. And as he becomes more and more mature, the supports and defenses which led him in a pattern are relaxed. But this is not a proof that he no longer needs the pattern. It means that he must take it over and administer it himself."

"Faith is belief and veneration for the reality of things unseen. Faith begins with the individual recognizing that there are powers greater than his own. Faith begins with a dependency upon life itself. (...) faith, in a sense, is the victory of the intangible over the tangible."

"There is really no such thing as righteous indignation. (...) We may shake our fist at heaven and blame it for our troubles. But actually, our uncontrolled attitudes are to blame. (...) Righteous indignation is not the answer to any problem; insight is the answer."

"As aspiration takes precedence over ambition, the individual is rewarded according to the development of his own internal values. And his pleasures, which are stored up in heaven, are peace of heart, peace of mind, generosity of spirit, and simple, natural love of God and all that lives. These are the only attitudes that you can take with you."

"Purgatory was nothing but a place of purifying, and it might take a long time to purify the individual from his materialistic inclinations, even after he has left this world. So the time to start universal citizenship is now, fully realizing that if you have to sacrifice a little of the physical satisfaction, that we are only here for a limited period of time, but we are citizens of eternity forever, and it is our citizenship there that is important. But because this veil of matter conceals us from that larger life, we are unaware of the reality of these things."

"God, moving into matter, rises through the lower forms of matter to achieve its self-expression in humanity. We are therefore burdened with a very deep and beautiful responsibility. It is our privilege to make obvious, to release, to bring into manifestation every beautiful thing that is in the heart of God. It is our privilege to become servants in the house of eternity, and to become more and more aware of our partnership with Deity in the perfection of the divine form. But we have gradually lost sight of these things, and as intimate personal

problems become more burdensome, we lose faith, we lose hope, and gradually the problem of survival in a very complex society takes over and controls us."

"The individual must always have a door leading out of the material world into something better. If he is positive here in this world, there must be a window through which he can look out into that larger world. This window is creative imagination. This window is the power of the individual to see something beyond matter. He must have some vision of a larger world and a larger purpose and a greater destiny. Therefore, through whatever creative self-expression he may have, he may gain gradually the realization of the importance of having not only a well-ordered material life, but a material life that is rich in constructive overtones."

"When we love the universal plan, it will open up. It will reveal more and more of its mysteries. It responds to this far more than it responds to intellectual investigation."

"We spend a lot of time saying what is wrong with the environment, but we do not realize that it is our adjustment to the environment which is essentially destroying us. We are unable to survive the pressures of things outside of ourselves. (...) To transcend material environment, each person must find a depth within himself. (...) we have within ourselves principles that are indestructible. But we do not realize this, and we do not know how to use the tremendous internal potential that has been given to us by an all-wise Providence. Actually, no individual is destructible unless he destroys himself. In some mysterious way, he must be the cause of his own failure. (...) We are not able to capitalize on our own inner capacities for faith, strength and courage."

"As the desire to grow increases, and the individual makes certain changes and improvements in his own life pattern, there are changes in the magnetic field. (...) Goodness increases as we increase in righteousness, and in the end, it becomes a luminous vestment with the magnetic field, or within the aura. And when it changes to this magnitude, it is called the golden wedding garment. This is the garment of righteousness, the garment that is earned by the labors of life. It becomes also part of the great protection which guards the individual from within himself as he increases in understanding and insight. In all practical purposes, therefore, the story of the golden wedding garment, or the soul, is the story of the visible changes in the constitution of the magnetic fields of the human body, which tells us of the unfoldment and development of the being that has that body. Also, the aura or magnetic field does manifest to some degree in the visible world, and the works of the golden wedding garment are the labors of righteousness. As the individual increases in spiritual integrities, these integrities become a part of his essential consciousness. They are not moods that arise and fail. If the growth is genuine, these moods grow and continue until the individual's innate life is transmuted and transformed. Therefore, in a sense also, the soul becomes the stone of the philosopher, the mysterious alchemical mystery of the transformation of all base substances into the gold of wisdom. Therefore, when we speak of the victory of soul over circumstance, we refer to the growth of inner light over the pressures and problems of outer living. We

find gradually that the strength to do it right develops within ourselves. We are not saved, so to say, by some outside force or by some legal or legislative change. We grow from within, and as we grow stronger from within, the adversities of the outside become less.”

“Each individual has the power of redemption within himself. He must develop this power, and he must strengthen it, and he must permit it to manifest out into his daily life, and when he does so, he achieves the transmutation of the base substances of his body. (...) The individual, in other words, must save himself. He cannot be saved by any outside power, nor can he be destroyed by any outside power. He must grow according to his own inward life and the powers that were bestowed upon him when he was set forth as a creature in this great world. Each individual, therefore, is building his own wedding garment. He’s building his own soul out of his departments, out of his way of life, out of the parts of his nature, out of all the circumstances which occur to him every day. Life is a series of small victories over doubts, uncertainties, temptations. Wherever there is victory, there is another flash of light in the soul body, and gradually this body becomes luminous, like the Christmas tree, which Luther uses to describe it. This soul body, then, is gradually building up, and out of its building come the securities of life. Out of the power of this increasing soul body comes the power to still improve more rapidly and make further progress. The immortality of man is growing up in him, in a mysterious substance. His bodies have a material immortality in the earth; his spirit has an immortality in heaven – and between these two is the soul, the bridge, the mysterious elixir of transformation, which we find in our daily living. I think it is well, therefore, to remember that even small things, nicely done, are important. (...) It is important that the person receives the insight and the wisdom to recognize that every small victory, added to all other small victories, forms the great victory which we call salvation. Salvation is nothing, therefore, but the victory of reality over illusion, the victory of the truth over error, the victory of unselfishness over selfishness.”

“The individual, according to the ancient Kabbalists and mystics, cannot enter heaven in the physical body alone. Therefore, he must leave the physical and go forth in the robe of glory.”

“Everything begins with the improvement of the individual. This is his realm; this was created for his perfection.”

“The old schools of wisdom set up discipleship and set up various rules and the laws to govern the development of persons who wanted to grow, who wanted to be better. And all of these were based upon the fact that the individual himself had to make the effort; he had to really sincerely decide for himself. (...) Everything has to come out of the sincere effort to attain victory over the self-centeredness and indifference that we find.”

“Freedom is really a form of self-slavery for most people. It is the individual putting his own likes and pleasures ahead of the common good and his own well-being.”

"The temple is always the symbol of the human soul. The temple is suspended like man's soul between spirit and body. Spirit descends from the invisible and divine world to possess and ensoul. So the psychic nature itself, the human soul, ascending out of the complication and mystery of matter, rises from its own mortality and, sphinx-like, guards the gates of wisdom. This soul, then, redeemed out of body, purified from body, is the Holy City, the New Jerusalem of Saint Augustine. And it is the human soul that is then the bride of the Lamb."

"Rituals were mandalas; they were concentration fields by which the disciple or the candidate was lured from the darkness of his own sleep."

"The soul, burdened by the pressures of our own psychic delusions, is transformed into a chimera, a monster of strange and distorted appearance and form. And this monster, in turn, prevents the individual from having the experience of his own psychic identity. The troubled soul cannot find its own heart, its own integration."

"The initiate can never completely relapse. He can never forget; he can never fail to experience. He has known something. (...) He has come to know as realities things that other men can only believe or hope or wonder about. (...) he receives a strange and wonderful catharsis; (...) the benediction of the spirit is bestowed. (...) And finally, the initiate bows before his victorious and triumphant soul within himself and acknowledges himself to be its servant."

"We are notably deficient in knowledge of the nature of things. We hardly know what we are."

"We have substituted, in a subtle way, mind for spirit."

"We must begin to isolate, in some way, the personal self which we experience from this larger self which we do not experience. In the Gnostic system, the larger self was the over-self, Emerson's over-soul. (...) We must assume that inside of man, there are also levels, and that the level of the mind is not identical with the level of consciousness itself."

"The subconscious nature of man is an area of subjective growth. This area of subjective growth surrounds the central core. It is made possible because the core exists. (...) The subconscious world, with its psychic pressures, its psychic problems, and all of the various records of psychic intensities, must therefore be held to be a subjective personality. The subconscious is not essentially different from the conscious external person. Rather, it is the submerged part of the objective consciousness, which, like the iceberg, has most of its mass submerged. Thus, the so-called objective personal consciousness of man is a fragment floating on the surface, and beneath this surface is the greater part of the mass of this nature, which we call the subconscious. The subconscious exercises the conditioning effect upon the personality. The subconscious is the depository of the records of the reaction of man to experience and conditions. Therefore, into the subconscious, as into a capacious memory, is gradually stored away all the experience phenomena that we know. Psychology today thinks of the

subconscious as merely a one-life instrument. Eastern thinking considers the subconscious not as a one-life instrument alone, but as carrying with it the impulses and pressures of the entire cycle of rebirth. However, as the objective man is not aware of his relation to karmic indebtedness, so the subjective man may not be either. But as objective incidents are conditioned by karmic law, so subjective reflexes and attitudes are conditioned by karmic law. If, then, we are really looking for the so-called self or the ego, we are inclined to suspect that it lies in this subconscious nature, that the subconscious nature represents the manager or directional power over the objective personality. That the objective personality and the subjective personality are the hemispheres of one sphere, and that what we call experience moves back and forth between the visible and invisible hemispheres of the conscious and subconscious nature of man. (...) self is the area of subconsciousness; it represents the consequence of certain experiences being continuously pressed back in the container."

"Interpretation is nothing more or less than previous experience applied to new experience, the individual forever seeking to solve the mystery of the unknown by recourse to that which is already either known or believed."

"The modern individual has been trained out of a large part of his common sense. He has been taught things which have valid meaning only in the small economic and industrial structure which he calls modern society."

"The Eastern philosopher prefers to think of the sensory self as the victim of sensory testimony, mental interpretation, conduct moved by this interpretation, which sets up new situations in society, which again are picked up by the sensory perceptions taken back and reinterpreted around this cycle again and again and again, which is almost like the mysterious wheel of the law, which goes around and around while individuals cling desperately to the spokes of their own opinions. Right through this sensory self process, then, the first step, according to Eastern philosophy, is to realize that it isn't very important, that what we think about things is not very important, that whether we ever gratify certain pressures in our own nature is not important, what we feel about this and that is not important, because actually the only person that can have important ideas is a person who has a better-than-average integration of all these factors. (...) The relaxation of pressure into the Eastern way of thinking is simply this detachment process, the process of the individual releasing the power of his own attitudes by gradually lowering the vitality or libido which he expends on the assimilation of phenomena. (...) Clarity is the result of releasing the consciousness from the most dominant of those pressures which deny or make clarity impossible. To do this, in Eastern philosophy, the individual is taught certain meditative disciplines, the tendency of them being to bring internal reaction, not to paralyze the sensory perception, but to direct it, to condition it, so that its testimonies will be more comfortable, more pleasant, and more meaningful. And gradually, the sensory perceptions are trained away from recording that which is worthless, towards recording that which is essentially true. Also, having reduced pressure, the mental coordinator can achieve that which is its peculiar symbol in the level of mentality, and that is righteous thinking, a state of righteousness or of being

right. This rightness is the basis of true virtue. And therefore, righteousness is rightness in the estimation of value."

"If we could free ourselves of pressure, as we might free the body of toxin by catharsis, we might be alright. But the unfortunate problem is that as we are working with one load, a new load is developing. The very processes of eliminating set up situations which create a new load. (...) Everything continues to build up pressure. The only point, in Oriental philosophy, where this pressure can stop is when we no longer feed it. We must get at its fuel source; we must get at the cause of the pressure itself. And the cause of the pressure is the continuous acceptance into an organism of certain stimuli from the outside. This, then, is the beginning of your concept of mysticism, both in the East and in the West. We have in Christian mysticism the great sense of ascetism, which has been as strong in the West as it has been in Asia. We have the individual who renounces the world, who enters holy orders, who gives up all worldliness, who goes away into the mountains to become a hermit, who renounces most of the pleasures and wealth and advantages of life. He turns from fortune to the black robe and goes alone into the wilderness, perhaps, or to become a servant of those in need or suffering. Humility. Self-abnegation. The individual gradually bringing his own nature into harmony with a contrition of spirit in which he accepts himself suddenly as being a very humble person, as being someone who must seek spiritual strength, who must turn to God and not to his own opinion for security, and who can only find truth by the continual, systematic renunciation of error. So we have it as the same principle in both the East and the West. We have the individual sensing that the tremendous attachment to his consciousness, the worldliness, are the cause of his difficulty. In the West, we also live in another century. We live in a time when nearly all asceticism is reserved for very small groups of persons who have tremendous determination to advance some form of religious life. So the rest of ascetism does not seem to be very practical. It does not seem that we can survive, maintain the responsibilities with which we are duly burdened, and at the same time try to escape life, to escape living, or at least that phase of living which we associate with material existence. So almost all of these systems, whether of the East or of the West, have to be adapted."

"All conditioned existence must actually and finally be unsatisfactory."

"Most persons are convinced that the thinker in themselves is themselves. This identification of the being with its own mental processes has disturbed philosophy for a very long time, and is beginning to disturb modern psychology."

"To expect maturity of the mind is to expect maturity of a child."

"The mental coordinator is the sixth instrument of the machine of the senses. The mental coordinator is the power which brings phenomena together, organizes them, and sets up relationships between things which, in their unrelated state, contribute no insight or understanding to the individual. This mental coordinator is consequently the power to estimate the findings of various sensory perceptions, to reconcile them, discover their consistencies and inconsistencies, and if necessary, make up for the deficiencies of some faculty

which may be impaired. In various ways, this coordinator, therefore, merely summarizes the immediate reflexes of man's perceptions to the stimuli of environment. (...) The coordinator, however, seemingly exercises an additional power: gradually, it takes on the appearance of the thinker, (...) a superior mental genius with a vast reputation for erudition. (...) It is assumed that the thinker is moved by some deep principles within himself to think nobly and to gradually recover from the phenomena of nature some concept of the universal plan to which these phenomena bear justice. (...) We must educate the coordinator. (...) The coordinator is able to react to a number of different levels of information."

"The machine must be operated by a trained operator. (...) the operator is a level of intelligence originating from the machine, but strangely separated from it by a certain overall experience which the machine itself cannot completely convey. So the operator is the testimony of the machine, plus insight, plus understanding, plus intuition, plus imagination, plus the power to sense in some way that the information provided by the machine is not intended to be thrown away afterwards. (...) The machine is intended to provide us with information that we intend to use. And it is only when we begin to bring all these factors together that the information begins to operate as it should."

"As long as every relationship between the coordinator and the outer life is pressured by the inordinate intensities of the sense perceptions, we will never get a faithful judgment or an honest report on anything."

"The only way we can really feed the coordinator useful knowledge is by making a program out of finding this knowledge, doing something with it, and providing it in an attractive, usable form to the coordinating factor. (...) If we are willing to spend twelve to fourteen years learning engineering or astronomy or biology, we should certainly realize that we must spend similar effort and similar time in the process of actually creating an adequate mental coordinator. This will not be handed to us on a silver plate. (...) The problem then is to cultivate it, to develop it, to feed into this integrator, this coordinator, the type of information which will result in a well-ordered life. By the constant procedure of physically experiencing contact with other things, we come to valid conclusions about the meaning of this type of contact. We are not deceived by appearances."

"As Buddha pointed out, the whole pageantry of this world is summed up in a simple statement: man is born, man suffers, and man dies. You can add some garnish here and there; you can wrap it in tinfoil; you can tie ribbons around it – but these are the facts. And they are the facts that most people desperately, relentlessly reject."

"As we build houses, so we build characters. As we grow, we develop new internal attitudes which help us to grow further."

"Society is changed not by mass motion, but by the improvement of the internal coordination of the individual. When enough people are right, the world is right."

"In the majority of individuals, will is not strong because certainties are not strong within the person. Will, to operate, must be comparatively unclouded."

"The power of will has to depend to a certain degree upon the power of egoism. The individual must think of himself as being capable of willing. He must also, to some degree, assume that whatever his own will determines must be important, at least for him. He cannot will intensely if his objectives are unimportant or insignificant to him, nor can he sustain will with a good spirit unless he is confident that his own course has some peculiar merit or advantage. (...) The individual is willing to fulfill some pressure within his own nature. As one individual expressed it, will is the intense determination of the person to do exactly what he intended to do."

"We are inclined to notice that intensive willfulness is often associated with adolescence. The mature person is less likely to be willful than the immature person. The reason being that the mature person, confronted with a wide area of experiences, is less certain of his own intention. The longer we live, the less certain we are of most things. The more experienced we are, the less confident we are in our own judgment in all matters. And as we proceed along the course of intelligence, we begin to recognize that there are many different contributing factors which we do not fully understand. A person who has only one idea is therefore most likely to be highly willful in the matter of that idea. If, however, he has a wide area of interest, his intensity will be decreased. Most strong-willed persons in history have been individuals comparatively uninformed; they have been certain because they did not know. Certainty is easiest where man's experience of life is least adequate. Certainty is most certain where ignorance prevents us from considering opposite possibilities. The person who has great, intense, enduring self-opinion, who is consistently certain that he knows and is right, will very often become extremely willful. And in these instances, obstacles are entirely misunderstood. Instead of the obstacle causing the individual to question himself, it causes him to cast himself against the obstacle, always determined to break through. (...) We like to think of some people as strong-willed and others as weak-willed, but we have no evidence that the factor of will is either strong or weak. We are more inclined to assume that the so-called strong-willed person is simply one whose intensity sustains the pressure of his own will procedure. That it is not that the will is strong, but that the individual is more intense in his own desires. (...) Thus there is something very selfish often about the will procedure. It does not arise usually from a matured consideration of values; it arises from an intense desire to fulfill some personal end or objective."

"There is much to indicate that nature does not particularly reward the strong-willed. Rather, the stronger the will, the more powerful the obstacles which the individual ultimately faces. Great will intensity causes the person to create a number of obstacles for himself and for other persons."

"If we could see the diagrammatic structure of human beings, we might be considerably astonished. What appears to be a well-organized person, rather tastily attired, in a well-fitting drape coat, might be, when considered from the pure standpoint of his inner integration, a rather deformed, lopsided and asymmetrical creature. We would discover that the various elements of his personality are not harmoniously adjusted. We would also realize that his knowledge is full of holes. That there are strong points where he makes a fair showing, and weak points where he makes a miserable showing. Also that, in the various possible patterns into which the personality can develop, the individual may have a definitely unbalanced arrangement of his own personality factors. In most cases, in the development of the average person, the personality represents the intensive progression of a small group of dominant faculties; the sub-dominants have very little opportunity. Therefore, in any one embodiment, the individual, having selected a dominant, proceeds to more or less take this as a horse takes a bit between its teeth and starts to race with this dominant. (...) therefore, one part of the nature is much more adequately unfolded, developed, or informed than some other part of the nature. (...) However, the part which is not being used dominantly is not dead. It represents a sub-dominant, and this sub-dominant very often becomes the basis of psychic disorder. The sub-dominant being immediately neglected, having no opportunity to express itself normally, becomes neurotic. (...) a personality, one individual, may have a half a dozen independent neurotic sub-dominant factors in him."

"As a result of developing very intensely certain aspects of personality, the individual gradually draws into these selected aspects the greater part of the sustaining power, force, or energy of life. In other words, he supports this dominance with the greatest amount of the available libido. He gets behind these faculties, these processes which are making him rich and sick, and gives them everything he's got. As he proceeds to do this, he finds he also has to withdraw energy from other areas. He may have to withdraw so much energy that after what might be considered a reasonably busy day, he may come home, collapse, and go to sleep, and have no further interest in life until the next day. He is simply tired out. He has no longer the energy to develop the various aspects of his nature. (...) in this procedure, he is cheating the mental coordinator. The mental coordinator is now confronted with a situation in which (...) the machine is no longer fed authentic data. (...) the individual is not able to supply the coordinator with the information necessary to produce a reasonable judgment. All of the elements of perception and reflection which should contribute to judgment have been outwitted, except one or two. Throughout being outwitted and neglected, vast areas of human consciousness are underprivileged, undernourished, and lack any sustaining will or libido to energize them. These other areas, these neglected areas, proceed to bring in inadequate testimony. The individual has no interest, no appreciation in various qualities which are important. (...) at the present time, so-called civilized man has one dominant, maybe two or three weak sub-dominants; the rest of his compound nature is little better than a vacuum."

"The individual, looking out through his eyes upon a world, sees not what is there, but sees what he has been trained to see. The rest of the world is comparatively invisible."

"The individual gradually integrates into a personality, this personality being the inevitable byproduct of the time, place and conditions in which the individual lives. It's moved upon himself very largely. That part of his nature which might be regarded as greater than the self or deeper within his own experience, than his experience of selfhood, is very seldom given much consideration. In fact, we are inclined to doubt its existence, unless we go much more deeply into these matters than the average man, even the average scientist of the present day."

"To have the feeling, to have the sense of selfness, means to have uniqueness. The individual is unique because he has experienced the only self he can experience, and that is a unique experience. If he could experience a dozen other people's selves, he wouldn't be nearly so unique or so awe-stricken with the importance of his own nature. But he can never know any other self than his own. (...) The individual overestimates the importance of himself; he overestimates the integrity of his own nature; and he overestimates the sphere of influence in which he has a right to occupy. To him, this is self-sovereignty. He has a perfect right under the sun to be lord of all he can get hold of."

"The self within ourselves has a semi-independence from the body, but we're not quite sure how that operates. (...) There is also very little indication of diminishment of self in age. Individuals, as they grow older, do not experience the self as growing older. (...) So within us is this thing for which we have no adequate definition, which is doing basic things for which we have no adequate definition, and using energies for which we have no definite or proper and adequate definition. Thus we are founded in mystery. We are established in a secret which we cannot entirely understand."

"It is only from a balanced, integrated life that we can arrive at balanced, integrated conclusions on any subject."

"The only thing the ego can do is to try to succeed in this world, because this is the only world in which the ego exists. It cannot plan for a greater and nobler destiny, because it cannot survive into a nobler destiny. That part of man which is destined for better things is much deeper and wiser than the ego. The ego is experienced only in things of this world; it is drawing its substances only from the experiences of this world. Its likes and dislikes are based upon reflexes set up from environment. It is completely limited to this particular condition, and because it is so limited and so conditioned, its intensities have to work out on this level, or else these intensities have to be sublimated."

"Willpower is almost always associated with a measure of bluff. The individual is forcing a situation which he does not actually understand or control."

"The will will not press unless you have pressure. (...) Thus the total integration of your personality is the only way to ultimately subjugate the will."

"The only thing you can fight will with, is will itself – and this is a kind of shadow boxing that seldom gets anywhere. (...) By means of effortless effort, the individual changes his policy. (...) In the philosophical system, the purpose has always been to reduce the intensity of will action, reduce the sense of continual emergency under which we live, get over this idea that we must be doing something even if it is not important, get over this concept that if we appear to be driving with everything we have, we must be going somewhere, because the only place we can be sure to get by that means is an early grave. It is the importance of the quiet, coordinated continuity of enlightened purpose. This is what actually wins and conserves almost all of our natural energy and resource."

"Will is in conflict and sets up conflict between man and the universe in which he lives. Self-will against universal will is a bad pattern. What we term progress today is this deadly struggle of man's eternal determination coming into conflict with natural law."

"The beginning of success of a truly successful person is to be established firmly in those natural patterns which are suitable and proper to man. Without this establishment, he'll get nowhere and cannot survive."

"Monastic rules were based on a simple process. If you want to find out what truth is, if you want to experience internal liberation from your own negative dispositional pressures, then you have to gradually remove the temptations from your life which make you a victim of selfishness. Therefore, Buddha pointed out the importance of the individual gradually relaxing away from the sense of possession."

"We all experience some measure of growth through the process of living, and we recognize this growth in that, in some way, it bestows upon us a more adequate attitude, a more reasonable point of view, or greater courage of decision and determination when need arises. (...) Thus we think of growing as a progressive process of self-improvement. Sometimes, we feel that it is thrust upon us, more or less against our will; other times, we strenuously attempt to cultivate some sense of increasing ability to cope with circumstances."

"To the thoughtful person, growth is not a sudden leap toward light. Growth in man as in nature is a slow, regular, continuous, almost imperceptible procedure. (...) Growth is not something we can measure always in terms of moments, but it is something that accumulates, becoming a gradually increasing force for the attainment of some end which we desire or which we regard as necessary and proper. (...) Growth implies not only the possession of an increasing amount of available insight, but also the factor of experience; and experience is conferred only by active participation in life problems. Growth perhaps comes more directly from the pressure of experience than from any other single cause. It is the emergency which forces man to draw out of himself all available resources."

"Growing has something to do with the enlarging of the area of the known patterns into which circumstances can form themselves, as a result of constant contact with those patterns. (...) And as our resources increase, we observe a more satisfactory personal relationship with life."

"Some are naturally thoughtful; others appear to be born thoughtless and never seem to recover. But all, in one way or another, have to grow. They grow because either thoughtfulness or thoughtlessness will ultimately result in situations that force growth."

"Growth, as it applies to our conditions in this world, must to a measure at least, depend upon our ability to interpret and understand this world. (...) our existence in the material universe and our adjustment to its problems seem to require that we become increasingly aware of the laws, patterns, purposes, plans and processes that operate here. The only way that we can really become aware of our relationship to environment is to become more familiar with the laws governing environment itself. What we term growth in this case is adjustment. It is the individual becoming sufficiently equipped to lead a serene existence in the material sphere. To gain this serenity, he must begin to study his mortal existence, how it is organized, how it functions, what contributes to the problem, and what contributes to the solution of the problem. To most persons, this knowledge is not sought voluntarily, at least in many instances. It is a byproduct; it is the byproduct of the simple process of living itself. The individual learns by doing. This is a kind of an apprenticeship system, and our material existence seems to be an apprenticeship."

"The individual must be able to perceive. (...) Things that go in one ear and out the other do not contribute too much to our conscious life, although they may be subconsciously recorded. (...) The individual must have a tendency to weigh and examine and estimate the results of his own conduct. (...) Experience is not just what happens; experience is the ability of the individual to interpret what happens."

"Whatever we understand has a certain luminous quality. The parts that we do not understand are dark and mysterious, and this luminosity and this darkness make the lights and shadows, or contrasts, in our thinking. Wherever we are aware, wherever we know, the true shapes of things appear."

"We will always ultimately come to the point where darkness sets in. Here we must either admit ignorance or try to bluff. Or we must deny our own ignorance and try to force an opinion or some form of a concept upon others concerning that which we do not know."

"Each person, in his search for light, must light the outside from the inside. There is no escape from this absolute necessity. To grow, then, is to be able to increase the areas of light."

"Knowledge must be extended from foundations established in consciousness."

"Light is always the experience factor. Light is the thing known certainly by having experienced that thing."

"True growth is always growth of principles. (...) If the individual's integrity is right, he is growing. And in this process of growing, he is building a character which will serve him better wherever he is as a person. The real reason behind growth is always the maturing of the power of the individual to keep the rules of existence."

"Most folks would rather do the things which are easy. This means, they would rather repeat previous experience."

"In the experience of totality, the individual completes the possible experiences of egoic existence. This is, more or less, the concept of samadhi. It is also found in Zen, because the total experience is, strangely, the end of experience."

"Selfhood implies something. It implies an environment pressing in; it implies an internal inadequacy, struggling to survive."

"What we are really faced with, growing, is the motion from a negative state in which ignorance presses us towards a positive state of consciousness. (...) What we are building up, what we call trial and error, is merely a pressure due to ignorance. The individual is inadequate; therefore he depends for his growth upon the pressures of circumstances upon him. Or as some might say, he grows by suffering. He grows by being the victim of conditions which he must struggle desperately against, which he must rise above by a victory of morality or integrity over circumstances. Thus he is actually being molded by a negative procedure. (...) the Buddhist point of view and the mystic point of view even among early Christian mystics was finally that there must be a time when evolution was no longer man growing because he had to. But that time must come when man would unfold because he internally knows why and how. That growth would be a voluntary positive adjustment with existence. And that growth would therefore be the unfolding or the developing or the ripening of the fruit of the tree of consciousness. The individual would not grow because of the laws around him, but because of the insight within him."

"This present self must break asunder, releasing the life within. For unless the seed dies, surely it shall not live again."

"Human life is a specialization within natural law, and if this specialization is by virtue of a self-resident intellect, if this specialization is unfolded properly and correctly, humanity can live in peace and happiness and a secure world indefinitely. The individual can live in such complete peace that he will then be able to further develop still higher resources which he cannot work until he overcomes the common problems of daily living. They have to be overcome; they cannot be discarded."

“Perfection of ourselves means that we shall be completely united to the divine purpose, that we shall live for the fulfillment of the infinite truth and not for the glorification of ourselves. (...) this requires more opportunity for growth than can possibly be captured in a single lifetime.”

“The individual who is ambition-ridden, who is wealth-dominated and obsessed, will turn against anyone or any system which threatens his superiority or security. So most of the great teachers of humanity have been martyred, or disgraced, or ridiculed, and their systems have been gradually corrupted and perverted if they survived. So there has been a definite effort to block that type of thinking which would liberate the individual from the tyranny and oppression of ignorance.”

“Faith is the gradual realization of the universal integrity of the plan.”

“No one can be alive without Deity being there.”

“Commitments bind from the outside; dedications from the inside. (...) Dedications must relate to the moral integrities of life. (...) Reality calls upon the inner integrities of the person. (...) We must verify and sanctify our commitments by dedications. Our vow of marriage, our responsibilities to children, our responsibilities to society – they are all regarded as commitments that we must meet, but they all fail if they are not based upon dedications of the individual to the perfection and expansion of that which is right. (...) Dedication is the beginning of true religion. (...) dedication is the bringing forth out of ourselves of the light of truth, as it has been given us to possess this light.”

“The serpent is the symbol of wisdom. (...) The symbol is the symbol of ancient times of enlightenment, but it was also a realization that the secrets for which it was the symbol, if abused, the serpent becomes a thing of poison. The serpent can destroy those who do not use it properly. Wisdom abused destroys the person who holds on to it, but wisdom used properly becomes the basis for the future. (...) Wisdom cannot be selfish, and selfishness will destroy it.”

“Everywhere true transformation makes life happier, brighter, fuller, more rewarding, and a more adventurous experience, but always in terms of a virtuous attainment of value, so that the cycles of the phoenix go on.”

“The real self is that which is revealed when the not-self is overcome. And the not-self is overcome not by fighting it, but by outgrowing it, by living above it, not with strain and effort, but with a very gentle, quiet way of doing things.”

“Tension arises from the misuse of energy.”

“There is no security in human society today. (...) The more tension there is on the outside, the more need there is for complete internal passivity, peace. (...) We do still have certain monastic escapes, certain retreats and places of this kind. And somewhere in the midst of the distant mountains, we find the hermits who have left society to cultivate their own detachments. But for the most part, all of

these people have weakened themselves by these attitudes. There is no way of gaining a position in life where relaxation is available without personal effort. There is no relaxation unless the individual makes the changes within himself. If he makes these changes within himself, relaxation is possible wherever he is. (...) Quietude gives you the perfect calmness with which to make the simple decision of right and wrong. (...) And internal quietude is the thing that helps to protect energy resources within yourself. Without this internal quietude, your energy resources cannot be adequately preserved."

"Wisdom is the son of the soul; health is the son of the body; and faith is the son of the spirit. The faith factor is the supreme energy factor of all. There is nothing in the universe that strengthens as much as faith or allows strength to flow through it, and there's nothing that weakens the human being or any social structure as much as lack of faith. And all fear arises ultimately from lack of faith."

"The purpose of reason is to become aware by study, by thought, of the great rules, laws and principles that sustain life. This is philosophy. Philosophy is the handmaiden of faith. And as Plato himself said, the only end of learning is that it should sustain and justify faith."

"Labor glorifies both faith and wisdom. All of these together provide the proper, normal use for energy."

"In the biblical sense of it, righteousness means rightness. And rightness in the Bible means obedience. Obedience to the laws of God and the laws of nature. Obedience is therefore the basis of right living, right thinking, right hoping, right building, right planning. And all these things must be governed by a power superior to man. When the human being tries to take this over and run it himself, he gets into trouble. He has always gotten into trouble, and the trouble has always continued until the human being becomes aware that there are rules that he cannot break, and that the rules that he makes live only to the degree that they obey the rules of life and nature. So gradually, by degrees, we get into a left-handed situation in which wealth and honor and power take control over conduct. And as a result of that, empires, nations, races, communities fall apart, and then therefore bring down the individual."

"The God in us is more important than anything in the world outside."

"Every problem is a challenge to re-establish righteousness in our own hearts and minds."

"The integrities are important. Righteousness comes first. We must first have righteousness, and then all else that is necessary will be given unto us."

"Faith not only is a believing, but it is a strength. It is that power within ourselves which, when strengthened, makes us greater than circumstance. Faith continues to support virtue in the presence of testing, trial and discouragement."

“Unless philosophy is one, philosophy fails.”

“Religion is not to give us a God. Religion is to release through us the God that is always there. Religion is helping the individual to change from the worship of himself as an ego to the acceptance of the divine power as the universal soul within himself and nature.”

Dion Fortune

“It cannot be denied that the higher achievements in any pursuit can be obtained only by the man who gives his life to it. Esoteric science is no exception to this rule.”

“Before we are ripe for a Master’s teaching, we have to conquer the physical and emotional levels for ourselves. (...) We must render the body an absolute servant which has no longer the power to make its need imperative; it is to this end that the Yoga methods of India are directed. (...) Turn a man’s desires towards a higher level, and they will automatically lift him there; as a great initiate said, *As a man thinketh in his heart, so is he*. The emotions must flow freely, without conflict or distortion, in the channels which Nature has appointed for them before they can be lifted to a higher level. You cannot sublimate a pathology. The direction of the energies of life must be removed from the domain of the desires to that of the will. Until this is done, there can be no steady progression in any direction, for the desires are called forth from without, not directed from within, and vary with the external stimulus.”

“If we trace the record of an individual, we see him advancing and receding as the waves of the sea according to the use made of opportunities. He is to make good and become one of the greater initiates, advancing steadily through all setbacks, as does the tide, and working his way gradually into the deeper knowledge, in incarnation after incarnation taking his initiation into the Mysteries of his time and race, and using the experiences gained in each life as a starting-place for the next. It is interesting to note that what is acquired is never lost; capacity remains although memory disappears; that which has been learnt is stored in the subconscious mind and goes to the formation of character. In each life we quickly recapitulate the progress we have made in previous lives, till we come to the point where we left off; then we begin the laborious process of acquiring the new. This fact accounts for the rapid progress made by some, while others slowly toil their way up; but let it be remembered that the piece of road over which we so painfully struggle today, we shall rapidly recapitulate when the tomorrow of a new incarnation dawns.

Let us now consider what happens in our present life if we have followed this road in the past. To begin with, we recapitulate; as soon as we begin to think for ourselves, we arrive at the mental state we were in when we left off. Though we have not yet got the actual data on which to base our opinions, yet we find our minds possessed by certain foregone conclusions, which, to those who do not look upon things from our point of view, seem to be reasonless prejudices, and yet which are so much a part of our deeper selves that no evidence or argument serves to move them; we *know*, in the same way that we know we have hands and feet, because this knowledge has been ground into us by centuries of experience, and the pressure of a single life is insufficient to force us out of these deep-scored ruts. Thus it is that a man can go through life finding no sympathy or support for his views and yet remain unshaken; but sooner or later, though it

may not be until the point of death, he will be drawn into the company of his fellows.

(...) All studies related to the Mysteries come easy to the student, for he is not introducing ideas into his mind for the first time, but recalling to consciousness that which is lying dormant in the sub-conscious mind. It seems as if much of our sub-conscious mind carried on from incarnation to incarnation; it is the conscious mind only that we build again with each life. The student will often recover from his subconsciousness many memories of things he has learnt in the past, and these he may be inclined to look upon as of the nature of revelations, so foreign are they to his normal consciousness."

"External aid always comes to the student who has advanced sufficiently far to be benefited by it, and many will relate how apparent chance played into their hands so repeatedly that they could no longer look upon it as unmotivated. (...) We can, moreover, do much to bring about that which we desire by realizing the power of the mind. The potency of a clearly-formulated and long-continued wish is difficult to overrate. So the earnest desire goes forth in search of the Master, and it has not far to seek. If the student is worthy, he will be presently rewarded either by the inner knowledge that he has achieved this mental contact, or he will find that 'chance' has placed him in touch with a source of occult information and training, and his conscious work has commenced. The gate is open; it is for him to tread the Path."

"It is the aim of initiation to bring about the illumination of the soul by the Inner Light. (...) The word *initiate* means one in whom the Higher Self, the Individuality, has coalesced with the personality and actually entered into incarnation in the physical body. The initiate, therefore, is one whose Higher Self it is that looks out at us through his eyes. The personality is reduced to a set of habit-complexes of living, leaving the Higher Self free to carry on its work with the minimum demands upon its attention from the physical plane."

"The Great Initiation is invariably gone through out of the body. No ritual confers it, though ritual may have been, and in the Western hemisphere usually is, employed in order to train consciousness in preparation for this transcendent experience. It is also gone through in full consciousness, and the memory is retained."

"The moon may be taken to represent the personality, waxing and waning through innumerable incarnatory phases of reflection of the sun's light or its deflection by the earth's shadow; whereas the Higher Self, the immortal Spirit in man, is rightly symbolized by the sun, which shines perpetually in the heavens, whether we see it or not. The Higher Self comes into manifestation in the physical body when initiation takes place."

"The personality must be tuned to the same key as the individuality. (...) the personality will have entirely to reorientate its standpoint before it can come into line with the Higher Self. We must be prepared to shift the basis of all our motives if we want to receive initiation. This requires singleness of purpose that

balks at no sacrifice – *Sell all that thou hast, and follow Me*, said the Master; and again, *Let the dead bury the dead, and follow thou Me*. These are hard sayings, but experience proves them to be true. (...) The personality and the things of the senses have to be sacrificed in order that the Higher Self may manifest; there can be no dispute on this point. All the initiates have declared it to be so. (...) There is a period of struggle as the threads that bind us to the desires of the senses are snapped, but as soon as an appreciable clearance has been made, the Higher Light begins to dawn. We are not left comfortless.”

“The call of the Higher Life is to arise and turn away from the mirror of form-consciousness and look straight at Reality, which is Life, not form. It is this turning round that constitutes the soul’s task when it seeks initiation. As the personality is brought gradually into subjection to the Higher Self, the Inner Light begins to irradiate it. The sudden burst of illumination is rare, and proves blinding and disabling, as St. Paul found upon the road to Damascus; therefore it is permitted only in the case of very advanced souls who have been trained to a high degree in previous lives and have reincarnated with this end in view, building their personalities accordingly. For the rest of the seekers, after initiation, the Inner Light dawns gently and gradually, with many cloud-shadows obscuring it from time to time as the desires of the senses surge up again and again after they were believed to be overcome.”

“Having achieved this freedom from the bondage of the senses, two Paths now lie open to the initiate: he may follow the mystic Path, and go on to liberation; or he may follow the occult Path, and return into the world of men equipped with the powers of the Higher Mind. It will be noted that mysticism does not teach reincarnation, whereas occultism does, and for this reason: that the mystic aims at escaping from the bondage of the flesh, never to return; whereas the occultist designs to return to matter, bearing with him the fruits of his labors. Both are legitimate and justifiable ideals.

The mystic, who goes on to take his freedom, does not cease to be an influence in the world; by his achievements he works out a portion of the world’s karma. That is why mystics invariably indulge in mortification long after any personal desires of the flesh have been purged away; they are ab-reacting the world’s karma. The occultist, on the other hand, indulges only in sufficient mortification of the flesh to bring it into subjection and teach it to obey the sovereign will without murmuring. His design it is to build himself such a personality that his Higher Self can function through it without let or hindrance. It must be like a powerful and spirited horse that answers instantly to the heel and rein, needing neither spur nor curb. Its senses do not mislead him; its passions do not blind him. He uses it as a transparent window of the soul that does not distort the view.

The mystic renders his personality negative in order that he may be a channel for the cosmic forces. *Be still and know that I am God*, is his attitude towards all the problems he is called upon to solve. He becomes still upon the mundane plane and allows the spiritual powers to find a channel into the group-mind through his meditations. The occultist, on the other hand, deals with forms, and uses his

concrete mind in order to shape those forms into channels for the cosmic forces. The mystic works in the Higher Self exclusively; the occultist brings the Higher Self into manifestation on the planes of form. (...) He does this, if he be a brother of the Right-Hand Path, because it is necessary for the Great Plan that certain ideals should be worked out in the world of form, but he never does it for the gratification of the senses.

(...) The great majority of liberated souls elect to follow the mystic Path, thus going beyond our earth-sphere; and it is only a few of those who have won their freedom who choose to sacrifice it to return again to the world of form, for they have no desires of the senses to draw them back into incarnation. To them, it is rather an incarceration; they are motivated solely by a desire to lift the burden of the world's confusion. On the other hand, it must not be thought that the mystic deserts the world when he forsakes it; his prayers are ever with it, and it is this great body of praying souls that lifts the burden of the world's karma on the inner planes.

The mystic serves in one way, and the occultist in another. Both are necessary to the cosmic task of regeneration and evolution. There can be no function save by duality – the interaction of the positive and negative aspects of the same force. The mystic is at one pole of the Christ-force, and the occultist at the other. Obeying the well-known occult law of the alternation of polarity upon the planes, the mystic is negative on the planes of form and positive upon the planes of force; whereas the occultist is positive upon the planes of form and negative upon the planes of force – therefore he has always to invoke forces to aid him in his work, employing for this purpose ritual magic in its various types, from the simple invocation made with a sign to the elaborate forms performed in lodges.

The truest development is achieved through a just balance of the positive and negative forces of the soul held in equilibrium by the will, so that the judgment can turn the balance in either direction. The soul that is naturally inclined to mysticism is therefore in the Lesser Mysteries always given an occult training; and the soul which is naturally inclined to occultism is made to work upon mystic lines. It is not until the Greater Mysteries are reached that the soul is permitted to follow its natural bent and is given the training specially adapted to its capacities. (...) A chain is no stronger than its weakest link. Neither mystic nor occultist will be able to bring through into the plane of manifestation more than they are able to polarize within their own natures."

"A certain stage of experience has to be reached before we are ready for initiation. The bonds of the senses must have begun to loosen of their own accord before we are ready for the Great Renunciation of a personal sense of life. There are three initiators who bring us to the altar of the Mysteries: the Great Initiator, who is the Master; the Lesser Initiator, who is the Teacher; and our own Higher Self, which trains us by means of the lessons of life and the realizations they bring."

"The discipline of the Path cannot be learnt from books; it is experience alone which brings realization. Let us therefore accept our karma as the first initiation. Let us strive for a mastery of ourselves and our circumstances which shall give us serenity under all conditions. What cannot be cured must be endured; this is the first lesson which karma teaches us. The adept is a man of unruffled serenity, for he is a man of perfect self-control. (...) If we live our daily life according to cosmic principles, we shall work out whatever karma has been given us for our portion in this incarnation and win our freedom. Out of the experience thus gained comes the preparation of the soul and rapid advancement in the Mysteries when once the right of entrance has been gained."

"A student may have taken all the subjects of his degree with brilliance, but because he has failed in one of the subjects of a preliminary examination, may not be entitled to his certificate. He has to sit for the preliminary work again, and may possibly fail repeatedly before some elementary paper in mathematics or languages is properly worked. So it often is with the soul in which we see the lofty aspirations but who is yet bound to mundane duties; that soul is in all probability completing some of the elementary lessons so essential to success in the tasks of applied occultism. As soon as these tests are passed, he will be eligible for the degree whose higher work he has already completed."

"It sometimes happens that souls which have advanced far into the Mysteries turn back at the call of human love and forge anew the chains of karmic ties. In subsequent lives, the debts thus incurred must be discharged. Sometimes the turning aside is motivated by the passions and the senses; sometimes a higher motive determines the choice, and out of pure pity a soul that is travelling fast may turn back to hold out a hand to a beloved one who is progressing more slowly. It is seldom possible to judge of the wisdom of a decision taken in a past life, but its obligations remain to be met; and if the choice of pity and patience has been made, it must be abided by cheerfully and willingly if its good karma is to be reaped."

"If the home is to become a Temple of Initiation for the soul, its duties must be worked as a ritual. As long as we hate the humble duties of the home, even if we perform them faithfully, that home cannot be a temple. (...) In order to make the home a Temple of Initiation for the soul, its duties must be dominated by two ideals: love and beauty. Its services must be rendered with sympathy and joy, and we must make its humblest details beautiful. Even in the barest room there is a beauty of perfect cleanliness and order. If we would merely eliminate the superfluous from our homes and keep what remains in perfect order, we should have achieved true beauty, as many a bare convent refectory can show. (...) If we rule our homes in a spirit of selfless love and serenity of heart, asking no return, but doing our duty for the sake of the need of those to whom we minister, our house will be a true Temple of the Hearth-Fire in which we can receive our initiation. But let it be remembered that the serenity of heart must be there as well as the faithful performance of duty. It is this serenity which is the proof of karma overcome. As long as we are kicking against the pricks, we have still something to learn from our circumstances. Let us try to keep our homes always in readiness for the coming of the Wayfaring Christ. (...) For His coming, it is not

enough that the house should be swept and garnished; the spirit of the home must blossom on the hearth in peace and good will and, above all, in serenity, which is the true keynote of home."

"The Path is a way of life, and on it, the whole being must cooperate if the heights are to be won."

"Knowing the power of concentrated thought, the initiate makes use of it in all the problems of life. His method, however, is not that of direct attack in which he 'wills' the change of the unpleasant condition, but is directed to bring about certain changes in his own consciousness, for he knows that it is his own temperament which is the real instrument of karma. It is only through those factors in his own nature which react that karma can affect him. He knows that certain conditions come to him in order that they may provoke certain reactions in his own nature, and according to his handling of these reactions will be his karma, even in the present life. When he has harmonized these reactions, he has worked out his karma.

He knows, therefore, that although he cannot determine the conditions under which his life must be lived, he can determine his reaction to those conditions. It is this fact which he bears constantly in mind in all his dealings. It is this realization which enables him to raise his head above a sea of troubles and view them from the standpoint of cosmic law and spiritual principles. Although he cannot command the conditions to which he awakens from the sleep of birth, he is nevertheless the master of his fate, for he can manipulate those conditions in such a way that they shall bear him whithersoever he will, just as a ship can tack against a head-wind; and the worse the conditions and the stronger the wind, the swifter its progress."

"The initiate is always revaluing things according to cosmic principles. He knows that his real life is lived in his Higher Self, and that his human personality is but a phase of his life, and that his real existence is never immediately involved in it. From the experiences of this phase he derives the food whereby his real Self grows through the vast aeons of evolutionary time. To him, it is his real Self that matters, not his series of transitory personalities, and so he dares to take risks with his mundane prospects which most men would not dare to take. Consequently, although he may not amass the things of this world, his life has a significance, a richness and a freedom which are lacking to the man who dares not so adventure lest he lose his all. The initiate lives gloriously because he lives dangerously."

"In its essence, the whole subject under consideration is the extension of consciousness to planes of experience which are not available for the senses, and out of that extended experience comes the whole gamut of supernormal experience. (...) *Mysticism* aims at the speediest possible attainment of the Divine Union of the soul with its Source. In order to achieve this, it eliminates all that causes separation. A cardinal doctrine in all mystic schools is that of Unreality. Whenever we find a school of thought which distinguishes sharply between the Unreal and the Real, and seeks to eliminate the former from consciousness in

order to possess the latter, we shall be justified in classifying it as an essentially mystical system. *Occultism*, on the other hand, accepts the phenomenal as actual enough if not real, if we use the term 'real' in its technical mystical sense as eternal and self-existing. The aim of the occultist is to organize and master phenomena and bring them into harmony with the eternal law of the Real. (...) the occultist, even after he has glimpsed the Real, stomps on in the world of phenomena and endeavors to bring it under the control of his will. The occultist, while he agrees theoretically with the mystic's proposition, prefers the terms *eternal* and *temporal* to *real* and *unreal*; for he maintains a thing may be theoretically unreal, yet actually very much in evidence in all practical calculations made in time and space."

"Occultism differs from mysticism in that it makes no attempt at any direct or immediate approach to its goal, but rather seeks to establish a graded way to the Divine Union which it recognizes, equally with Mysticism, as the ultimate goal of evolution. Working from this standpoint, it neither condemns nor disregards the material conditions in which we find ourselves, but accepts them as part of the soul's discipline and proceeds to study them, first, with a view to harmonizing the soul with its environment, and, secondly, with a view to exercising a controlling, or at least a modifying, influence over that environment."

"The aim of occult initiations, rightly understood, is to lead the mind by a graded way to clearer and clearer apprehensions of spiritual truth as fast as consciousness becomes fitted to realize them. It is impossible to take the average man direct from his ordinary state of mind into the higher kinds of prayer and mystical consciousness, but it is quite feasible to lead him step by step through successive interpretations of a symbol-system to such an understanding and realization. This is what an occult initiation should aim to do, and it falls short of achievement if it stops at any intermediary stage on the Path and declares that here is the ultimate enunciation of Truth, for Truth can never be enunciated at all in its ultimate form, as is well known to all mystics. In the end, the Occult Path must terminate at the Mystic Goal, it has no end in itself; but as the mystic's way is steep and direct, so is the occultist's by contrast circuitous, but nevertheless, being circuitous, it is graded to a gentler incline. (...) the occultist remains in touch with the lower slopes, ascending and descending upon the Jacob's Ladder of psychism and bearing his brethren company upon their journey. When all is said and done, however, the choice of the Mystic or the Occult Path depends upon temperament; as the old saying has it, it takes all sorts to make a world, and no doubt a world composed exclusively of either the one or the other would prove unworkable."

"Unless the sphere in which the soul evolves is adequately understood, no start can be made in the Great Work. Such a study must immediately fall into two further divisions; the study of the noumenal and the study of the phenomenal, or, in other words, the cosmos and the universe."

"Black Magic differs from White Magic not so much in the methods it employs as in the source whence its powers are drawn. White Magic seeks to reach upwards and draw down power from above. Black Magic seeks to reach backwards into an outgrown phase of evolution and release forces which have long since been equilibrated into a static form. It is as if the burning alkali and acid that went to the making of a neutral base were freed once again. In Black Occultism, a breaking down of organized form into lower types of force takes place, and the two elements employed for this purpose are sex and blood. (...) In addition to the utilization of these two physical sources of subtle force, the black magician makes use of the evocation of spirits and pacts therewith. (...) Finally, the black magician avails himself of the powers of certain drugs to produce clairvoyance."

"As a result of his training, the initiate should develop certain definite powers, and if he does not develop them, it should be reckoned that his training has failed of its purpose. (...) The practical results of the study of occult science may be divided into two aspects – the art of the seer, or vision; and the art of the magus, or power. The trained occultist ought to be able both to perceive and to act in the invisible worlds. (...) The second aspect of the initiate's work concerns the work of the magus, or power aspect. It is often called the ceremonial aspect, because certain formulae are used for achieving its aim. These formulae are used in the same way as the craftsman employs tools in order to reinforce his manual skill. (...) Man is a tool-using animal, even on the astral plane.

Magic may be defined as the use of some form of ceremonial, ranging from the simple mantram or spell to elaborate rituals of which the Mass of the Church and the ceremonies of the Freemason are examples. These are two representative types of magic, whatever their exponents may like to say to the contrary. The Mass is a perfect example of a ritual of evocation, and the Masonic ceremony is what it is designed to be, a ritual of initiation.

(...) The whole idea of ritual magic centers about the contacting of a being on the Inner Planes who will assist the operation by concentrating a cosmic force on a particular type. If that being is evil, the Mass will be a Black Mass or the initiation of a Black Lodge; and the result will be the reinforcing of the corresponding aspect in the natures of the participants. If the being invoked is good, the result will be the intensification of his especial virtues in the souls of those who share in the ritual designed to commemorate his life or death.

The Word of Power in any ritual is the Name of the Being to whom the participants look as the channel of power they are seeking to contact. In addition to the use of words, signs or symbolic movements are also employed, and these are designed to commemorate the most striking or most typical incident in the life of the Master. These signs are further crystallized into symbols, which also represent the crisis of that life. For instance, in the Mass we have the invocation of the Sacred Name of Jesus, the Sign of the Cross, made by the devout Christian on breast and brow, and the Cross itself, or Crucifix, which, when consecrated, is a true talisman. The same principles apply equally to all ceremonial magic, save that different entities are invoked.

Whether it is justifiable to do so is a matter of opinion, and the only people who are qualified to express an opinion are those who have had practical experience of ceremonial magic in the hands of competent operators. The general opinion appears to be that the powers thus handled are very high potencies, and that in the event of an accident, they can do serious damage. An accident in a high-powered, swift-moving car is a serious matter, and it is not everyone who is temperamentally suited to drive such a car; but the big advances in motor engineering have come through speed-tests where, under carefully chosen conditions, specially trained men have established new speed records. (...) So it is with the works of magic."

"The wisdom of the initiates is not so much a body of doctrine that has been built up by experimental research, each worker handing on the fruits of his studies to his successors, as, in large part, a revelation received from sources other than those to which humanity normally has access. This revelation, once received, is developed and applied, but in its essence, it is a gift to humanity brought by the Elder Brethren. It is, firstly, the garnered fruits of previous evolutions; secondly, it is the pioneer work of those who have gone on ahead of evolution; and, thirdly, it is brought down from planes of existence which human consciousness cannot normally contact. Out of these varying elements, the body of doctrine called esoteric science has been elaborated and adapted to the needs of different ages and races."

"The priest-emperor, being a perfected soul of a previous evolution, is immeasurably superior to the rudimentary consciousness to whom he comes, for, having completed his evolution, he is of the Plane of God, and intuition, recognizing this, invariably treats him as a divinity because Divinity is made manifest in him. He plants in the group-soul of the evolving race those archetypal ideas which are faculties; this process is analogous to that whereby the individuality transmits the fruits of its evolution to each successive personality in which it manifests. The civilization thus inaugurated runs its course to the nadir of its material evolution, the point furthest out from God, metaphorically speaking; it is at this point that it has to turn about and come back on the evolutionary arc, and it is here that the Star Logos or Christ of the Ray comes to it upon the physical plane. Before His coming, the Ray is an outpouring of the Divine Life, governed by the laws evolved in previous evolutions, but the Star Logos says, *A new law give I unto you.*

The function of the Star Logos, incarnating as man, is twofold; its exoteric aspect is to live the archetypal human life (the life that all men of that Ray will live when they have achieved perfection), and thereby to impress that standard of life and action on the group-mind; and so He is not only 'Perfect God', being divinity made manifest, but He is also 'Perfect Man', or the archetypal ideal of humanity for that phase of evolution, and what He is during His brief earthly manifestation, all men must be when they are *made perfect even as our Father which is in heaven made perfect.*"

"The different pantheons of the great cosmic faiths, Egyptian, Greek, or Christian, represent the symbol-systems wherein the abstract truths taught by their Founders, the Sons of God, are enshrined. The Christian is a very abstract system; it has been far less anthropomorphized than most of the others. In Christianity, therefore, we see a very spiritual presentation of the One Truth, and for its full apprehension a very highly developed spiritual intuition is necessary. Consequently, where that intuition is lacking, Christianity makes less appeal, for it lacks the intellectual interpretation which is the food of the concrete mind; and herein lies a weakness of Christianity and its incompleteness."

"St. Paul distinguishes between the things which he can say openly to all and the things at which he may only hint for the benefit of those who can take the hint."

"The Gnostic Schools were the Christian Mysteries, made by initiates of other Mystery Schools who had become converted to Christianity and sought to establish within the Christian dispensation the methods to which they were accustomed."

"The highest degree of initiation is crucifixion for the salvation of mankind, the vicarious abreacting of racial karma. Let those who aspire to initiation bear ever in mind what reward it is that will crown their efforts with a crown of thorns. Unless we have so great love for humanity, so great a sympathy for suffering, that we are not only willing but anxious to avail ourselves of the opportunity in some small measure to offer ourselves as a sacrifice for the sins of the people, there is no point in setting out upon the Way of Initiation, for its goal will be dust and ashes to the man who remains unregenerate. The aim of initiation is neither magical power nor marvelous experience, but simply the ability to offer an acceptable sacrifice that shall be effectual for the neutralization of cosmic karma."

"In the interaction between the different levels of consciousness and the corresponding planes of manifestation lies the essence of occultism. The psychic is one who functions negatively in this interaction; he reacts to the conditions he contacts, and thereby perceives them, but he exerts little or no influence upon them. The adept, on the other hand, while perceiving, does not react, and therefore functions positively in his relations to the subtle worlds, sending out his influence upon them instead of receiving their influence into himself. The magician might be distinguished from either of these two as one who knows how to influence subtler worlds, but, being unable to perceive them, is unable to operate directly thereon, and is obliged to depend upon intermediaries whom he evokes to serve his will. The true adept is not dependent upon the intervention of spirits, whether divine or diabolical, but himself works directly upon the plane of his choice; and as it is in the evocation of spirits and their subsequent banishment that the chief risks of occultism lie, it will be seen that the magus is in a very different position from the magician in his relations with the subtler planes."

“The materialistic concept has persisted even among students of the subject who ought to know better. It is not in the elaborate processes used in the preparation of a material article that the virtue lies, but in the condition produced in the etheric counterpart of that article by the handling and thought-concentration that it undergoes in the course of the operation. It is magnetized, firstly by the personal magnetism of the operator; secondly, an aura of thought-forms is built up around it; and thirdly, by the right use of the imagination and the will, it is made the physical vehicle of an invisible, cosmic force, contacted by the operator and concentrated by him. It will be seen from the foregoing considerations that the essence of all practical operations is mental. It follows therefore that in the powers of the mind we find the key to the whole process. (...) A large part of the training of an initiate must therefore consist in the development of these latent aspects of his mind.

For the purposes of our study, we may consider the mind under three heads, as is usually done in psychology – feeling, will and reason. But instead of considering them as the psychologists do, as separate units, we shall consider them as the Qabalists do, as successive emanations resulting in equilibrium. We should thus see feeling and reason in polarity, and the kinetic will as resulting from their union. But this is not enough. According to Qabalistic principle, a trinity thus formed must be resumed in a fourth principle, upon another plane before it can become functional. If the plane under consideration is a lower plane, they will be resumed in a physical body which gives them expression upon the plane of matter through instinct; but if the plane under consideration is a higher plane, they will be resumed in that little-understood faculty, the imagination. It is from this synthesis upon a higher plane, and from this alone, that occult power issues forth.

We have to consider therefore the process by means of which the would-be adept is enabled first to dissect out these separate factors from the general co-ordination of his mind, purify and concentrate them, and re-synthesize them upon a higher arc. This, of course, is the real process of alchemy, the Great Work.

Dirt has been well defined as misplaced matter; purification consists in returning to its proper place whatever has become misplaced, thus mingling with, and thereby adulterating, that which is different from itself. Thus, if emotion intrudes into any intellectual process, it contaminates it and falsifies its results, for intellectual processes should be carried on in terms of reason alone in order that the ultimate issue may be truth. It follows that as a preliminary to all mental processes, we must acquire such control of the emotions that they shall not function involuntarily. Such control is not obtained by the comparatively simple expedient of repression, but by the far more difficult process of sublimation, so that the force generated by an external stimulus, instead of producing an immediate reaction of emotion, which might take place where it was not wanted, is directed to a more remote reaction, and discharges harmlessly upon another plane. Thus, an immediate reaction of resentment is transmuted into compassion and has its issue in charity.

This is the first and hardest lesson that the seeker of the Way has to learn; but once mastered, the powers thus acquired can be applied to the overcoming of other difficulties, for the momentum of the Path is cumulative.

The next task to which the neophyte has to apply himself is the training of his will. (...) The will is simply the power to concentrate the available energies. It does not matter how strong-willed a man may be, he cannot drive body or mind beyond a certain point; nor does it matter how strong-muscled a man may be, he will not exert anything approaching his full power unless he concentrates his will. The strong will is really the single-pointed will. (...) The secret of a strong will is to concentrate it upon a single object; this can only be achieved by eliminating all competing objects which divide the attention of the will and so fritter away its energies. This is one reason that the sacrifice is said to be the first step in the Mysteries, for it is only by sacrificing ruthlessly all irrelevant interests that the single-pointed and potent will is obtained.

It may be argued that a person thus concentrated would be unbalanced; this is a just argument, and the initiate overcomes it by employing the principle of rhythm. He says that although the bow must be tight-strung to give flight to the arrow, the bow that is always strung loses its resilience, so he is careful to unstring his bow when it is not in use. Nevertheless, the object of a bow is to be bent, and therefore he never casts away the cord.

In the earlier days of his training, an initiate goes through an exceedingly strict discipline, and every departure from the law of the Path meets with immediate and severe punishment. There is but one way of safety for him, and that is a way as narrow as the blade of a sword and as straight as its edge. No human hand metes out this discipline to him; his teacher, the adept under whom he works as an apprentice, does all in his power by example and advice to save him from error, but he cannot constrain him, any more than he can avert the consequences of a broken cosmic law. Action and reaction are equal and opposite upon the Path as elsewhere, and the neophyte has to receive the reaction of the forces his every thought sets in motion. By these forces he is uplifted or bruised as the case may be.

After this section of the Path has been passed, the way opens out, and the initiate may then safely take up again those things which he laid upon the altar of sacrifice which stands before the gate. The more richly endowed he is, the more he has to bring to his work. But after the discipline of the straight and narrow way, he will never again become attached to external things as he was before; he will always be their master, able to use them without becoming obsessed by them; so that, being free from the bondage of things, he can use and enjoy them to the enriching of consciousness. But the preliminary discipline, the cautery of freedom, is essential.

The trained initiate comes to his work with the ability to clear the decks for action at the word of command, and go through and over everything without looking to the right hand or the left until he comes to his goal. After he has achieved, but not before, he takes an inventory of the breakages and binds up his

wounds, and it is frequently found that the speed of his rush has carried him through comparatively scatheless. In actual life, it will be found that there are very few people, or organizations of people, who will stand up to the bull-rush of the disciplined will, and there is nothing magical about its triumph. It is only when the knowledge of the cosmogony of the subtler planes is employed that the work of the will becomes occult; it is only when it is used to direct cosmic forces that it becomes the magician's rod.

It must never be forgotten in considering these matters, that such forces must always be directed in strict obedience to cosmic law, or the reaction will return full-circle and crush the magician. (...) The neophyte following the Path uses the powers of his dedicated and disciplined will upon himself, not upon external nature."

"Intellectual capacity is essential upon the occult Path, and where it is not forthcoming, it is useless to attempt that Path, just as it would be useless to attempt a university career."

"Viewed metaphysically, all the planes of manifestation are different types of existence, and the seven bodies of man, not excepting the physical, are different modes of consciousness and different types of organization of force. Unless we know exactly what consciousness is and how apprehension takes place, we shall be unable to translate our consciousness from one mode to another."

"Unless we can be sure of holding a thought steadily in consciousness without mind-wandering for a considerable period, it is useless for us to attempt any major operation in practical occultism. The neophyte, therefore, pursues a graded course of mental exercises designed to enable him to attain a high degree of concentration. No one is capable of the deepest occult meditation who cannot meditate in a railway station while waiting for his train. This involves two things: the power to go so deeply into meditation as to be completely withdrawn from the physical environment, and the power to keep count of time and return at will. Without the latter, the former is a dangerous and disorganizing accomplishment and is the cause of much incoordination among occultists."

"Consciousness is raised to a given plane by inhibiting the thoughts of the modes of consciousness of all the planes below it. This of course requires perfect concentration."

"The equipment of the adept is pretty extensive, and none but those who start with a certain degree of natural capacity, are inured to discipline, and are willing to work, and work hard and continuously, abandoning all else save the labor necessary for their minimal support, stand any chance whatever of 'making the grade'. (...) unless men work at occultism as they work for the prizes of their professions, they will not achieve."

“The initiate of the Western Tradition overcomes his comparative lack of sensitiveness, and also the density of the atmosphere in which he has to work, by concentrating the forces by means of ceremonial. It is exceedingly difficult to obtain definite results in Europe without the use of ritual. One thing is quite certain, however: the person who means to employ the concentrating rituals of the Western Tradition must not at the same time follow the sensitizing régime of the Eastern Discipline. Each is effective in its own way and sphere, but it is fatal to mix them. The sensitized person will be completely ‘bowled over’ by the forces generated in a ceremonial working.”

“The Western Esoteric Systems spring from three main roots: the Qabalistic, the Egyptian and the Greek. And all medieval and modern derivatives can be traced to one or another of these. (...) Each of these three great systems was developed in response to the needs of a special phase of human evolution, and each one has brought certain aspects of occult science to a high pitch of perfection while correspondingly and inevitably neglecting others. The Greek system is characterized by a pantheon which incarnates natural forces; it is primarily a philosophical system. The Egyptian system is characterized by animal-headed gods which represent these forces brought through into human consciousness, and is primarily an initiatory system. The Qabalistic system is characterized by having no gods at all, being strictly monotheistic, and it is essentially a magical system wherein the magus takes the place of the god.

(...) In practical occultism, it is always necessary to go back to the original root-stocks, because here alone can we strike the trails that lead into the Unseen – the pilgrim ways that have been trodden by innumerable feet. By the meditation and ritual of centuries, an organized aura of thought-forms has been built up around these ancient systems, and it is this prepared mental atmosphere that is of such value to the occultist. I do not say that it is impossible to pass on to the Inner Planes save by one or another of these traditional corridors, but the difficulties of such an undertaking are very great.”

“There are certain planes of manifestation which were worked by the Mystery Schools of previous epochs which are not readily accessible today. Evolution has moved on, and we contact the Unseen at a different level. It is very necessary, in any work of practical occultism, that we have access to the full range of the planes, because every operation is composite and has its relations to the planes above and below that upon which it takes place. The occultist finds it essential, therefore, to avail himself of the corridors constructed by his predecessors, to whom the elemental planes were open. He will therefore always make use of one or another of the ancient systems according to the task he has in hand. Some are best suited for one contact and some for another.”

“Everything that has reached a more highly developed stage of evolution has passed through the more primitive stages, and these form the foundations of all subsequent developments, and the part they play in our economy, physical, mental, and psychic, can be readily demonstrated by the person who knows what to look for. (...) Unless we understand the nature of the basic principles of our existence, we can never hope to raise the lofty superstructure of the trained

and initiated consciousness. These archaic levels of manifestation are exceedingly important to the occultist, because it is here that he finds the reservoir of elemental forces whence he derives his power. As the psychoanalysts have clearly demonstrated, here are the springs of man's life; here is the fountainhead of genius and all forms of vital energy, mental and spiritual as well as instinctive. The psychoanalyst seeks to tap these reservoirs in order to free his patient from inhibitions. The occultist seeks to tap them in order to increase his psychic powers. In one case, the abnormal is being made normal; in the other, the normal is being made supernormal."

"The state of the personality, charged full of power and an exceedingly potent form of vitality, is the evidence of the reality of initiation. To what ends this power is turned is a matter which rests entirely in the hands of its possessor, but unless it be rightly handled and kept in the cosmic circuit, it is a thing which will turn to the destruction of the vehicle of its manifestation. Received from the cosmic powerhouse, it must travel in the appointed circuit, otherwise there is a 'short'. If we elect deliberately to put ourselves in the track of these cosmic currents and invoke them to use us as their channels, we must be prepared to become ourselves links in this circuit from spirit to matter and back again. Herein lies the critical point in the work of the adept. Is he in circuit or earthing? This is the distinction between the Right- and the Left-Hand Paths."

"There is a life behind the personality that uses personalities as masks. There are times when life puts off the mask and deep answers unto deep."

"It is not without reason that initiates have always guarded their secret science behind closed doors. To disclose sufficient to be adequate without disclosing sufficient to be dangerous is my problem."

"The weapons of our warfare are not carnal may as truly be said of the practitioners of black magic as of the Church. My own case belongs more to the realm of psychology than to occultism, the method employed being an application of hypnotic power to improper ends; I have given it, however, because I am convinced that hypnotic methods are very largely used in black magic, and that telepathic suggestion is the key to a large proportion of its phenomena."

"The initiate of the Right-Hand Path is God-centered; the initiate of the Left-Hand Path is self-centered; that is the prime difference between them. It is the point which determines whether a soul will turn to the right or the left when it enters upon the Path. Further occult development is but an unfolding of one or the other aspects of the nature. The initiate of the Left-Hand Path is aiming at power for self-gratification. He is dangerous to contact, because he is out to use his pupils, not to serve them. He is utterly unscrupulous and entirely selfish, and there is not much left of a life after he has finished with it. There are three motives which prompt him – greed, lust, and desire for power and knowledge for their own sake. He seeks to open the psychic faculties, both in himself and others, by speedier and less troublesome means than the slow ripening of mind-training and meditation (drugs and hypnosis)."

"The operations of occultism are based upon the powers of the will and the imagination; both blind forces. Unless they are controlled and directed by a motive which has relation to the universe as a whole, no ultimate synthesis is possible. The personality must be universalized by the ideal at which it aims in order that it may function as an organized part of the cosmic whole. It is this urge towards universalization which is the ultimate hunger of the soul – the lesser self seeks to achieve it by drawing all things into itself in a rage of possession; the greater self seeks to achieve it by transcending the bounds of self and becoming one with the universe. (...) the occultist, having achieved his goal, has not yet passed from the manifested phenomenal aspect into the cosmic; and the mystic, having achieved his transcendent union, cannot hold it, but must lapse back into the phenomenal universe. The ultimate integration can only be achieved by means of universal sympathy and absolute devotion united in one nature. Into such a one all things are gathered by means of sympathy, and he is in his turn gathered into the All by means of devotion. This is the ultimate aim of evolution for the manifested universe as a whole; and he who goes the way of initiation does but anticipate evolution."

"In the great journey of the soul to the Promised Land, which is the way of initiation, the safety of human habitations has to be left, and the soul journeys houseless and alone into the wilderness and comes to the Red Sea; here it is that the weak turn back and return into slavery to make bricks without straw for which they receive no wages. But if the supreme test of the Red Sea is faced, the waves are parted by an unseen force and the traveller passes through dry-shod, with a wall of waters standing up on either hand. This is the test of faith, for by mundane law those waters should fall; it is only a higher law that keeps them back. Then, the test being safely passed, though still in the wilderness, waters flow from the rock and manna falls daily, for though still in the world of sense, the traveller has come under the operation of a higher law."

"Occultism upon the planes of form is always racial and local because it must be adapted to its environment; and although upon the higher planes one formula is valid for all, and mystic experiences of the same type characterize all the higher degrees so that adepts can meet upon an equal footing, the systems employed in training aspirants are totally different and should never be confounded. Meditation and ascetism will bring the Eastern chela to the feet of his Master, but the Western initiator, working in the much denser material conditions of that civilization, has to employ ritual to get his results – rituals that very few Eastern bodies could stand. The meditative methods of the East will not get results in the West unless the vitality is lowered, and it is a very risky thing to attempt to handle high potencies on a lowered vitality; nor will the aspirant fare well in the rush and drive of our civilization. Methods worked out to fit one type of life, regime and etheric conditions, are not suitable for another and totally different type, and the unsuitability shows itself in the nervous strain of the pupil. If you wish to follow yogi methods, you must lead a yogi life; if you do not, you will break down. The Eastern forces require very purified and rarefied vehicles for their operation, and therefore the primitive aspects of the nature have to be pruned away. The Western forces are much stronger and more drastic in their action, because they take hold of the primitive aspects and use them for their

own ends, sublimating the base metal into gold, not precipitating the gold from the ether. You may enable yourself to receive wireless signals beyond normal range either by increasing the power of the transmitting apparatus or the sensitivity of the receiving apparatus. The Western method employs the former, the Eastern the latter."

"The Lesser Mysteries aim at giving an all-round preliminary training, first in the purification and discipline of character, and then in the development of the intellectual powers, especially that of concentration."

"There are two Paths to the innermost: the way of the mystic, which is the way of devotion and meditation, a solitary and subjective Path; and the way of the occultist, which is the way of the intellect, of concentration, and of the trained will. Upon this Path, the co-operation of fellow workers is required, firstly for the exchange of knowledge, and secondly because ritual magic plays an important part in this work, and for this the assistance of several is needed in most of the greater operations. The mystic derives his knowledge through the direct communion of his Higher Self with the higher powers; to him the wisdom of the occultist is foolishness, for his mind does not work in that way. But, on the other hand, to a more intellectual and extrovert type, the method of the mystic is impossible until long training has enabled him to transcend the planes of form. We must therefore recognize these two distinct types among those who seek the way of initiation, and remember that there is a Path for each."

"Esoteric science begins where exoteric science ends. The latter derives its knowledge from observation of phenomena; the former works by intuitive methods."

"Before the training of the higher consciousness can be undertaken, it is necessary that the lower consciousness and character should receive a thorough purification and discipline, so that foundations are laid deep and sure that will not shift or yield when the great superstructure of occult knowledge is raised upon them through the functioning of the higher mind. Unless this be done, disaster is very likely to occur; in fact, one might say that it is certain to occur. (...) A very large proportion of the disasters that occur in the pursuit of practical occultism are due to the neglect of the preliminary training, so that the foundations could not carry the superstructure. An occult school is a gymnasium of the mind, and if a student attempts to do certain feats when he is untrained or out of condition, a serious accident may occur and he may be injured for life, whereas, when he is properly trained, he can perform the same feat with perfect safety. The exercises that develop the higher consciousness have to be graduated just as carefully as those that develop the body, and ignorance or a faulty system produce just as bad results in the lodge as in the gymnasium. It is a maxim among athletes that no man can train himself, and this is just as true among occultists, as a good many adventurous students have found to their own cost. (...) It is the function of the fraternities to train the personality of the pupil, and in the process to weed out those who are unfit for the heights in the present incarnation. (...) In a fraternity, the training of character is especially stressed, and the great lessons of brotherhood and selfless service have to be learned. (...)

The conscious mind has also to be got ready for its amalgamation with super-consciousness, and for this purpose, it has to be equipped with the general theory of occult science. In the Lesser Mysteries, therefore, the aspirant trains his character as an athlete trains his body in order that it may be strengthened to stand the ordeal of the heights to which the Greater Mysteries will enable him to climb. He also seeks to equip his mind so that he may fully understand the teaching that will be conveyed to him when he enters the Greater Mysteries."

"It must be emphasized that the study of occultism is only a means to an end, and that end is the way of Divine Union. Some there are who can take that journey direct, but others have to proceed by stages through the planes of form, of which the mental plane is not the least, and for them the mind has to be trained and raised and taught to function under new forms that shall more nearly approximate to the spiritual activity. But let it never be forgotten that all forms but obscure the light, and we only know them by the shadows they throw upon a lower plane. The aspirant should use the symbols of occultism to train consciousness, not to furnish it, and it should be his aim to cast them aside at the earliest possible moment that pure consciousness can dawn upon him."

"The inner light alone can bring a man to the great light, but this is a supreme achievement, and to correlate such an experience with normal consciousness, so that it shall not pass like a flash of lightning, it is necessary that consciousness should be prepared for its reception."

"If those who have knowledge of the Divine Light in any of its aspects wish to assist a neophyte to obtain a conscious realization of the nature of that Light, they have to supply him with a chain of associated ideas, a veritable Jacob's ladder, leading right up the planes with an accurate correlation upon each."

"It has been well and truly said that in the exoteric church, the ceremony is performed by one person for the benefit of the congregation; but in the lodge, the ceremony is performed by the congregation for the benefit of one person. The candidate is the principal actor in a mystery play wherein he passes in symbolic action through certain experiences of the soul in its passage from darkness to light. It is intended thereby to recall to memory experiences through which the soul has passed in ultra-consciousness, and unless the initiator has this basis of subconscious achievement to work upon, initiation is a meaningless ceremony to the candidate. (...) Let it be clearly understood that ritual initiation in the Lesser Mysteries bestows nothing; it merely renders available that which has been attained in ultra-consciousness. The real initiation is a spiritual experience. To pass through the symbolic representation of death and resurrection can mean nothing to a candidate in whom desire is not dead and spiritual consciousness has not arisen."

"An officer who rightly understood his function would dwell upon the force which should act through his office till his personality became so saturated with it that he radiated his influence upon the candidate he was helping to initiate. The united action of all the officers builds a group-mind which is capable of

transmitting and focusing potencies of a much more massive or cosmic type than could be transmitted through the channel of a single consciousness.”

“The candidate, while acting out the ritual with his physical body, should remember that he himself is but a symbol of the divine man he is made to represent, and he should follow out in consciousness the processes of the soul that are being enacted on the subtle planes.”

“The true trainer of souls knows that it serves no useful purpose to require an oath, for unless he is prepared to carry his pupils bodily into the Kingdom of Heaven, he must teach them to walk upon their own feet, and he can never do that as long as he keeps them in the splints of an oath. (...) What is required of the neophyte is not a blind obedience, but an intelligent comprehension of principles. (...) The tests of occultism are based partly on the intelligent application of principles to circumstances and partly on character and stamina, and a capacity for blind obedience is not going to take an aspirant through these tests. (...) *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and Him only shalt thou serve*; the function of teacher, initiator, fraternity or order, is to bring you to God, not to take the place of God and demand your loyalty. (...) All white occultists tell you never to surrender your will; they should also tell you never to surrender your judgment.”

“The ‘heavenly homesick’ are many, but those who will endure the divine journey are few. (...) It is only those for whom the lust of the flesh and the desire of the eyes and the pride of life have ceased to have any significance who will essay the Path that leads to the heights, and for them, the journey will not be hard, because they travel light. (...) It is the desireless man alone who passes into the great freedom, and when one who is ruled by desires essays the passage, these desires, being torn up by the roots, cause the soul to bleed. It is better that a ripening of the spirit should be achieved so that it parts with its fleshly desires naturally by outgrowing them, rather than do violence to the instincts of nature. It is not the suppression but the outgrowing of desires that we should seek; ripe fruit parts readily from the stem, and the man who has learned the lessons that life teaches will pass on without repining.”

“The seeker must always make good on that which lies to his hand before he enters upon the Path. (...) having made the utmost of the means at his disposal and exhausted them, further opportunities are given him. The exhaustion of material placed to hand for his practice is a very important point in connection with advancement. (...) All things are used by the Masters as discipline, and they observe the proficiency of the pupil in these things before they advance him, and one of the surest tests is the tidiness of the room a person occupies and the orderly conduct of his affairs. An occultist needs an even temper and an iron nerve, and there are few walks in life that cannot be made to afford opportunities for the development of the essential preliminaries.”

"The highest development is attained when the mystic has the knowledge and technique of an occultist, or when the occultist is at heart a mystic."

"Union with the Divine can only take place through devotion, and union with the Divine is the ultimate synthesis. To this all Paths lead, and in this all aims find their realization."

"The Path which leads to initiation is the way of life which enables a man to rise above the desires and limitations of his personality and live in his Higher Self, and the experience of initiation is the transference of consciousness from the personality to the individuality. (...) The initiate transfers the focus of his consciousness from the personality to the individuality, and therefore things which are hidden from the ordinary man are perceptible to him. (...) He can see deeply into the realm of causes, perceiving events brewing on the inner planes long before they become manifest on the outer; therefore he has the gift of prophecy. Seeing causes, he can often control them; therefore he appears to have magical powers. Operating upon the higher planes, which act as controlling-levels to the lower planes, he can balance force against force by throwing his will into the scale, and so change the issue of events on the physical plane. (...) He can achieve the perception of the astral plane; (...) he can also bring the astral into manifestation on the physical plane by the use of magic."

"No one can be called an initiate who has not experienced cosmic consciousness. (...) The first initiation consists of the flash of cosmic consciousness wherein the ego sees with the eyes of the spirit instead of the eyes of the flesh. This is only achieved by exaltation of consciousness, and comes from within. (...) Should such an experience ever have taken place in the history of the incarnating ego, it will never be forgotten, but will be carried forward life after life and imprinted upon the subconsciousness of the personality."

"Occultism is more than a science to be pursued objectively; it provides also a philosophy of life derived from its experiences, and it is this philosophical, or even religious aspect, that attracts most of those who devote their lives to it. Out of experience of the rare states of consciousness which it studies comes a greatly changed attitude towards revealed religion, for the seeker has now penetrated to the planes whence the revelations come, and for him they have an entirely different significance and validity. He is no longer dependent upon faith; he has had personal experience, and out of that experience he tends to formulate a religious belief in which he himself aspires to share in the work usually assigned to saints and angels as the ministers and messengers of God. From time immemorial the training and teaching of specially selected individuals have gone on with that end in view, and the schools dedicated to that work are known as the Mystery Schools. (...) To the man or woman dissatisfied with the conventional explanations of a philosophy and a science limited to the evidence of the five physical senses, occultism opens a rich vein of ore to be had for the working. Its speculations throw light upon every aspect of life; they explain much that, considered only from the mundane aspect, is inexplicable, and they place religion upon a basis of experience, not of blind belief. Those are the gifts that are available for man through an opening of the Mysteries."

"Occult science, rightly understood, teaches us to regard all things as states of consciousness, and then shows us how to gain control of the consciousness subjectively; which control, once acquired, is soon reflected objectively. (...) The initiate of the Right-Hand Path, dedicated to the service of God, uses his knowledge of the mind to make it the instrument of the spirit, in contradistinction to the initiate of the Left-Hand Path, who uses his knowledge of the mind to make it the servant of his passions."

"If we desire to safely investigate the Mysteries, we must first approach them under their nobler aspect as part of a system of spiritual regeneration, and only after we have submitted to their discipline and offered the dedication of the Lower Self to the purposes of the Higher, and had that dedication accepted, can we safely study the magical aspects of occultism which usually attract the unenlightened."

"Our intellectual questionings can only find their resolution in spiritual illumination. Occult science, rightly understood, is the link between psychology and religion; it gives the means of a spiritual approach to science, and a scientific approach to the spiritual life. (...) Occultism can never be an end in itself; it does but open up a wider horizon that ever recedes as we approach it – we are still in the realms of appearance."

"Faith and authority have no more part in occult science than they have in natural science; those teachings of occult science which are not capable of immediate proof should be classed as hypotheses, and the chela should no more be asked to give blind belief than the student of chemistry. It is quite true that the higher branches of both sciences are only accessible to those who have fitted themselves by training for their comprehension, but from the very start modern chemistry-training combines theory with practice, and so it should be with occultism."

"The need of certainty is very strong in human nature; it is only a highly trained mind that is able to suspend judgment on insufficient evidence; but it is better to endure the torture of uncertainty than to believe a lie. (...) Great is Truth, and shall prevail, and no one who is sincere need fear her."

"Whether we are conscious of it or not, we are all the time reacting to the zodiacal and planetary influences which are playing upon the earth; and our reaction being determined by the relative proportions of the different elements in our psychic constitution, we need to know not only the general influences affecting mundane conditions, but how we ourselves are likely to be affected by them. For this purpose both a natal and progressed horoscope are necessary, but these horoscopes must be drawn up, not by the average professional astrologer, but by one who approaches the subject from its esoteric aspect and gives the information which is needed by a follower on the Path, instead of the usual advice concerning mundane affairs, useful as this may be if accurate."

"In the most primitive type of sailing vessel, a mat was hoisted on a pole to enable it to take advantage of the force of the wind. A craft so rigged could only drive before the wind; it could not avail itself of a side wind or track against a head wind. So it is with the unenlightened man; he is at the mercy of the cosmic forces playing about him. The enlightened man, however, is like a boat in which the sails can be trimmed and made to co-operate with the rudder. Between the two, such a craft can avail itself of any breeze in order to make progress towards its destination, and the sailing qualities of a ship are judged in larger measure by the closeness with which she can lie to the wind. A clumsy boat has to have the wind pretty nearly astern before she can make much speed, but a well-designed boat will tack almost into the eye of an opposing wind.

So it is with the enlightened man; he will make use of the opposing forces of the stars in order to advance his evolution, and by his skillful sailing turn an opposing influence into a cooperating one. If he knows that there is a strong destructive influence abroad at a certain time he will not, if he can help it, start any constructive work. If, on the other hand, he has before him the task of exposing and clearing up evil, he will choose that particular season for his operations. Thus he will have the cosmic influences with him, instead of against him. The occultist needs to know the set of the cosmic tides in order that he may lay his course accordingly, and it is in this that the astrologer can help him. He does not, however, abandon himself to the drift of the tides, but takes them into his calculation and allows for their influence.

The planetary forces do not operate in the sphere of external circumstances alone, but affect our lives by stimulating or neutralizing the different traits in our natures. If we consider our lives in the light of our horoscopes, we shall see how much of our fate was brought about by our own actions and reactions. Our rashness may have precipitated quarrels attributable to the influence of Mars; our emotions may have stirred up certain happenings of the sphere of Venus. We ourselves were the instruments of the stars. From these observations we derive much illumination in our dealings with the planets. It may not be in our power to command external influences, but it is well within the power of the trained will and disciplined nature, guided by knowledge, to neutralize the greater part, if not all of their effects."

"The macrocosm of the universe is ordered by God, but of the microcosm of his own nature man should aim to make himself a deity. *Ye shall be as gods*, said the serpent, and he spoke the truth; initiation develops the God within so that he may rule the microcosm of our nature instead of leaving it the prey of *chaos and old night* – the subconscious past of the race."

"The natal horoscope can be used to read the karma which a soul has to work out in its present incarnation, and we can see by studying it that certain problems are going to beset a soul, and that certain favorable influences will aid it on its way. We know, if we are occultists, that these conditions have their roots in past actions. We therefore regard the natal horoscope as the result of forces set going in the past, and we approach the astrological problems of a life from the standpoint of karma, as forces to be neutralized by reaction and realization. We

do not, therefore, regard malefic planets as enemies, but as agents of karma, and we try to win from them enlightenment, realization and discipline.

(...) The initiate is not blindly driven by his karma; he consciously co-operates with it for its working out. He knows that the planetary influences will cause his nature to react in a particular way, and he throws his trained and disciplined will, reinforced if possible by magical ceremonies, into the scale, and thereby counterbalances the cosmic forces operating within his own microcosm. We cannot influence the macrocosmic influences, but discipline and knowledge can profoundly modify the microcosmic reactions of our inner world. We can so discipline the martial element in ourselves that it will not react to the stimulation of the planet Mars and lead us into quarrels and disputes. A soft answer turneth away the wrath even of a planetary spirit. On the other hand, a disciplined fighting quality, thus brought under control of the will, is available at the bidding of the will, even when there is no stimulus forthcoming from the planet of its affinity, and it can then be used to counteract the influence of a planet of inertia, such as Saturn. Thus does the adept balance the cosmic forces one against the other and use his trained will to turn the scale.

He also knows how to reinforce his will by linking up with the corresponding cosmic forces, and a large section of ritual magic is devoted to this process. It is for this purpose that the construction of talismans is undertaken. A talisman is a focusing point for force of a particular type, and all the processes of its manufacture are designed to that end. This is why it is much better to make your own talismans than to have them made for you. The effect of a talisman is not upon external fate, but upon the internal reactions of consciousness. We do not affect fate by our magical operations; we affect ourselves – we reinforce those aspects of our nature which are in sympathy with the powers we invoke. Both astrology and the art of making talismans were guarded secrets of the Mysteries; they were part of a Sacred Science which was never permitted to be abused by the profane.”

“Superstition is the tribute paid by ignorance to knowledge of which it recognizes the value, but does not understand the significance.”

“There are people who go to psychics and astrologers as the hypochondriac goes to doctors and patent medicine vendors. It is a very unwholesome and harmful thing to do, and productive of sickness of the soul. The power of auto-suggestion is enormous, and unless we have the training and knowledge necessary to enable us to use astrological information as a chart that enables us to avoid rocks, it is far better for our peace of mind to be without that information. The initiate, who is the only person who really has the right to this knowledge, knows that by its means he can neutralize or deflect the forces thus revealed to him.”

“Two things are necessary for safety in occult work: right motives and right association. (...) The man who, relying on nothing but the strength of his aspirations, invokes the Highest, is safe; but the man who, having read something of magic and alchemy, starts to experiment, is not safe. (...) The solitary worker, depending on aspiration and meditation, and unguided save by his intuition,

although his progress may be slower, is in a much better position than the blind follower of a blind leader.”

“In fighting black occultism of any sort, and such combats are by no manner of means uncommon, always, like the aviator, try to get the upper air of your antagonist; if he fights with the weapons of the human mind, meet him with the power of the Divine Spirit, never let the fight degenerate into an unseemly scuffle on his chosen plane. Transmute a force into its opposite by means of a realization of the true nature of force as derived from God. See the true spiritual man behind the mask of the personality, and never lose sight of it even in the fiercest moments of the struggle with the evil that the personality manifests. *Be still and know that I am God*, is the attitude of power. It is a refusal to react that is the strongest armor. Unfailing compassion and unfaltering fidelity to the right will win any battle in the long run. Let us learn, in all times of difficulty and distress, to trust the Masters, to invoke the Divine Law, and to await its working.”

“Whenever any evil has to be dealt with, the Power of the Name of Jesus is a universal solvent. (...) Let it be remembered, however, that it is only possible to use that Name of Power if we ourselves are attuned to the Christ-consciousness; if there is that in us which is incompatible, we too shall react to it. We can only let loose that force upon a soul when we ourselves have risen above any personal reaction to wrong-doing, when we honestly *desire not the death of the sinner, but rather that he shall turn from his unrighteousness and live*. But there are times when for the sake of others an evil condition has to be put out of a group, and though it is no man’s province to pass judgment on his brother, he may have to act as the instrument of justice. The decision and sentence, however, should always be left in higher hands. Let those, therefore, who are confronted by that problem follow the advice that was given me, and *Invoke the Sacred Name of Jesus, and let that which cannot abide, depart*. No injury can be done to any innocent person by such a method of dealing with the problem; if he have the sparks of regeneration in himself, they will be blown into flame. The Name of Jesus is inimical to nothing but impurity and evil. Invoke that Name upon a man or a movement, and let It divide the bones from the sinews, for It is sharp as a two-edged sword.”

“The pupil, seeking earnestly after the truth as best he may, should remember that the demand for obedience is a very sinister sign, and if that demand be backed by an oath in any shape or form, especially an oath that has no term to it, such as a proviso for release from obedience if the pupil withdraws from the training-school, a wise man will no more take that oath than he will give a blank cheque; and if, in addition, any attempt is made, by threats or otherwise, to make withdrawal from the school difficult, he will be wise to smash his way out of the trap without further ado, and appeal to his Master for protection. The workings of mental domination are so insidious and deadly that no action is too drastic to escape from them; but let it be remembered that in the Name of the Master Jesus and in the Sign of the Cross is sure protection.”

"An occultist must make his choice between being a teacher of spiritual things and a leader in the affairs of the world, for he cannot be both; he cannot be within and without the veil at the same time. (...) the ruling passion will gradually absorb the whole man, and he will either weary of his political efforts and realize their needlessness for one who has the powers of the Spirit, or, having had his love of power whetted, he will drag his unhappy pupils at the chariot-wheels of his ambition into whatever coils he may involve himself in. (...) Where active political work is going on in any esoteric society, it is perfectly certain that no active occult work is going on, for the two are incompatible. I will therefore dare to give a word of plain advice to the aspirant: (...) Clear out of the order that touches politics; steer clear of the teacher who takes up politics, for you may be quite sure that you will be *used*, and not trained."

"Never lay aside your common sense or your moral integrity. Let no one persuade you to do evil or even associate with evil in order that good may come of it and you may obtain knowledge. Never believe that any initiator of the Right-Hand Path will require it of you."

"It is obedience to principles that should be emphasized, not obedience to personalities, or even systems. When all is said and done, it is the Higher Self that really initiates us, and although teacher and Master combine to bring that Higher Self into function, the process begins and ends with realization. Personal loyalty has no place on the Path, and any true teacher will realize this, being selfless. (...) Personal authority in occultism is neither necessary nor justifiable. The Masters can very well take care of Themselves, and the cosmic laws will discipline the recalcitrant pupil whether they be administered by human judgment or not. (...) The integrity of the soul must be maintained at all costs, and none should yield himself to the dominion of another, even if that other claim to be his initiator. (...) The remedy of an arbitrary authority is worse than the disease of ignorance. (...) Let the seeker, when required to take an oath of obedience, reply that he will swear to obey his own conscience; that he will meditate upon the life and actions of the Master Jesus and judge all things by that standard, for it is the standard of the West; and that he will pray to God for guidance, and fearlessly follow the Light so far as he receives it; and that if such an oath be not good enough for that esoteric school, then that esoteric school is not good enough for him."

"Those who are opening up the higher consciousness are in a very sensitive state while this process is going on, and they simply cannot stand a fracas, and collapse with nervous breakdowns."

"The very word *occult* means hidden, and occult science has always lived up to its name. Rumor, no doubt, has had free rein, but experience has worn the cowl. Even in times and countries where the facts of occultism have been accepted and the Mysteries respected, the cowl has not been thrown back, and the adept has secluded himself from veneration as sedulously as from persecution."

“To try to control the mind side of things by the unaided mind is like trying to carry on any form of labour with the bare hands. Man is a tool-using animal, and the occultist is no exception to the rule, and it is the knowledge of the occult tools which is so sedulously guarded by the *illuminati*.”

“The finding of the teacher is one of the tests of the aspirant. There are plenty of indications offered by the propaganda organizations, and if the aspirant studies these carefully and draws his own conclusions, he will find the way. (...) It is useless to complain about the lack of signposts; the signposts are there for those who can read.”

“The soul that has once been initiated into an occult tradition finds its way back to its old school readily enough when it has reached spiritual maturity in each incarnation. To such the secrecy of the fraternities presents no barrier. It has the *entr e*, and passes within the veil without obstruction; but the case is far otherwise for the soul that, having learnt all that evolution can teach it, is desirous of setting foot on the Path for the first time. Such a one wastes much time and effort from lack of the necessary knowledge.”

“When the whole nature is concentrated upon spiritual things, it takes little interest in the things of the senses. The great driving forces of the emotional nature are then turned to spiritual objects instead of earthly ones. This is the only true sublimation. From such a concentration of the whole nature on an ideal comes tremendous psychic energy.”

“In order to become a suitable subject for Eastern methods, an Anglo-Saxon has to undergo a long period of sensitization. At the end of that period, he may be fitted for an Eastern initiation, but he is quite unfitted for a Western life. In very few cases is a successful issue arrived at.”

“Occultism is not infrequently used as a cloak for sordid irregularities. The occult forces, especially when concentrated by ritual, unless thoroughly understood and properly controlled, do undoubtedly act as stimulants to the baser aspects of human nature – self-aggrandizement and lust. Human nature in bulk is at best a doubtful commodity, but when it is submitted unregenerated to the powerful stimulation of occult forces, it is apt to be a highly explosive one.”

“There is no correlation between occult powers and spirituality. The thing which is really of value in occult science is not the power to perform marvels or receive wonderful experiences, but the insight into the significance of life and the universe which its teachings give, and the power which its disciplines possess to raise the mind to spiritual realizations. If we look upon occultism as a means to spiritual ends, not magical ends, we shall obtain a true perspective. The psychic phenomena are incidental, a by-product of the real work.”

“The true occult secrets have never been betrayed in their entirety. In fact, it is only the lesser secrets that are capable of betrayal; the higher secrets of the mystical consciousness are incapable of betrayal because they are not communicated, but realized. Therefore it is that occultists of the left-hand Path

invariably rely upon drugs for the production of supernormal states of consciousness, and do not attempt the purely psychic methods which are employed by the disciplines of the Right-Hand Path. The higher powers of the spirit can only be obtained by the purified consciousness, and therefore are inaccessible to the undedicated and unsanctified.”

“The adept who is the servant of the Great Initiator looks first for qualities of character in his pupil, and where he finds these, is prepared to give the occult training, provided the mentality of the pupil is such as to enable him to benefit by it. He trains that pupil with a view to service, the service to which he himself is dedicated.”

“The initiate of a true occult school is instructed to live an abstemious and simple life, but not an eccentric one, and he is counselled not to diverge in his habits so far from the customs of his race as to break his connection with the group-mind. He is distinguished from the unenlightened, not by his clothes and personal habits, but by his mentality. Two qualities characterize him: his serenity and his courage; these are the *sine qua non* of an initiate. His training is designed to make of him a man of steel with a heart of compassion. He is tried in the furnace of sorrow and suffering until his nature undergoes the flux of the soul and can be remade. Then he is forged on the anvil of discipline by the hammer of danger. Out of that forging, he comes as a blade of steel.”

“The fully initiated adept should have the threefold contacts of mystic devotion, occult wisdom and the primitive nature-forces. The spiritual, the intellectual and the elemental must be perfectly balanced in his nature, and so disciplined by the will that they are absolutely flexible to the control of the judgment. The character of the adept may be summed up in one brief phrase – he is a soldier-scholar dedicated to the service of God.”

“The adepts of those races whose evolutionary destiny is to conquer the physical plane have evolved a Yoga technique of their own which is adapted to their special problems and peculiar needs. This technique is based upon the well-known but little understood Qabalah, the Wisdom of Israel. (...) The mysticism of Israel supplies the foundation of modern Western occultism. It forms the theoretical basis upon which all ceremonial is developed. Its famous glyph, the Tree of Life, is the best meditation-symbol which we possess, because it is the most comprehensive.”

“A technique that is being actually practiced is a growing thing, for the experience of each worker enriches it and becomes part of the heritage. (...) The modern Qabalist is the heir of the ancient Qabalist, but he must reinterpret doctrine and reformulate method in the light of the present dispensation if the heritage he has received is to be of any practical value.”

“The nearer the source, the purer the stream. In order to discover first principles, we must go to the fountainhead. But a river receives many tributaries in the course of its flow, and these need not necessarily be polluted. If we want to discover whether they are pure or not, we compare them with the pristine

stream, and if they pass this test, they may well be permitted to mingle with the main body of waters and swell their strength. So it is with tradition: that which is not antagonistic will be assimilated. We must always test the purity of a tradition by reference to first principles, but we shall equally judge of the vitality of a tradition by its power to assimilate. It is only a dead faith which remains uninfluenced by contemporary thought."

"The ancient mystical tradition of the Hebrews possessed three literatures: the Books of the Law and the Prophets, which are known as the Old Testament; the Talmud, or collection of learned commentaries thereon; and the Qabalah, or mystical interpretation thereof. Of these three, the ancient Rabbis say that the first is the body of the tradition, the second its rational soul, and the third its immortal spirit. Ignorant men may with profit read the first; learned men study the second; but the wise meditate upon the third."

"A whole cosmogony and psychology can be conveyed in a glyph which means nothing to the uninitiated. These strange old charts could be handed on from generation to generation, their explanation being communicated verbally, and the true interpretation would never be lost. When in doubt as to the explanation of some abstruse point, reference would be made to the sacred glyph, and meditation thereon would unfold what generations of meditation had ensouled therein. It is well known to mystics that if a man meditates upon a symbol around which certain ideas have been associated by past meditation, he will obtain access to those ideas, even if the glyph has never been elucidated to him by those who have received the tradition by mouth to ear."

"Mysticism is inherent in the human race."

"The Bhakti Yoga of the Catholic Church is only suitable for those whose temperament is naturally devotional and who find their readiest expression in loving self-sacrifice. But it is not everybody who is of this type, and Christianity is unfortunate in not having any choice of systems to offer its aspirants. The East, being tolerant, is wise, and has developed various Yoga methods, each of which is pursued by its adherents to the exclusion of the others, and yet none would deny that the other methods are also Paths to God for those to whom they are suited."

"If we intend to take our occult studies seriously and make of them anything more than desultory light reading, we must choose our system and carry it out faithfully until we arrive, if not at its ultimate goal, at any rate at definite practical results and a permanent enhancement of consciousness. After this has been achieved, we may, not without advantage, experiment with the methods that have been developed upon other Paths, and build up an eclectic technique and philosophy therefrom; but the student who sets out to be an eclectic before he has made himself an expert will never be anything more than a dabbler."

"Experience proves with unfailing regularity that the methods of psychic development which are effectual and satisfactory for the recluse produce neurotic conditions and breakdowns in the person who pursues them while compelled to endure the strain of modern life."

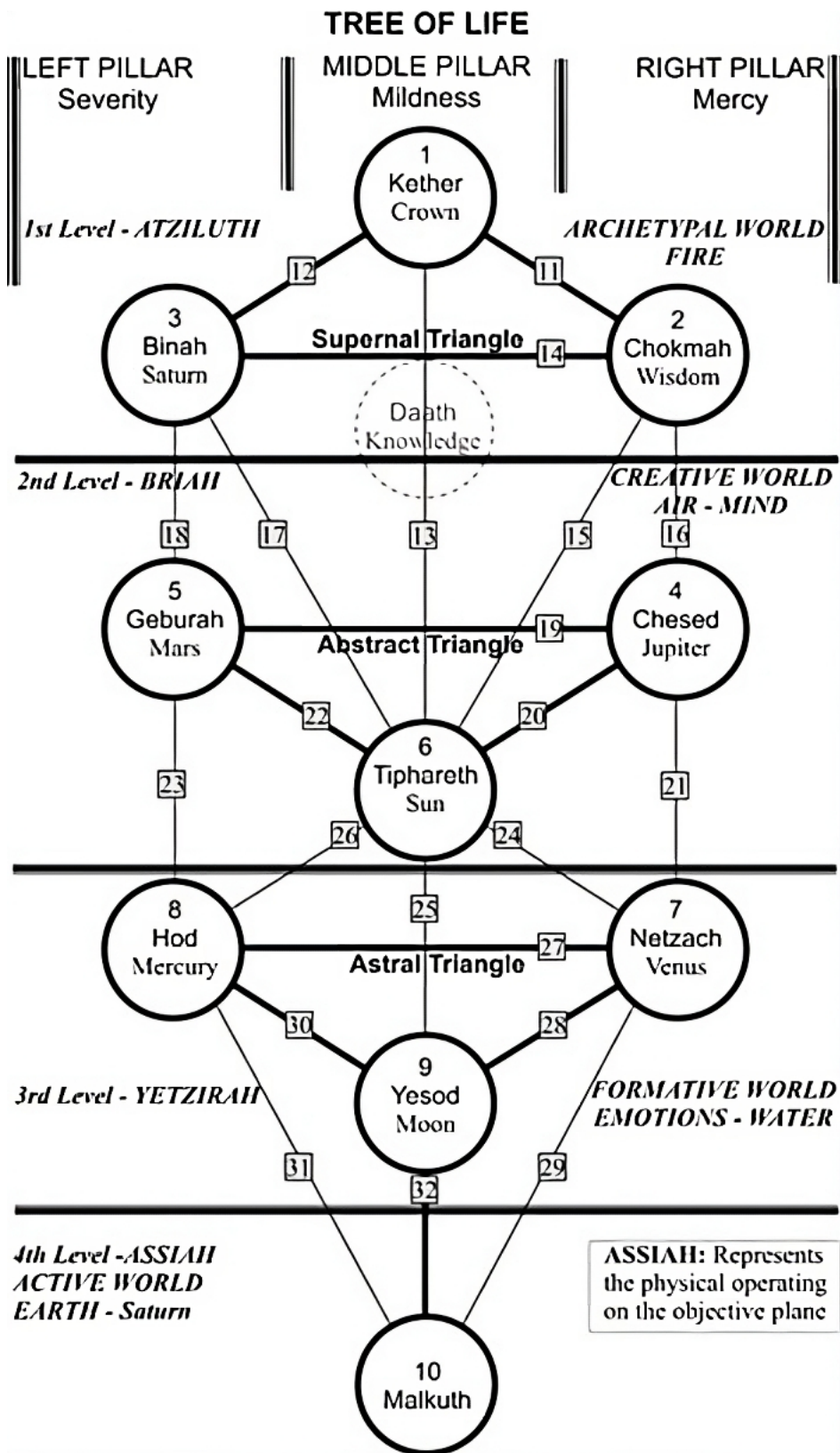
"It appears to me that if our karma has caused us to be incarnated in a body of a certain racial type and temperament, it may be concluded that that is the discipline and experience which the Lords of Karma consider we need in this incarnation, and that we shall not advance the cause of our evolution by avoiding or evading it. I have seen so many attempts at spiritual development that were simply evasions of life's problems that I am suspicious of any system which involves a breach with the group-soul of the race."

"The racial dharma of the West is the conquest of dense matter. If this were realized, it would explain many problems in the relationships of West and East. (...) It is injudicious to apply to one type of psycho-physical make-up the developing methods adapted by another; they will either fail to produce adequate results, or produce unforeseen and possibly undesirable results. To say this is not to condemn the Eastern methods, not decry the Western constitution, which is as God made it, but to reaffirm the old adage that one man's meat is another man's poison."

"The dharma of the West differs from that of the East. (...) Withdrawal from the earth-plane is not the Westerner's line of progress. The normal, healthy Westerner has no desire to escape from life; his urge is to conquer it and reduce it to order and harmony. (...) the normal Western temperament demands 'life, more life'. It is this concentration of life-force that the Western occultist seeks in his operations. He does not try to escape from matter into spirit, leaving an unconquered country behind him to get on as best it may; he wants to bring the Godhead down into manhood and make Divine Law prevail even in the Kingdom of the Shades. This is the root-motive for the acquisition of occult powers upon the Right-Hand Path, and explains why initiates do not abandon all for the mystic Divine Union, but cultivate a White Magic. It is this White Magic, which consists in the application of occult powers to spiritual ends, by means of which a large proportion of the training and development of the Western aspirant is carried out. (...) in my opinion, the person who tries to dispense with ceremonial is working at a great disadvantage. Development by meditation alone is a slow process in the West, because the mind-stuff upon which it has to work, and the mental atmosphere in which the work has to be done, are very resistant."

"It is by means of formulae that the occultist selects and concentrates the forces he wishes to work with. These formulae are based upon the Qabalistic Tree of Life."

"Although he may use other systems as occasion serves, experience proves that the Qabalah supplies the best groundwork upon which to train a student before he begins to experiment with the pagan systems. The Qabalah is essentially monotheistic; the potencies it classifies are always regarded as the messengers of God and not His fellow-workers. This principle enforces the concept of a centralized government of the Cosmos and of the grip of the Divine Law upon the whole of manifestation. (...) It is the purity, sanity and clarity of the Tree of Life which makes that glyph such an admirable one for the meditations that exalt consciousness and justify us calling the Qabalah the Yoga of the West."



“Speaking of the method of the Qabalah, one of the ancient Rabbis says that an angel coming down to earth would have to take on human form in order to converse with men. The curious symbol-system known to us as the Tree of Life is an attempt to reduce to diagrammatic form every force and factor in the manifested universe and the soul of man; to correlate them one to another and reveal them spread out as on a map so that the relative positions of each unit can be seen and the relations of them traced. In brief, the Tree of Life is a compendium of science, psychology, philosophy and theology.”

“The interpretation of the Qabalah is not to be found among the Rabbis of the Outer Israel, who are Hebrews after the flesh, but among those who are the Chosen People after the spirit – in other words, the initiates. Neither is the Qabalah, as I have learnt it, a purely Hebraic system, for it has been supplemented during medieval times by much alchemical lore and by the intimate association with it of that most marvelous system of symbolism, the Tarot.”

“The Qabalists do not try to explain to the mind that which the mind is not equipped to deal with; they give it a series of symbols to meditate upon, and these enable it to build the stairway of realization step by step and to climb where it cannot fly. The mind can no more grasp transcendent philosophy than the eye can see music.”

“In Kether there is no form, but only pure being. (...) It is, one might say, a latency only one degree removed from non-existence. (...) With manifested existence there come into being the pairs of opposites, but in Kether there is no division into the pairs of opposites. (...) Kether, then, is the One, and existed before there was any reflection of itself to serve it for any image in consciousness and set up polarity. (...) The human mind, knowing no other mode of existence than that of form and activity, has the greatest difficulty in obtaining any adequate concept of an entirely formless state (...). We cannot define Kether; we can only indicate it. (...) Kether reabsorbs the universe back into itself at the end of an epoch of evolution. Kether is the abyss whence all arose, and back into which it will fall at the end of its epoch.”

“It is a maxim of White Occultism that every operation should commence with the invocation of the God-name of the Sphere in which the operation is to take place. (...) Every operation, therefore, must have its final unification or resolution in Eheieh, the God-name of Kether in Atziluth. The invocation of Deity under the name of Eheieh, that is to say the affirmation of pure being, eternal, unchanging, without attributes or activities, underlying, maintaining and conditioning all, is the primary formula of all magical working. It is only when the mind is imbued with the realization of this endless unchanging being of the utmost concentration and intensity that it can have any realization of limitless power. Energy derived from any other source is a limited and partial energy. The operations of the magician that aim at the concentrating of energy must always start with Kether, because here we touch the upwelling force arising from the Great Unmanifest, the reservoir of limitless power. (...) if the magician’s operation starts in the Kether of Atziluth, he is drawing unmanifest force into manifestation; he is

adding to the resources of the universe, and provided he keeps the forces in equilibrium, there need be no untoward reaction and no payment in suffering for the use of the magical powers."

"The great difference between Christian Science and the cruder forms of New Thought and Auto-suggestion is that it starts all its workings in the Divine Life; and utterly irrational though its attempts to philosophize its system may be, its methods are empirically sound."

"The occultist, and especially the practitioner of ceremonial magic, if uninstructed in this discipline, tends to start his operation without any reference to cosmic law or spiritual principle; consequently the astral images he forms are like foreign bodies in the organism of the Celestial Man, or Macrocosm, and all the forces of nature are spontaneously directed towards the elimination of the foreign substance and the restoration of the normal equilibrium of stresses. Nature fights the magician tooth and nail; consequently, whosoever has resorted to unconsecrated magic may never lay down his sword, but must always be on the defensive in order to maintain that which he has won. But the adept who starts his work in the Kether of Atziluth, that is to say in spiritual principle, and works that principle downwards to its expression on the planes of form, employing power drawn from the Unmanifest for its purpose, has made his operation a part of the cosmic process, and Nature is with him instead of against him."

"Meditation upon Kether gives us an intuitive realization that the issue of an operation does not matter in the very least. *Let the dirt play with the dirt if it pleases the dirt.* Once that realization has been obtained, we have lordship over the astral images and can turn them this way and that as it pleases us. It is only when the operator cares nothing for the outcome of the operation on the physical plane that he attains to this complete lordship over the astral images. He is concerned simply and solely with the handling of forces and the bringing of them through into manifestation in form; but he does not care what form the forces may ultimately assume, he leaves that to them; for they will assuredly assume the form that is most consonant with their nature, and thus be truer to cosmic law than any design which his limited knowledge could assign to them. This is the real key to all magical operations, and their sole justification, for we may not turn the universe round and about to suit our whim or convenience, but are only justified in the deliberate work of magic when we work with the great tide of evolving life in order to bring ourselves into fullness of life, whatever that experience of manifestation may take. *I am come that they might have life, and that they might have it more abundantly,* said Our Lord, and that should be the word of the magician. Life, and life alone, should be his word, and not any specialized manifestation of it as Wisdom, Power, nor even Love."

"The words *Hidden Intelligence* convey a hint for the unmanifest nature of the existence of Kether, which is confirmed by the statement that *No created being can attain to its essence*; that is to say, no being using as its vehicle of consciousness any organism of the planes of form. When, however, consciousness has been exalted to the point where it transcends thought, it

receives from the 'Primal Glory' the 'power of comprehension of the First Principle'; or in other words, *Then shall we know even as we are known.*"

"Eheieh, I Am That I Am, pure being, is the God-name of Kether, and its magical image is an ancient bearded king seen in profile."

"The art of the magician lies in aligning himself with cosmic force in order that the operation he desires to perform may come about as a part of the working of cosmic activities. If he be truly purified and dedicated, this will be the case with all his desires; and if he be not truly purified and dedicated, he is not adept, and his word is not a word of power."

"As above, so below. The microcosm corresponds to the macrocosm, and we must therefore seek in man the Kether above the head which shines with a pure white brilliance in Adam Kadmon, the Heavenly Man. The rabbis call it the Yechidah, the Divine Spark; the Egyptians call it the Sah; the Hindus call it the Thousand-petalled Lotus. But under all these names we have the same idea – the nucleus of pure spirit which emanates but does not indwell its many manifestations upon the planes of form."

"It is said that never while in incarnation can we rise to the consciousness of Kether in Atziluth and retain the physical vehicle intact against our return. Even as Enoch walked with God and was not, so the man that has the vision of Kether is disrupted so far as the vehicle of incarnation is concerned. Why this must be is readily discerned when we remember that we cannot enter into a mode of consciousness save by reproducing it in ourselves, just as music means nothing to us unless the heart sings with it. If therefore we reproduce in ourselves the mode of being of that which has neither form nor activities, it follows that we must free ourselves from form and activity. If we succeed in doing so, that which is held together by the form-mode of consciousness will fall apart and return to its elements. Thus dissolved, it cannot be reassembled by returning consciousness. Therefore, when we aspire to the Vision of Kether in Atziluth, we must be prepared to enter into the Light and come not forth again."

"The Spiritual Experience assigned to Kether is said to be Union with God. This is the end and aim of all mystical experience, and if we look for any other goal, we are as those who build a house in the world of illusion. Anything that holds him back from the straight Path to this goal is felt by the mystic to be a bond that binds, and as such to be broken. All that holds consciousness to form, all desires other than the one desire – these are to him evils, and from the standpoint of his philosophy he is right, and to act otherwise would invalidate his technique. But that is not the only test which the mystic has to face; it is required of him that he shall fulfill the requirements of the planes of form before he is free to commence his withdrawal and escape from them. (...) To the man who is naturally of the Mystic Path, the discipline of form is uncongenial, and it is the subtlest of temptations to abandon the struggle with the life of form that resists his mastery and retreat back up the planes before the nadir has been rounded and the lessons of form have been learnt. (...) If there is a mystic whose mysticism produces mundane incapacity or any form of dissociation of consciousness, we

know that the mold of form had been broken too soon for him, and he must return to the discipline of form until its lesson has been learnt and his consciousness has attained a coherent and cohesive organization that not even Nirvana can disrupt.”

“The virtue assigned to Kether is that of Attainment, the Completion of the Great Work, to use a term borrowed from the alchemists.”

“Unless we have realization of the nature of the life of the pure white light, we shall have little temptation to strive for the Crown which is not of this order of being at all; and if we have this realization, then are we free from the bondage of manifestation and can speak to all forms as one having authority.”

“Every phase of evolution commences by being in a state of unstable force and proceeds through organization to equilibrium. Equilibrium having been achieved, no further development is possible without once more oversetting the stability and passing through a phase of contending forces.”

“It is the male force that implants the fecundating spark in the passive ovum on all planes and transforms its inert latency into the active upbuilding of growth and evolution. It is the dynamic force of life, which is spirit, that ensouls the clay of physical form and constitutes the Inner Robe of Glory that is worn by all beings in whom is the breath of life. Force embodied in form, and form ensouled by force, is signified by the Illuminating Intelligence and the Inner Robe of Glory.”

“We must distinguish between the fertility rite, the vitality rite, and the illumination or inspiration rite, which calls down the Pentecostal tongues of flame. The fertility cult aims at plain and simple reproduction, whether of flocks, fields or wives; it belongs to Yesod, and has nothing whatever to do with the vitality cult, which belongs to Netzach. (...) This concerns certain very important esoteric teaching on the subject of the vitalizing or magnetic influences which the sexes have on each other, quite apart from physical intercourse. (...) The rite of Chokmah, if such it can be called, is concerned with the influx of cosmic energy.”

“So far as I know, there is no formal magical ceremony of any of the Three Supernals. They can only be contacted through participation in their essential nature. Kether, pure being, is contacted when we win to realization of the nature of existence without parts, attributes or dimensions. This experience is aptly called the Trance of Annihilation, and those who experience it walk with God and are not, for God has taken them; therefore is the spiritual experience assigned to Kether that of Divine Union, of which it is said that those who experience it enter into the Light and come not forth again.

In order to contact Chokmah, we must experience the rush of the dynamic cosmic energy in its pure form; an energy so tremendous that mortal man is fused into disruption by it. (...) The spiritual experience assigned to Kether is the Vision of God face to face; and God (Jehovah) said to Moses, *Thou canst not look upon my face and live.*”

“Unless the subconscious mind is free from dissociations and repressions, and all the parts of the many-sided nature of man are coordinated and synchronized, reactions and pathological symptoms are the result of the tremendous down-rush of the Chokmah-force. This does not mean that the invoker of Zeus is necessarily a worshipper of Priapus, but it *does* mean that no man can sublimate a dissociation. When the channel is free from obstructions, the down-rushing force can (...) become an up-rushing force which can be directed to any sphere or turned into any channel that is desired; but, like it or not, it will be a down-rushing force before it is an up-rushing one, and unless our feet are firmly planted on elemental earth, we shall be like bursting wine-skins.”

“Involvement in a form is the beginning of the death of life. It is a straitening and a limiting; a binding and a constricting. (...) Seen from the point of view of free-moving force, incarceration is a form of extinction. Form disciplines force with a merciless severity.”

“The Qabalah teaches that rhythm is the basis of life, not a steady forward progress. If we understood this better, how much suffering we should save ourselves.”

“A cynic defined faith as the power of believing what you know isn’t true; and this appears to be a fairly accurate definition for the manifestations of faith as they appear in many uninstructed minds, the fruit of the discipline of sects unenlightened by mystical consciousness. But in the light of that consciousness, we may define faith as the conscious result of superconscious experience which has not been translated into terms of brain-consciousness, and of which, therefore, the normal personality is not directly aware, though it nevertheless feels, possibly with great intensity, the effects, and its emotional reactions are fundamentally and permanently modified thereby.”

“Whoso has not control of his own instincts and passions is no more fitted for the Mysteries than he who inhibits and dissociates them. (...) Purity does not consist in emasculation, but in keeping the different forces to their proper levels and in their proper places, and not allowing one to invade another. It teaches that frigidity and impotence are just as much imperfections, and therefore pathologies of sex, as is uncontrolled lust that destroys its object and debases itself.”

“It is a matter of well-established experience that the person who has dissociated his or her sexual feelings from consciousness can never get to grips with life on any level. In occult work, the inhibited, repressed person tends to unbalanced forms of psychism and mediumship, and is totally useless for magical work in which power has to be directed and handled by the will. This does not mean that either total repression or total expression is necessary for magical working, but it does most emphatically mean that the person who is cut off from his instincts, which are his roots in Mother Earth, and in whose consciousness in consequence there is a gap, cannot be an open channel through which power can be brought down the planes into manifestation on the physical level.”

“The idea of subjection to sorrow and death is implicit in the idea of the descent of life to the planes of form.”

“A throne essentially suggests the idea of a stable basis, a firm foundation, upon which the wielder of power takes his seat and cannot be moved.”

“The Abyss, the gulf fixed between Macroprosopos and Microprosopos, marks a demarcation in the nature of being, in the type of existence prevailing upon the two levels. It is in the Abyss that Daath, the Invisible Sephirah, has its station, and it might aptly be renamed the Sephirah of Becoming. It is also called Understanding, which might be further interpreted as Perception, Apprehension, Consciousness.”

“The life-process is an everlasting upbuilding and downbreaking, and Geburah and Chesed represent these two processes in the Macrocosm.”

“The occultist who does not possess the initiation of Chesed will be limited in his function to the sphere of Yesod, the plane of Maya, illusion. For him, the astral images reflected in the magic mirror of subconsciousness will be actualities; he will make no attempt to translate them into terms of a higher plane and learn that what they really represent. He will have made himself a dwelling in the sphere of illusion, and he will be deluded by the phantasms of his own unconscious projection. If he were able to function in terms of Chesed, he would perceive the underlying archetypal ideas of which these magical images are but the shadows and symbolic representations. He then becomes a Master in the treasure house of images instead of being hallucinated by them. He can use the images as a mathematician uses algebraic symbols.”

“Chesed is the sphere of the formulation of the archetypal idea; the apprehension by consciousness of an abstract concept which is subsequently brought down the planes and concreted in the light of experience of the concretion of analogous abstract ideas.”

“As long as an adept is incarnated, he will be liable to human frailties in some degree, and to the limitations imposed by old age and physical health. It is not until he is free from the Wheel, and functions as pure consciousness, that he will escape from human bondage to heredity and environment; therefore the same reliance cannot be placed in him that can be placed in the true, disincarnate Masters.”

“It is only through the virtue of obedience that the subject can profit by the wise rule of Chesed.”

“The initiate, knowing that phase succeeds phase in rhythmic alternation, does not take any phase too seriously, nor think that it is either the end of the world or the millennium. He knows that it will run its course, being at first a valuable and necessary corrective, and in the end running to extremes; but provided there is sufficient vision among the illuminati of a race, the people will not perish, for the very fact of extremes being arrived at indicates the end of the swing, and the

pendulum will normally reverse its motion and start coming back towards the center of stability. It is only when vision is completely lost to a people that the pendulum is allowed to fly off its hook into self-destruction. Rome did it; Carthage did it; more recently Russia has done it. But even when social organization breaks down and the pendulum has gone off into space, the principle of rhythm is inherent in all manifesting existence, and reestablishes itself as soon as any sort of organization begins to arise out of the wreckage."

"The great weakness of Christianity lies in the fact that it ignores rhythm. It balances God with Devil, instead of Vishnu with Shiva. Its dualisms are antagonistic instead of equilibrating, and therefore can never issue in the functional third in which power is in equilibrium."

"Experience in the handling of children soon teaches us that the child that is never checked is a spoilt child; that the youth who lacks the spur of competition is apt to be a slack youth, for it is only the few who will work for work's sake. And so it is with nations. The monopoly, lacking the spur of competition, has always proved itself to be ineffectual; the non-competitive professions always suffer from intellectual obesity."

"The character which is lacking in Martian aspects never gets to grips with life. (...) love is not a complete solution of life's problems. (...) We must adore the God of Battles as well as the God of Love."

"When we have learnt to kiss the rod and realize the value of astringent experiences, we have taken the first of the Geburah initiations; and when we have learnt to lose our lives in order to find them, we have taken the second. There is a certain type of courage which does not fear dissolution, for it knows that all spiritual principles are indestructible, and so long as the archetypes persist, anything can be rebuilt. Geburah is only destructive to that which is temporal; it is the servant of that which is eternal; for when by the acid activity of Geburah all that is impermanent is eaten away, the eternal and incorporeal realities shine forth in all their glory."

"The Spiritual Experience that is conveyed by initiation into the Sphere of Geburah is the Vision of Power. It is only when a man has received this that he becomes an Adeptus Major. The right handling of power is one of the greatest tests that can be imposed on any human being. Up to this point in his progress up the grades, an initiate learns the lessons of discipline, control and stability; he acquires, in fact, what Nietzsche calls slave-mentality – a very necessary discipline for unregenerate human nature, so proud in its own conceit. With the grade of Adeptus Major, however, he must acquire the virtues of the superman, and learn to wield power instead of to submit to it. But even so, he is not a law unto himself, for he is the servant of the power he wields and must carry out its purposes, not serve his own. Though no longer responsible to his fellow-men, he is still responsible to the Creator of heaven and earth, and will be required to give an account of his stewardship."

“Our ability to take the Geburah initiation depends upon our ability to handle the Martian forces, and this is determined by the degree of self-discipline and stability we have attained in our own natures. Geburah is the most dynamic and forceful of all the Sephiroth, but it is also the most highly disciplined. Indeed, the military discipline, presided over by the god of War, is a synonym for the sternest kind of control that can be imposed upon human beings. The discipline of Geburah must exactly equate with its energy. (...) It is this tremendous Geburah discipline which is one of the testing points of the Mysteries. We speak of an iron discipline, and iron is the metal of Mars.

The initiate of Geburah is a very dynamic and forceful person, but he is also a very controlled person. His characteristic virtues are an even temper and patience under provocation. It is well known on the sports field, which is the play-aspect of the god of War, that a loss of temper gives the game away. Every boxer knows that if he gets angry and starts fighting instead of boxing, the odds are against him. The initiate of Mars is essentially the Happy Warrior, the initiate who has passed through the grade of Tiphareth and gained equilibrium.”

“The four Sephiroth below Tiphareth represent the personality of the Lower Self; the four Sephiroth above Tiphareth are the Individuality, or Higher Self; and Kether is the Divine Spark, or nucleus of manifestation. Tiphareth, therefore, must never be regarded as an isolated factor, but as a link, a focusing-point, and center of transition and transmutation. The Central Pillar is always concerned with consciousness, the two side Pillars with the different modes of the operation of force on the different levels.

In Tiphareth we find the archetypal ideals brought to a focus and transmuted into archetypal ideas. It is, in fact, the Place of Incarnation. For this reason, it is called the Child. And because incarnation of the god-ideal also implies the sacrificial disincarnation, to Tiphareth are assigned the Mysteries of the Crucifixion, and all the Sacrificed Gods are placed here when the Tree is applied to the pantheons. God the Father is assigned to Kether; but God the Son is assigned to Tiphareth. Exoteric religion goes no farther up the Tree than Tiphareth.”

“In Tiphareth God is made manifest in form and dwells among us; i.e. comes within range of human consciousness. Tiphareth, the Son, ‘shows us’ Kether, the Father.”

“When the glyph of the Fall is represented upon the Tree, it is interesting to note that the heads of the Great Serpent that rises out of Chaos only come as far as Tiphareth and do not overpass it. The Redeemer, then, manifests in Tiphareth, and is for ever striving to redeem His Kingdom by reuniting it to the Supernals across the gulf made by the Fall, which separated the lower Sephiroth from the higher, and by bringing the diverse forces of the sixfold kingdom into equilibrium.”

"It is the Sphere of Tiphareth that is called the Christ-center, and it is here that the Christian religion has its focusing-point. The pantheistic faiths, such as the Greek and Egyptian, center in Yesod; and the metaphysical faiths, such as the Buddhist and Confucian, aim at Kether."

"Kether (Father) is metaphysical; Yesod (Holy Ghost) is psychic; and Tiphareth (Son) is essentially mystical. (...) The initiate aims at uniting all three modes of adoration in his worship as a trinity in unity."

"Illumination consists in the introduction of the mind to a higher mode of consciousness than that which is built up out of sensory experience. In illumination, the mind changes gear, as it were. Unless, however, the new mode of consciousness is connected up with the old and translated into terms of finite thought, it remains as a flash of light so brilliant it blinds. (...) Unless there are ideas in our minds which are illuminated by this higher mode of consciousness, our minds are merely overwhelmed, and the darkness is more intense to our eyes after that blinding experience of a high mode of consciousness than it was before. In fact, we do not so much change gear as throw the engine of our mind out of gear altogether. This, for the most part, is what so-called illumination amounts to. There is enough of a flash to convince us of the reality of super-physical existence, but not enough to teach us anything of its nature."

The importance of the Tiphareth stage in mystical experience lies in the fact that the incarnation of the Child takes place here; in other words, mystical experience gradually builds up a body of images and ideas that are lit up and made visible when illuminations take place.

This Child aspect of Tiphareth is also a very important one to us in such practical work of the Mysteries as is concerned with illumination. For we must accept the fact that the Child-Christ does not spring like Minerva, full-armed from the head of God the Father, but starts as a small thing, humbly laid among the beasts and not even housed in the inn with the humans. The first glimpses of the mystical experience must perforce be very limited because we have not had the time to build up through experience a body of images and ideas that shall serve to represent them. These can only be got together with time, each transcendental experience adding its quota and subsequent rational meditation organizing them. (...) In Tiphareth are received the mystical experiences of direct consciousness which illuminate the psychic symbols, (...) thus linking the psychic with the spiritual via the intellect."

"Tiphareth is the functional apex of the Second Triad on the Tree, whose two basal angles consist of Geburah and Chesed. This Second Triad, emanating from the First Triad of the Three Supernals, forms the evolving individuality, or spiritual soul. It is this which endures and builds up throughout an evolution; it is from this that the successive personalities, the units of incarnation, are emanated; it is into this that the active essence of experience is absorbed at the end of each incarnation when the incarnating unit dissolves into dust and ether. It is this Second Triad which forms the Oversoul, the Higher Self, the Holy Guardian Angel, the First Initiator. It is the voice of this Higher Self which is so

often heard with the inner ear, and not the voice of discarnate entities, or of God Himself.”

“Overshadowed and directed by the Second Triad, the Third Triad builds up through the experience of incarnation, with Malkuth as its physical vehicle. Brain consciousness is of Malkuth, and as long as we are imprisoned in Malkuth, that is all we have. But the doors of Malkuth are not closely shut nowadays, and many there are who can peer through the crack at the phantasmagoria of the astral plane and experience the psychic consciousness of Yesod. When this has been achieved, the way opens for the higher psychism, the true seership, which is characteristic of the consciousness of Tiphareth. Our first experience of the higher psychism, therefore, is usually in terms of the lower psychism to commence with; for we have only just risen clear of Malkuth, and are looking up at the Sun of Tiphareth from the Moon-sphere of Yesod.”

“The first of the greater initiations is said to consist of the power to enjoy the knowledge and conversation of our Holy Guardian Angel; this Holy Guardian Angel, be it remembered, is really our own Higher Self. It is the prime characteristic of this higher mode of mentation that it consists neither in voices nor visions, but is pure consciousness; it is an intensification of awareness, and from this quickening of the mind comes a peculiar power of insight and penetration which is of the nature of hyper-developed intuition. The higher consciousness is never psychic, but always intuitive, containing no sensory imagery. It is this absence of sensory imagery which tells the experienced initiate that he is on the level of higher consciousness.”

“Sacrifice is the translation of force from one form to another.”

“Tiphareth is essentially the sphere of religious mysticism as distinguished from the magic and psychism of Yesod; for be it remembered, the Sephiroth of the Central Pillar of the Tree represent levels of consciousness, and the Sephiroth on the side pillars represent powers and modes of function. Tiphareth is also said to be the Sphere of the Great Masters; it is the Temple not made with hands, eternal in the heavens and the Great White Lodge. It is here that the initiated adept functions when in the higher consciousness; here that he comes to meet the Masters.”

“A definite spiritual experience is assigned to each Sephirah, and until a person has had that experience, he is not an initiate of that Sphirah.”

“Elemental operations are not performed in the Sphere of Tiphareth, but it is essential that they should be controlled from the Sphere of Tiphareth if they are to remain White Magic. If there is no such higher control, they will soon slide off into Black Magic. It is said that at the Fall, the four lower Sephiroth became detached from Tiphareth and assimilated to the Qliphoth. When the elemental forces become detached from their spiritual principles in our concepts so that they become ends in themselves, even if no evil but merely experimentation is intended, a Fall takes place and degeneration soon follows. But when we clearly realize the spiritual principle behind all natural things, they are then in a state of

innocence, to use a theological term with a definite connotation; they are unfallen, and we can safely work with them and advantageously develop them in our natures."

"Two spiritual experiences go to make up the initiation of Tiphareth: the Vision of the Harmony of Things, and the Vision of the Mysteries of the Crucifixion. (...) In the Vision of the Harmony of Things, we see deep into the spiritual side of Nature. (...) Through this experience, we understand that the natural is but the dense aspect of the spiritual, the 'Outer Robe of Concealment' covering the 'Inner Robe of Glory'. (...) It is through the Vision of the Harmony of Things, through the realization of the spiritual principles behind natural things, that we are made one with Nature, not by means of elemental contacts. Human beings who are in anywise raised by culture above the primitive cannot become one with Nature upon the elemental level, for to do so is degeneration, and they become beastly in both senses of the word. The nature contacts are made through the Angelic Kings of the Elements in the Sphere of Tiphareth, and the initiate then comes to the elemental beings in the name of their presiding King. He descends into the elemental kingdoms from above, as it were, bringing with him his manhood; thus he is an initiator to the elementals; but if he meets them on their own level, he abrogates his manhood and returns to an earlier phase of evolution."

"It is by means of an understanding of the Mysteries of the Crucifixion, which concern the magical power of sacrifice, that we are able to transcend the limitations of brain consciousness, limited to sensation and habituated to form, and enter into the wider consciousness of the higher psychism. We thus become able to transcend form and thereby release the latent force, changing it from static to kinetic and rendering it available for the Great Work, which is regeneration. The characteristic virtue of the Sphere of Tiphareth is Devotion to this Great Work."

"It is the ensouling of an astral form with spiritual force which is the real act of Transubstantiation."

"Hod is the sphere of the formulation of forms, and it is the natural forces of the Sphere of Netzach that ensoul them. (...) The power of the will projects the magician out of Hod, but only the power of sympathy can take him to Netzach. A cold-blooded person of dominating will can no more be an adept working with power than can a fluidically sympathetic person of pure emotion. The power of the concentrated will is necessary to enable the magician to gather himself together for his work, but the power of imaginative sympathy is essential to enable him to make his contacts. For it is only through our power to enter imaginatively into the life of types of existence different to our own that we can pick up our contacts with the forces of Nature. To attempt to dominate them by pure will, cursing them by the Mighty Names of God if they resist, is sheer sorcery. (...) If there is no Venus in our own nature, no capacity to respond to the call of love, the gates of the Sphere of Netzach will never open to us and we shall never receive its initiation. Equally, if we have no magical capacity, which is the work of the intellectual imagination, the Sphere of Hod will be a closed book to us."

"The gist of the matter lies in the fact that one cannot waken into activity what is not already latent. Life is the real initiator; the experiences of life stimulate into function the capacities of our temperaments in such degree as we possess them. The ceremony of initiation, and the teachings that should be given in the various grades, are simply designed to make conscious what was previously subconscious, and to bring under the control of the will, directed by the higher intelligence, those developed reaction-capacities which have hitherto only responded blindly to their appropriate stimuli.

Be it well noted that it is only in proportion as our capacities for reaction are lifted out of the sphere of emotional reflexes and brought under rational control that we can make of them magical powers. It is only when the aspirant, having the capacity to respond on all planes to the call of Venus, can easily and without effort refrain at will from responding, that he can be made an initiate of the Sphere of Netzach. This is why it is said of the adept that he has the use of all things, but is dependent upon nothing."

"Hod is essentially the sphere of forms ensouled by the forces of Nature; and conversely, it is the sphere in which the forces of Nature take on sensible form."

"Anyone who has had experience of practical Qabalism knows that for all practical purposes, Tiphareth is Kether for us while we tabernacle in this house of flesh, for no man may look upon the face of God and live. We can only see the Father reflected in the Son, and Tiphareth 'shows us the Father'."

"Netzach, Hod and Yesod form the Lower Triad, overshadowed by Tiphareth as the Lower Self is overshadowed by the Higher Self. One might, in fact, say that the four lower Sephiroth form the Personality, or unit of incarnation, of the Tree; the Higher Triad of Chesed, Geburah and Tiphareth form the Individuality, or Higher Self; and the Three supernals correspond to the Divine Spark."

"Yesod, considered by itself, is unquestionably the Sphere of Illusion, because the Treasure House of Images is none other than the Reflecting Aether of the Earth-sphere, and corresponds in the microcosm to the Unconscious of the psychologists, filled with ancient and forgotten things, repressed since the childhood of the race. The keys that unlock the doors of the Treasure House of Images and enable us to command its denizens are to be found in Hod, the Sphere of Magic. It is truly said in the Mysteries that no degree becomes functional until one has taken the next. Anyone who tries to function as a magician in Yesod soon learns his error, for although he can perceive the Images in the Treasure House, he has no word of power with which to command them. Therefore in initiation upon the Western Path, at any rate, the grades of the Lesser Mysteries go straight up the Central Pillar to Tiphareth, and do not follow the line of the Lightning Flash. In Tiphareth, the initiate takes the first grade of adepthood, and from there returns, if he so desires, to learn the technique of the magician relative to the Personality of the Tree, that is to say the macrocosmic unit of incarnation. If he does not desire this, but wishes to become free from the wheel of Birth and Death, he proceeds up the Central Pillar, which is also called

by the Qabalists the Path of the Arrow, and passes over the Abyss into Kether. He who enters this Light cometh not forth again."

"Those who will not face life, dissociate; and dissociation is the prime cause of most of the ills that mind is heir to."

"When we consider the microcosmic Tree, the physical body is Malkuth; the etheric double is Yesod; the astro-mental body is Hod and Netzach; and the higher mind is Tiphareth. Whatever the higher mind can conceive can readily be brought through into manifestation in the subjective Malkuth."

"The best magical weapon is the magus himself, and all other contrivances are but a means to an end, the end being that exaltation and concentration of consciousness which makes a magus of an ordinary man. *Know ye not that ye are the temple of the living God?* said a Great One. If we know how to use the symbolic furniture of this living temple, we have the keys to heaven in our hands. (...) The best and most complete manifestation of the power of God is through the energized enthusiasm of the trained and dedicated man."

"It is clear from a study of ancient art that the persons and characteristics of the various gods and goddesses were used as a form of picture-writing to indicate definite abstract ideas, of which the convention was well understood by the priesthood. Having to deal with an illiterate population for the most part, for learning was limited to a very few in those days, they wisely said, 'Look on this symbol and think about this story; you may not know what it means, but you are looking in the right direction, the direction whence light arises; and in proportion as you are able to receive it, light will flow into your soul if you contemplate these ideas'. It is probable to the point of certainty that the illumination given in the Mysteries included the elucidation of the metaphysics of these myths."

"The Spiritual Experience of Malkuth is the Vision of the Holy Guardian Angel."

"When the Higher Self and the Lower Self become united through the complete absorption of the lower by the higher, true adepthood is gained; this is the Great Initiation, the Lesser Divine Union. It is the supreme experience of the incarnate soul, and when this takes place, it is freed from any compulsion to rebirth into the prison-house of flesh. Thenceforth it is free to go on up the planes and enter into its rest, or, if it so elects, to remain with the earth-sphere and function as a Master. This, then, is the spiritual experience which is assigned to Malkuth – the bringing down of the Godhead into manhood, just as the spiritual experience of Tiphareth is the taking up of manhood into the Godhead."

"One of the most important things we have to do before we can rise out of the limitations of life in Malkuth and breathe a wider air, is to learn how to let go; how to sacrifice the lesser to the greater and so buy the pearl of great price. It is discrimination which enables us to know which is the lesser value that has to be given up in order to obtain the greater, for there is no gain without sacrifice."

“Unless the feet are firmly planted on Mother Earth, no stability is possible. (...) We should recognize the Divine Life in all its functions, and so bring the manhood up into Godhead and sanctify it.”

“It is in Malkuth that spiritual forces come to their fulfillment on the plane of form, and by taking these completed forms, and ‘sacrificing’ them, we can translate them back into spiritual potencies.”

“If you have any insight into human nature at all, you must be aware that everyone has the faults of his qualities – that is to say, if he is vigorous and energetic, he is liable to fall into cruelty and oppression; if he is calm and magnanimous, he is liable to the temptations of *laissez-faire* and inertia.”

“We cannot deal with evil by cutting it off and destroying it, but only by absorbing and harmonizing it.”

Paul Foster Case

“The Rosicrucian manifestoes are short. Their anonymous authors needed but few words to say their say, but no person properly qualified to understand these little books could have mistaken their true purport. On the other hand, they were so written that, as they put it, they would not ‘move gross wits’. Nor have they, from that day to this.

(...) The *Fama Fraternitatis* and the *Confessio Fraternitatis* were written by members of an actual fraternity that conceals itself from all who are incompetent to share its aims and participate in its work. This fraternity is not an organized society like the Freemasons. One may not join it by making application for membership, paying entrance fees and dues, and passing through ceremonies. The Rosicrucian Order is like the old definition of the city of Boston: it is a state of mind. One *becomes* a Rosicrucian; one does not *join* the Rosicrucians.

(...) The Order is designated as being invisible by the manifestoes themselves. It does not come in corporate form before the world, because by its very nature it cannot. True Rosicrucians know one another, nevertheless. Their means of recognition cannot be counterfeited nor betrayed, for these tokens are more subtle than the signs and passwords of ordinary secret societies.”

“The Rosicrucian Order is a reality. He who is duly and truly prepared to enter it will do so no matter where he may live. It is active in the affairs of men today, as it has been since the very beginning of human society, and will continue to be active throughout the future. It has a vital message for us now, and in this transition period of human history, when all values are being questioned and all men of wisdom are beginning to realize that the establishment of a new world order is imminent, the principles of genuine Rosicrucian philosophy may shed light on and help to solve the grave problems confronting all of us.”

“The authors of the *Fama* proclaim themselves in no uncertain terms as having ‘the knowledge of Jesus Christ’. This knowledge is a true Gnosis, having a direct bearing on the welfare of the individual man and woman and on the development of a more perfect social order. The erudite for whom these manifestoes were written were persons whose reading and study had prepared them for initiation into the deeper mysteries of the Gnosis. The members of the Invisible Order were seeking to get in touch with such persons. They even knew that there were some outside the official circle of the instituted mysteries who were nevertheless actually members of the Order, even though unknown to themselves. And there were others who were ripened by their studies to the point where they could pick up the clues given in the *Fama* and the *Confessio*, even though they might not have entered fully into the circle of initiates.”

“In the parable of the new wine in new wineskins, the inner meaning depends on the fact that wine, in the process of fermentation, produces a gas that would burst an old and fragile wineskin.”

“The mystery veiled by the letter of both Testaments in the Bible is a mystery summed up in these words: Generation and Regeneration.”

“The Pythagorean Triangle represents the progressive upward movement of life, corresponding to the old Qabalistic aphorism: ‘First the stone, then the plant, then the animal, then the man, and after man – the god.’ Horus the Son is the cosmic Life Spirit, ascending this evolutionary ladder of form, one kingdom emerging from another.”

“Out of the raw material of the natural man, the divine man is unfolded. Out of the corruptible body of the natural man is made the truly incorruptible body of the spiritual man. This incorruptible body is sometimes called the solar body, and various other names have been given to it. What we wish to emphasize here is that it is an actual body and that it is made here on earth, not in a far-off heaven after death.”

“The end, or goal, of the ascent of the Son is union with the Father. It is also the release from the domination of the elements.”

“To arrive at the completion of the Great Work is to pass out of the limitations of Time into the Freedom of Eternity, where Past and Present and Future meet in a timeless Now.”

“Wisdom is clearly indicated as the one goal of the Rosicrucians, and as the one thing to which persons desirous of association with the Order should aspire.”

“The person perceives himself to be separate from God, separate from his fellowmen, and separate from the various things constituting his environment, which things he calls Nature and conceives as an entity not himself, opposed to him. This state of delusion, and the five-sense, three-dimensional consciousness from which the delusion springs, are often referred to in occult books as *poverty*. (...) It is this semblance of poverty, based on the limitations of the five-sense consciousness, that seems to shut away the essentially free God-Self in its tabernacle of flesh. The members of the Inner School, however, because they have traced the history of human evolution, know this apparent separateness has its uses. Five-sense consciousness is not in itself an evil. What is evil is remaining in it for too long.”

“The impulse that stirs us into activity when we begin to long for something higher than five-sense experience is one that originates in the Celestial Wisdom. This point on the Tree of Life is known also to Qabalists as *the Father*, and it is the Father that actually moves us, like the Prodigal Son, to leave the limitations of five-sense life and make a journey back home to the Holy Land.”

“When the cycle of five-sense experience is fulfilled, the overshadowing presence of the Father stirs up our superconscious life and moves us to earnest desire and longing to go to the ‘Holy Land’ of supersensuous experience.”

"The first stirrings of a longing for higher things comes from the awakening of our spiritual desire by an impulse originating in the universal and indivisible Self. Unless this eager longing is stirred, the indwelling Christos remains locked in the cloister of the five-sense life. Thus, all mystery rites agree with Freemasonry that the first preparation of the candidate must be in his heart."

"At the beginning of the journey, the intended destination is Jerusalem. The name of this city means Abode of Peace. The desire to visit Jerusalem typifies the longing for contentment, the hunger for rest from strife, the quest for peace. These usually are the dominant motives animating us when we seek entrance to the Way of Initiation."

"Occult students encounter all sorts of 'Ancient Orders', making various claims to unbroken historical descent from India, Egypt, or even from Atlantis. (...) Such antiquarian research has its value, but it is easy to exaggerate the importance of antiquity. Truth never grows old, and reverence for the forms of the past often degenerates into superstition, which is fertile soil for the seeds of imposture. 'Why seek ye the living among the dead?' is a question that might be asked of many persons who believe themselves to be especially favored because they have entered the ranks of some society claiming direct connection with seer and sages of other days."

"Little or no progress in practical occultism is made by persons having no stronger motive than intellectual curiosity. The feelings must participate. The inner door must open, so to speak, toward the heart rather than toward the head. This, however, is at the *beginning* of the work. Later the same door must swing the other way, to let the force from the heart center rise through the throat to enter and energize the brain. But at first, there must be deep and genuine emotion if there is to be any effective action. The desire nature must be stirred into intense activity."

"The place name *Damascus* means *work*. Every beginner in occult practice finds that he has many purely physiological adjustments to make. 'Sound mind in sound body' applies with special force to esoteric training. A practical occultist must have a strong and pure physical vehicle. To make a sound body takes work, and this work is indicated by the significance of *Damascus*.

(...) as one result of the work of physical reconstruction, which takes time and effort, he who is preparing himself for initiation gains unusual skill in controlling the functions of his body. There are various systems of diet, the proper use of water, rhythmic breathing, and such control of the muscles as will enable the student to maintain a chosen bodily posture, without moving or suffering any discomfort, for at least an hour.

(...) the preliminary practices mentioned above do awaken physical and mental powers that were highly developed in the evolution of the Fourth Lifewave. During the evolution of the Fifth Lifewave, these powers have been submerged temporarily in subconsciousness. Let it be understood, however, that the purpose of the preliminary training represented by the sojourn of Brother C.R.C.

in Damascus is by no means the awakening of these Fourth Lifewave powers. Such awakening does come as a byproduct of the work, but the real object of these practices is the cleansing of the physical vehicle, to the end that it may be prepared for initiation.

During this period of training, chastity in thought, word and act is imperative. There are no exceptions whatever to this rule. They who neglect it may not only never get beyond Damascus, but are in danger of worse things, for the practices that bring the body under control release potent physical and psychical forces. Unless they are controlled, they get out of hand, sometimes causing dreadful sexual perversions, insanity, or other manifestations of disease. Thus, the rule of continence of mind and body is absolute at this stage."

"To receive initiation demands utter receptivity, and that receptivity cannot be established or maintained unless, for this period, there is utter abstinence from any kind of creative activity, mental or physical. Mind and body must lie fallow. Be sure you grasp this essential point. Even the tendency of subconsciousness to develop systems of imagery must be curbed. This is the object of the practices, beginning with concentration, that are explained in detail in such works as the *Yoga Sutras* of Patanjali. Body and mind must be still. 'Be still and know that I am God' relates to this stage of the work. (...) *Qabalah* means 'the Reception'; (...) before we can become partakers in this Wisdom, we must prepare ourselves by becoming adequately receptive."

"The temple of initiation is also in Arabia, and it is there that Brother C.R.C. meets the Wise Men. (...) Brother C.R.C.'s sojourn at the temple is for a definitely limited period. The utter sterility that is necessary in order that one may pass safely through the trials of initiation is by no means imposed for life. It is an indispensable *preliminary* training in self-control, and this training is what Jesus meant by His cryptic statement that some persons make themselves eunuchs 'for the kingdom of heaven's sake'. (...) After initiation, however, one leaves Arabia; that is to say, one returns to a more normal course of life. Not even celibacy is required once the trials of initiation have been passed."

"Initiation begins a process by which the powers of the Christos are liberated and brought into expression. This process results in the perfection of a personal vehicle adequate for the transmission of these powers outward from the causal plane into manifestation in the physical world."

"Solomon's temple is not a metaphysical structure, but a physical one. Truly it is not made with hands, for its builders have no hands. Truly, also, is it in the heavens, but this is because it is the vehicle of a consciousness that knows itself to be what Rosicrucians call 'a citizen of heaven'."

"The practical work of initiation, in short, is the perfection of a physical body by means of the mental direction of spiritual forces. When the bodily vehicle is perfected, the spiritual powers find free and harmonious expression on the physical plane. This is one reason there are not many Masters. Most persons are too lazy to do the work and waste their lives trying to find some 'easy way'."

“The 16th Key of Tarot, entitled The Tower, depicts the overthrow of a tower, which is destroyed by a lightning flash. It may be interpreted briefly as representing the overthrow of the structure of false knowledge reared on the foundation of delusion that supposes each human personality to be a separate entity. The lightning flash knocks a crown from the tower, to represent the destruction of the false notion of independent personal volition, since in symbolism a crown always stands for *will*. When we have arrived at the occult age of sixteen, we have awakened to the fundamental truth that there can be no such thing as personal independence, no such thing as personal autonomy, no such thing as personal separateness. (...) the overthrow of false knowledge is brought about by an influx of light from above, by a sudden perception of the true nature of things. And so Brother C.R.C. is said to have been sixteen years old, to intimate that one must have reached the point where the unfoldment of higher consciousness from the Christos within manifests itself as the destruction of the error of separateness, before one may progress to the higher Grades of initiation. He who is deluded by the false notion of personal free will, is not yet of the ‘age of sixteen’ and cannot receive the higher instruction, because he cannot possibly be receptive to it.”

“As soon as the work of initiation really begins, one discovers that he is by no means alone in his quest for truth. A more vivid and direct contact is established with the Masters of the Inner School, but it must be remembered that this contact is made in Damcar. (...) the initiate is made to understand that his occult progress has been under observation for years, even before he was consciously aware of an urge to follow the path. The deeper significance of his five-sense consciousness and its experience is made clear to him. A host of impressions that have been stored in subconsciousness are brought to the surface, and he sees the meaning of many events in his life. Misunderstandings are cleared up. Things that might have seemed to have light importance when they occurred are more correctly evaluated. This course of occult retrospection, under the guidance of Masters of the Inner School, provides one with some of the most valuable lessons in the whole period of training. Sometimes it includes recollection of events in previous incarnations, but not always. The purpose of the work is not to satisfy curiosity, but rather to illustrate principles by reference to the initiate’s own personal history.”

“Even after the initiatory experiences are over, the knowledge gained thereby is never lost.”

“Brother C.R.C.’s work at Damcar took three years. It does require just about that time, provided one has sufficient leisure to undertake the work. For those who are, or who seem to themselves to be, too much involved in duties and other outer concerns of life to devote the greater part of their waking hours to occult practice, the period of the sojourn at Damcar is somewhat lengthened.

(...) It will be seen that the initiatory practices at Damcar have to do with the perfection of what amounts to a new vehicle for the God-Self or Christos.

(...) the real object of this practice is attained when one stops identifying his personality as the source of any activity whatever. To realize at all times the truth of the words 'I do nothing whatever of my personal self' is to become a true *Arabian*. If you grasp the full meaning of this explanation, you will see that no matter what the requirements of your outer life may be, you can make ready for Damcar and go there, and this is true of every person in the world. This work is for all. Whosoever will may partake of the water of life freely. Yet it is also true that though many are called, few are chosen, for though the *Fama*, like every work of true occultism, says, 'We offer our treasures freely', it also makes perfectly clear the truth that none but the worthy may receive the gift."

"The three years spent at Damcar bring the hero of the story to the magical age of nineteen. This age is symbolized by the 19th Key of Tarot, which shows a little boy and a little girl dancing hand in hand in a fairy ring, with their backs to a wall built of five courses of stone. Over them shines a sun with a human face. The children typify the regenerated human personality, which turns its back on the wall of the limitations of the five-sense consciousness, and begins to learn the first steps of the dance of life – in the fairy ring or circle of true Christ-consciousness. (...) Nature is terrible to those who do not understand her. To the initiated, regenerated personality, she is a joyous companion in the dance of life. (...) Our dance of life then accommodates its measures of personal activity to the music of the spheres."

"Brother C.R.C.'s twentieth year is described as having been occupied with a journey from Damcar to Egypt, a short stay in that country, and another journey to the place where he completed his work. (...) Egypt, land of darkness and captivity, is the automatic region of subconsciousness. (...) C.R.C.'s work in Egypt represents the initiate's investigation of the modes of power developed in man during the course of his evolution through the vegetable and animal kingdoms. An initiate is able to receive conscious awareness of this experience. Such revival is one of the meanings of Tarot Key 20, which corresponds to the magical age of C.R.C. while he was in Egypt. This Tarot Key shows three figures, representing the Egyptian triad – Osiris, Isis, and Horus – rising from their coffins. Thus, it is a picture of revival of the god-powers of *Egypt*, or the subconscious forces of human personality. (...) Observe, however, that such exploration of the automatic consciousness is dangerous if undertaken before one has gone through the training represented by Brother C.R.C.'s three years at Damcar.

(...) The psychic powers of *Egypt*, the region under the surface of the earth, or beneath the plane of ordinary sensation, are powers unquestionably marvelous. They need investigation, but that investigation should not be unduly prolonged. Hence, Patanjali tells us that the *Siddhis*, as the Hindus call these powers, are actually an obstacle to real advance along the Path of Liberation. So the *Fama* says C.R.C. spent no long time in Egypt. (...) the powers of subconsciousness, developed during stages of evolution below that of humanity, are evil in the sense that it is always evil to go back to a lower level of development. (...) They are powers belonging to what Jacob Boehme calls 'the astral sphere', from which the higher wisdom releases us.

The ladder of seven steps leading down into this region is the same ladder up which these powers, in a right system of occult training, are made to ascend. The warning is that we should not descend the ladder, that we should not stoop down. The rungs of the ladder are the interior centers otherwise represented as the churches in Asia, as the interior stars, or as the *chakras*. The purpose of the warning is that the ladder should be ever one of ascent, permitting the rising or sublimation of the *Egyptian* powers.

The greater number of 'occult failures', as they are called, are persons who have gone down into Egypt and have been fascinated by the lure of its shadowy glamour. In the Bible, they are personified by the Israelites whose prolonged sojourn in Egypt led to their being subjected to intolerable slavery. Occult failures are often persons who attract attention by exercising psychic powers that really belong to lower than human levels.

Psychism of this kind is so great an obstacle to liberation that Buddha not only agreed with Patanjali as to its dangers, but actually made the exercise of such powers in any form of miracle working cause for expulsion from the Buddhist brotherhood. Yet C.R.C. goes to Egypt for a short time. Psychic powers must be investigated, and the laws of the subhuman forces that are part of our makeup must be understood. There is a danger here, but it must be met, not avoided.

Coward refusal to make oneself acquainted with subhuman powers is not the way to mastery. We must know them in order to control them. The business of the occult teacher is to warn his pupils against the dangers of *Egypt*, and even Buddha's strict rule is only against the public performance of marvels of thaumaturgy and against public claims to the possession of *Siddhis*. But that teacher is remiss in his duty who utters words of discouragement. It is both false and cowardly to make people afraid of the *powers of Egypt*. It is even worse to malign those powers as being in themselves evil. We repeat, the evil is in returning to the level represented by those powers, not in the powers themselves."

"Readers with some degree of discrimination soon learn to detect the difference between honest warnings against the dangerous glamour of *Egypt* and the sort of thing so often said by persons whose principal stock-in-trade is a false pretense to the possession of some measure of psychic power: (...) 'We have these powers, of course, but you must not expect to develop them. No, you just rely on our revelations. We'll tell you about the Masters. We'll let you into the secrets of the invisible. We'll let you buy our books and fill your minds with fancy pictures of angels and elementals and mysterious initiations. But whatever you do, don't think of looking for yourself! You're not ready!'

Even when this sort of thing is not merely a device to prevent the exposure of pretenders and is uttered by persons who sincerely believe in their own psychic powers, it is pernicious. For it has a tendency to encourage reliance on the authority of others in those who pay attention to them, and it undermines the student's self-reliance. If to such warnings there is added, as often happens,

outright condemnation of psychic forces as intrinsically evil, even more harm is done.”

“Until one has passed through the stages of physical and mental development represented by the earlier work of Brother C.R.C., the study of the phenomena of the inorganic phases of life expression leads more often to gross error than to truth. The materialism of our times is evidence of this. Human knowledge of physics, chemistry, astronomy, biology, and like sciences is extraordinary in its accumulation of facts and has led to marvelous results. Knowledge of facts, however, is not wisdom, and in our day, grasp of the meaning of many facts is sadly wanting. The whole world is sick with the errors of misinterpretation. The popular notion is that science is exact, but some of the leading scientists confess that in large measure they are groping in the dark.

Thus, the *Fama* says, ‘Of those at Fez he often did confess that their Magia was not altogether pure, and also that their Cabala was defiled with their Religion.’ Even so, among scientists today the ‘religion’ of materialism, not less dogmatic and authoritarian than any other form of religion, interferes with proper reception of truth. Hypothesis follows hypothesis; book follows book. A ‘truth’ accepted today, and taught everywhere in schools and universities, is tomorrow an exploded fallacy that is abandoned for a more fashionable doctrine.

As for the magic, or applied science, of our day, what shall we say of the use of electricity and poison gas to kill men whose evil deeds are direct consequences of the materialism taught in our schools, or of the worse type of materialism that is taught by example in those unofficial but terribly efficient schools, the slums of our great cities? What shall we think of chemical warfare and of the destruction of helpless civilians by bombs dropped from airplanes? What of food adulteration, of the production of tons and tons of worthless goods, of the slavery that misuse of machinery imposes on thousands of men, women, and little children? All in the name of science and progress! Not to speak of the black magic of lying advertising and propaganda sent everywhere by a cynical press, which publishes Bible texts on its editorial pages and the lures of swindlers in its advertising columns. And now that radio and television, even more irresponsible than the press, have invaded our homes with all the evil arts of suggestion turned to the basest uses, we are reaping the fruits of mere knowledge when that knowledge is used by persons devoid of spiritual understanding.

(...) At the end of two years, Brother R.C. departed the city Fez. (...) the full powers of the God-Self are now ready to manifest through their regenerated and perfected personal vehicle, the distinguishing mark of which is compassion and sympathy.”

“When one’s occult training is finished, the first effect of the sympathy and compassion it engenders is a desire to share one’s knowledge with others. Yet, one must be careful in selecting those to whom the higher wisdom is arcane teaching. The proper way to communicate wisdom of the subtler sort is not by indiscriminate open teaching. This invariably has no other result than to excite ridicule, provoke bitter antagonism, and invite persecution.”

“Things outside the range of ordinary experience are a laughing matter to minds accustomed to the narrow limits of traditional orthodoxy, whether in religion or in science. (...) Only an exceptional person is willing to acknowledge an error to which he has grown accustomed, especially if it has been the means of bringing him fame and money.”

“The central thesis of the Rosicrucian manifestoes is that they propose a reformation of the arts and sciences in order to correct faults that have crept in with the passage of time. The amendment of philosophy they present for our consideration is not an innovation. It is a return to something that has been forgotten by the greater part of mankind, although it has been kept alive, generation after generation, by the Inner School. The external evidences of the validity of this ageless doctrine do change from age to age, (...) but they agree with the old philosophy.”

“Here is a lesson for all persons imbued with the missionary spirit. Mere willingness to impart truth is not enough. Those who are to receive it must have adequate capacity. In the Orient this is well understood, and many tests of a would-be pupil’s competence are made before he is given any of the deeper instruction.”

“What the *Fama* calls ‘the true and infallible Axiomata’ sound like nonsense to a person incapable of grasping what they mean. As a matter of fact, many of these axioms of Rosicrucian doctrine are indeed *non-sense*, in that they run counter to the testimony of superficial sense experience. Thus, the Tarot, which presents many of the Rosicrucian Axiomata in pictorial form, begins with a Key named The Fool, to intimate that the instruction developed in subsequent pages of that picture book of Ageless Wisdom is a doctrine regarded by the worldly wise as being utterly foolish.”

“The Rosicrucian Axiomata are said to direct us to ‘the only middle point and center’. Occult wisdom leads away from the ‘many-ness’ of the outer world to the unity at the heart of being. This, incidentally, is the inner significance of the American motto, *E pluribus unum*, which appears on the Great Seal of the United States.”

“Concentration leads to the establishment of equilibrium, because by concentration one establishes the true *center* or *middle* in personal consciousness. From that center, a definite radiation is projected. (...) *Let there be light*. (...) the establishment of light presupposes choice of a field of operation, involving a definite *where*, and choice of some method of work, involving a definite *how*. Finally, any specific work has for its foundation or basis some particular form of self-expression. (...) – Concentration, self-interrogation followed by decision as to ways and means, and then definite expression. These are the three Brethren, and they are all ‘out of the cloister’, for they are, all of them, personifications of powers of the human mind, working at the level of self-conscious awareness. (...) Into concentration, decision and expression (the three Brethren), the God-Self (Brother C.R.) pours its power and wisdom, as water is poured into vases. Through their activity and effort, the light of instruction is

extended or radiated. (...) we find the *Fama* saying that the only profession of the Brethren was to heal the sick. That healing is accomplished by spiritual means, through the establishment in human consciousness of the perfect pattern of the Heavenly Man."

"*Know, Will, Dare, Be Silent.* Action that expresses vivid imagination is indispensable, yet the most effective action is free from noise. Silent action speaks louder than any words."

"The verb *kodesh* means 'to renew' or 'to rebuild', and this describes the work undertaken by the Fraternity."

"When the preparatory work is finished, the Brethren fare forth into the world. This shows, first of all, that practical occultism not only does not demand of those proficient in it that they should permanently seclude themselves, but actually requires that they should mingle with their fellowmen. Only by actual contact with the affairs of daily life may occult knowledge be tested. (...) The activity of the light-giving Spirit of Truth does not end with the personal liberation of the initiate. He becomes a center of illumination for all who come within his sphere of influence. The only restriction put on him is that his light can be perceived by none but those who are ready to receive it and who put themselves in a position to do so."

"The meaning of life is wrapped up in man, the microcosm. This is by no means the idea that the universe was made for man. It is the doctrine that man came into existence for the completion of the Great Work in which the One Life is engaged."

"By right judgment of the movement of the stars, certain basic patterns are revealed. (...) Man is the only being on earth who can recognize these patterns and apply them consciously. (...) Until man perceives and applies these patterns, he is a slave of the forces whose ebb and flow are indicated by the stars. When he knows and uses these patterns, he shares consciously in the reign of cosmic law. Apart from this knowledge, astrology leads to an arid, sterile fatalism. Perfected by this knowledge, the same science adds immeasurably to the richness and resources of the human personality."

"Poise is one of the meanings of Justice in Tarot, and to gain poise takes time."

"The Bible says, *Where there is no vision, the people perish.* Vision may be strengthened. (...) The grossest of errors is the notion that the gift of vision is an accident of birth. Every human being has the seeds of genuine seership. We are all potential prophets."

"The Bible says that man was made to have dominion over all things. (...) Occult training is not devoted to making man's power to control his environment a fact. It is already a fact and has been so always. The training is aimed at developing adequate recognition of this power and then devising practical, constructive methods for making use of it so as to bring about results favorable to man's

welfare and happiness. (...) Man is always superior to the forces below him, but by inverting the mental states by which he controls these forces, he produces the appearance that he is subject to what he really rules. Even these negative conditions are evidence of his rulership. Occult training, therefore, consists largely in man's own reeducation with respect to the nature and scope of his powers. It does not aim at the acquisition of these powers, but rather at their intelligently directed use."

"To know truth is to become wide awake. It is to enter into a state of consciousness wherein no good or perfect thing, small or great, is ever withheld from us. This realization brings us into the *real* world – the world of health and of beautiful human relationships, where work is joy, and no means are wanting to its completion. In this real world, every moment is an experience of victory, of eternal success."

"The Self is as the sun in the midst of the planets. The ancients knew as well as modern astronomers that the light of the planets is only reflected sunlight. (...) The consciousness of the Self, knowing Itself to be the witness of the drama of manifestation, is the source of all our intellectual activity."

"The wise do not look forward to a day when Justice will rule the universe. They perceive intuitively that Justice *does* rule, and they school themselves to discern its operation, even though that operation may be thickly veiled by appearances."

"The Chariot represents mastery of the vehicle of personality. Death indicates the transforming agency by which that mastery is made effective. The Moon is a picture of the slow process of unfoldment. Justice sums up the whole matter. The equilibrium of the balances is unattainable if the bias of false personality tips the scales. To direct the arrows of volition to their mark is impossible when the aim is spoiled by personal considerations. While yet we speak of rights and duties, something of the old error of separateness remains to be killed, and there is something yet of the lie of division to be strangled."

"Liberation is the result of knowing and remembering the truth."

"Creation is the self-limitation of that which is really limitless. (...) The limitless takes on the form of the limited. The boundless establishes boundaries. The universal enters into existence as the particular. The absolute enters into conditions as the relative. The eternal expresses itself in time."

"To do nothing for self, but all for the Self, this is the test. It involves what the world misinterprets as sacrifice."

"The adept learns to utilize the cosmic imagination by means of his passage through the fourteenth path. It may be employed safely by none who has not surrendered himself to the direction of the Higher Self. (...) the only way in which to be sure of using the cosmic imagination in its purity is to silence the waves of personal consciousness, to hold the personal mind in suspension. The books on Yoga define that art as the subduing of the modifications or waves in the mind-

stuff, which they compare to a lake. When the surface is still, it gives a clear reflection. Likewise, when we have silenced the tumult of self-consciousness, the Luminous Intelligence of the cosmic mind can be reflected by and through our personal lives. He who succeeds in this undertaking does so by prolonged practice in concentration and meditation. (...) By stopping the modifications of the personal mind-stuff, he lets the light of the Divine Imagination shine through, unobstructed."

"The aspirant for the post of *Magus* must be more than *Master of the Temple*. He must be ready consciously to assume his share of the burden of creation. To utilize the Luminous Intelligence, one must become a partner with the Cosmic Life."

"Detachment is necessary. Seeking for results, identification with the illusions of appearance – all that partakes of these must be extirpated from the consciousness of the *Magus*."

"The welfare of humanity as a whole depends on the well-being of the personal units in the social order. This world is good to live in, if one knows how to live."

"A true want has in it the quality of royalty. That is imperious which is 'befitting an emperor or sovereign; commanding, ascendant'. Furthermore, the old Latin root of the kingly adjectives *imperative* and *imperious* is a verb meaning 'to set in order, to regulate'. This is the magic of a real want. (...) Wishes are vague. Hopes are hazy. Genuine wants are sharply defined. A clear mental image tends to materialize itself as an actual condition or event. Definite images have driving power. Like seeds, they have life of their own."

"Every intention which does not assert itself by deeds is a vain intention, and the speech which expresses it is idle speech. It is action which proves life and establishes the will. Hence it is said in the sacred and symbolical books that men will be judged, not according to their thoughts and their ideas, but according to their works. (...) In order to do a thing, we must believe in the possibility of our doing, and this faith must forthwith be translated into acts. (...) Faith does not even try; it begins with the certitude of completing, and it proceeds calmly, as if omnipotence were at its disposal and eternity before it."

"Over a period of years, it has happened again and again that our students are troubled by the inability to make a clear-cut decision as to what they really want. (...) As a rule the difficulty comes from making the aim too remote. Some students think they must aim at the highest ideal they can conjure up. This is a grave error. What you're to aim at is *being something* and *doing something*, with the specific purpose of effecting a real change in your circumstances."

"Your conscious work ends when you have formulated a clear, distinct image of the result you desire, and have turned over that image to subconsciousness, in such a way that it will be acted upon. Take care always to express perfect confidence in the powers of subconsciousness. To be in doubt, to be anxious about results, to indulge in too many repetitions of your suggestions, is to

impress a pattern of your fears, instead of a pattern of your expectations. Then subconsciousness immediately goes to work to materialize the fear pattern it has received. (...) When you know what subconsciousness can do, you will make your demands on it in complete assurance that they will be carried out to the last detail."

"Subconsciousness is always amenable to control by suggestion. (...) subconsciousness is not only amenable to suggestions given at certain times, but rather is *always* amenable, and obeys the *predominant* suggestion. (...) Subconsciousness is controlled from the level of self-conscious awareness."

"The work begins with our bodies, because all we accomplish must be done through their instrumentality. (...) Get the facts about what your body needs in the way of food, water, air and light. (...) Then put this knowledge to practical use."

"Your mental pictures are realities, which you possess at the moment you contemplate them. (...) Practice seeing what you want, and keeping it before your mind's eye as a reality. (...) Learn how to make mental patterns, and how to transfer them to subconsciousness."

"We must learn how to control and direct a force which, although it is occult, is really 'hidden in plain sight', inasmuch as everything in our environment is a manifestation of it. (...) In *Nature's Finer Forces*, Rama Prasad says that *prana* is 'the life principle of the universe and its located manifestation; the life principle of man and other living beings. The suns are different centers of the ocean of *prana*, and it is this ocean that moves the various heavens.' Swami Vivekananda writes as follows in his *Raja Yoga*: 'Out of this *prana* is evolved everything that we call energy, everything that we call force. It is the *prana* that is manifesting as motion; it is the *prana* that is manifesting as gravitation, as magnetism. It is the *prana* that is manifesting as the actions of the body, as the nerve-currents, as thought-force. From thought down to the lowest physical force, everything is but the manifestation of *prana*. The sum-total of all force in the universe, mental or physical, when resolved back to its original state, is called *prana*. The knowledge and control of this *prana* is really what is meant by *pranayama*. (...) This is the end and aim of *pranayama*. When the Yogi becomes perfect, there will be nothing in nature not under his control. If he orders the gods to come, they will come at his bidding. All the forces in nature will obey him as his slaves, and when the ignorant see these powers of the Yogi, they call them miracles.' "

"Human personality is absolutely dependent upon universal Being for everything. Of ourselves we can do nothing, and all the notions that we have about personal initiative are merely evidences of our want of understanding, proofs that in us the Life-Power has not reached the same high level of self-expression which it attains when it works through the personalities of those whom the whole world honors as its wisest men."

“Be not deluded by the sense of separateness. The limitations of your consciousness are slowly but surely being overcome as the Life-Power works through you. When you can see intellectually that we are all, in very truth, members of one body, know that it is not you who have seen, but the Life-Power which has brought your brain to a certain degree of fineness which permits the realization of the unity of Being to take this intellectual form. Know, then, that even as your intellectual grasp of unity transcends that mental state of the savage who believes that he is surrounded by conflicting and hostile forces, so are there states of consciousness far above and beyond your comparatively feeble apprehension of the One-ness of All. Know that there is a direct experience of this One-ness which cannot be put into words, and cultivate expectancy toward this experience. Expectancy, because that is the mood which better than any other makes personality receptive to the influx of light from the higher regions of Being.”

“The same teachers who tell us that the Life-Power is the only real work in the universe also advise us to cultivate certain moods. This advice seems to imply that we can cultivate these moods or not, as we choose. As a matter of fact, those who take the advice thus given do so because the Life-Power has brought them to a stage of development which makes them responsive. Those who reject it do so because the Life-Power’s expression through them has not yet made them susceptible to such teaching.”

“Through humanity we may trace a triple manifestation of the Life-Power. Among us are illuminated men and women; then there are those in whom the Life-Power’s self-manifestation takes form as a quest for light; and finally, those who seem to be lovers of darkness. Or so it seems, at first. But if we study humanity a little more closely, it becomes apparent that in every one of us this triple aspect of the One Reality is at work. (...) In Sanskrit, these three aspects of the One Life are called *gunas* or qualities. Their names are *Sattva* (light and wisdom), *Rajas* (passion and action) and *Tamas* (inertia and indifference).”

“When Eastern wisdom passed into the Western world, much of the philosophy and psychology of India and Egypt was restated in terms which appear to relate to alchemical operations. Thus came into existence the curious literature of alchemy, teaching the same ancient doctrine in a way that effectively concealed it from all who were not yet ready to receive it. (...) Like the Hindu philosophers, the real alchemists realized that the Life-Power has three aspects: Mercury, which corresponds to the Sanskrit *Sattva*; Sulphur, which corresponds to the Sanskrit *Rajas*; and Salt, which corresponds to the Sanskrit *Tamas*.”

“Today, as it has been always, the way to freedom is strait and narrow, and the entrance thereto is by no means easy to find. (...) Thousands seek health, thousands wealth, and thousands are in search of happiness; but although nearly two millennia have passed since it was written, *Seek ye first the kingdom of God, and all these things shall be added unto you*, one, perhaps, in ten thousand is able to understand the inner meaning of these words; nor are all those who grasp their import fully prepared to devote themselves whole-heartedly to coming into harmony with the laws of the Life-Power. For to live in harmony with the Law

means that we must definitely abandon the world's interpretation of life, and must often be at variance with customs and beliefs built upon that insecure foundation. This is why the true Way is a Hidden Way, and this is the reason why only those who pass the test of drudgery, of rigid self-direction, and above all of wise silence can become sharers in the knowledge of the Great Secret."

"The religions of the world, even so severe a religion as Buddhism, do not condemn desire itself. Interpreters of Buddhism have fallen into this error, and there are sects of Buddhists who condemn desire. Not so the Buddha himself. What he taught was what all great seers and prophets have taught, *the quenching of desire by fulfillment, the overcoming of thirst by complete satisfaction.*"

"They whose minds are fixed on eternals are at the mercy of externals. Thus, spiritual attainment consists in making the focus of consciousness more interior. This is the sublimation mentioned in the books of the alchemists. This is what Jesus meant by being *lifted up*. For the *heaven* into which Jesus ascended is this same interior heart of externalized being."

"Religious persecution, on the one hand, and inadequate science, on the other, have kept the doctrines of Ageless Wisdom more or less esoteric. A time has now come when they must be proclaimed more widely, or we are in danger of a return to the Dark Ages."

"Even the least of one's personal activities has a cosmic aspect also. (...) human minds and bodies are inextricably bound up with the total of cosmic activity. The more we learn, the more evident does it become that we, as persons, are what we are because of innumerable impacts of energy upon us, and playing through us. (...) Much depends, however, on how we understand this. If we take the way of the materialist, our increasing knowledge of our utter dependence on ever-changing currents of cosmic forces will plunge us into hopeless and helpless determinism."

"Resurrection is a process, rather than an event. We burst daily from yesterday's coffins of limitation. The angel's trumpet sounds, not only once, but again and again."

"In the main, what is called *alchemy* is the transformation of the operator himself, always from within outward. In this, desire and intellect are the principle instruments. Yet the work is by no means complete until the astral, etheric and physical bodies of the operator have been changed. Thus the primary aim of alchemy is the transfiguration of the alchemist himself. His own personality is the true subject of the Great Work. He himself becomes the true Philosophers' Stone."

"We go upward in consciousness, or inward, because of the influence flowing down from a higher and more interior level. (...) the universal testimony of the wise is that the power which enables them to climb comes really from within and from above. (...) we are drawn upward."

"Primitive worship is always devil worship."

"Every obstacle is a test of our powers. Every seeming evil is a distorted image of an opportunity. The distortion, remember, lies always in man's mind. Our devils are projections of our faulty reasoning. (...) It is not in our devils, but in ourselves that we are underlings."

"I will look upon every circumstance of my life as a particular dealing of God with my soul."

"We can master the forces of the astral plane through the use of creative imagination."

"We need only read the accounts of healings performed by Jesus, in order to see how often healing and forgiveness go together. (...) To say, 'I made this, and having made it, I can make its opposite', is essential to right understanding, and is indispensable to the achievement of mastery."

"Whatever men call 'evil' is as certainly the work of God as is what they are pleased to call 'good'."

"Cast thy burden upon the Lord, and he shall sustain thee (Psalm 55:22). The Lord is responsible for the burden. (...) We prepare ourselves to understand that there never has been a real failure. Our worst sins have put us in situations where the healing power can operate. They serve to educate us. (...) So there is no condemnation anymore for those who are in Christ Jesus. (...) The spirit of condemnation has been exorcised from their minds. (...) Man has no enemy but ignorance."

"To overcome anything is to bring it over to your side, to make an ally of it."

"To evolve you must eliminate; to develop you must discard. This is unfailing law. Nature is constantly eradicating remnants in order that she may weave new fabrics unhindered. She purges to progress. And man is ever abandoning the useless old and adopting the useful new. He rejects in order to revise and reform. (...) We must desire perpetual and progressive transformation, instead of wishing to embalm ourselves in some set form of existence which we believe to be good. (...) What men call death is the framework of all existence, is what makes possible all mutations of human activity."

"They who have attained to full consciousness of the Self are called *Lesser Adepts*. They who have experienced the inner initiation which gives them full assurance of the reality represented by the fifth Sephirah are known as *Greater Adepts*. To the persons who have gone through the initiation corresponding to Chesed, the term *Exempt Adept* is applied."

"A *Lesser Adept* is one whose chief concern is with management of various forces corresponding to the paths below Tiphareth. He is occupied with the regulation of desire, with direction of subconsciousness, with control of the physical body and its environment. His work is to establish in his consciousness continuous, unwavering submission to the Self. It is the practice of the Presence of God, applied to the minutest details of daily life."

"The doctrine of the Western School is that there is only one Self for all humanity. This Self is the King, the archetypal Adam, the Messiah, the Christ. In Hinduism, it is personified as Krishna, who says: 'I am the Self seated in the hearts of men.' This is the single 'I AM' of all persons, represented by the Savior-gods of all religions."

"From India, Egypt and Greece, before Christianity as we know it was formulated, come testimonies to the existence of a single Being, the Self seated in human hearts, which is also the living, spiritual sun, the center of gravitation of all human life, just as the physical sun is the center of gravitation for the various bodies composing our solar system. St. Augustine, and other early Christians who had been admitted to Egyptian and Grecian mysteries, knew this. Among other things, St. Augustine must have had this in mind when he declared the true religion has always existed from the foundation of the world, and only began to be called 'Christian' after the time of Jesus."

"A *Lesser Adept* has arrived, and he knows it. Years of work may be before him, even several incarnations; but there is a difference in his consciousness, which distinguishes him from all who have not reached this grade. He is *consciously immortal*. Not persuaded of immortality. Not convinced that he will probably survive the death of his physical body. The difference is qualitative. A *Lesser Adept* lives another kind of existence. His is the daily, hourly experience of eternal life. Like Melchizedek, he is without father or mother, without beginning or end of days. (...) A *Lesser Adept* never forgets that his life, however personal it may seem, is being lived through his personality, by the archetypal Man, the archetypal Adam."

"As time passes, a *Lesser Adept* becomes increasingly aware that what seems and feels like volition is really Law. All true volition, he perceives as being the outworking in action of the way things really are, instead of the way they look. He comes to know volition as being a cosmic tendency. Thus, as time goes on, a *Lesser Adept* feels less and less that he has to exert any personal effort. He does not have to summon will. He knows he does nothing of himself. Yet to those round him, he seems to be a hard worker, and to have intense willpower. He is meek and lowly of heart, yet he is able to exert extraordinary power. He has rest for his soul, that is, both for the Higher Soul and for the lower Vital Soul, because he never falls into the error of supposing his personality to be the source of the powers exercised through its instrumentality."

"When the *Lesser Adept* reaches perfect awareness of the truth that what *feels* like volition is really the irresistible force of Life-in-action, which we call Natural Law, he becomes a *Greater Adept*. Then he has access to depths of understanding for which we have no human words. This state of consciousness is attained by long practice in the art of intellectual reversal, pictured in the Tarot by the Hanged Man. Of this Key, it has been said that it represents an adept, bound by his engagements. Only his personality is bound. Even that is free, by comparison to the mental and physical status of most persons. (...) The engagements of an adept are those which make his whole personality an immediate agent of cosmic law. He becomes the Incarnate Law. When he reaches this state, he is a *Greater Adept*."

"Yet there is a stage beyond this, for even a *Greater Adept* feels that he has a will of his own, though he knows better. This third grade of adeptship is that of *Exempt Adept*. We reach it through what Tarot pictures by the symbolism of Key 9, the Hermit. The Hermit has nothing to do. He is at the top. There is no further height for him to scale. He symbolizes what Jesus had in mind when he said, *I and the Father are in perfect union*."

"Incarnate members of the Third Order have made themselves perfectly receptive to the influences which descend from the three highest Sephiroth. As persons, they live here on the physical plane, but their consciousness is centered in Tiphareth, the sixth Sephirah, seat of the Self. Every one of them is an *Exempt Adept*. The greatest part of their work is done at the Self level, whence they exert control over all activities below that level. At the same time, they progress from stage to stage of receptivity to influences descending from above and within."

"Aspirants cannot enter into the consciousness of a *Master of the Temple* until they have become truly exempt from the delusions of personal volition and personal action. Only those who have arrived at full recognition of personality as being an instrument for the universal Self are able to attain the grade of *Exempt Adept*."

"Just as the receiving set of a radio is filled with, and gives off, the sounds originating in the broadcasting station, so the mind of a *Greater Adept* is filled with, and expresses, the higher intuitional consciousness of the Divine Soul. By this means, he is 'raised' to the grade of *Master of the Temple*. (...) In Tarot Key 7, the chariot symbolizes the living temple of the Life-Power. The driver is Yekhidah, the universal Self. (...) Such a person realizes to the full the meaning of the statement: 'Filled with understanding of its perfect law, I am guided, moment by moment, along the path of liberation.' Within him, he feels the irresistible urge of the Primal Will, which the ignorant mistake for something of their own. He makes no plans, but follows the Great Plan, step by step, as it is unfolded to him. He is never anxious. He has little curiosity concerning the future. He sees the immediate, and sometimes the distant, future as a present reality. (...) He then proceeds to perfect himself as *Master of the Temple*. (...) there is no actual upward journey. (...) What occurs is a perfect reception, at the level of the Self, of intuitional consciousness; and the consequence of this reception is the ability to apply that power from above to various centers below the Self level. (...) he who

has attained to the grade of *Exempt Adept* is able to place himself, for various purposes, in any of the lower grades.”

“Nothing is commoner, or more mistaken, than the notion that one who has attained to the higher grades has no concern with the lower ones. He is not *restricted* to the lower ones. Yet the greatest of adepts, when doing something requiring the use of his physical body, or concerned with his physical environment, *lets* his consciousness become perfectly centered at the level of the physical plane. His procedure is the same with other fields of personal activity.”

“Mastery of the Temple is more than control of the physical body. It is control of every vehicle of the Self, from the innermost to the outermost. From the causal body, down to the physical environment, a *Master of the Temple* is able to determine what forms the Life-Power shall take, as it flows through him into outward expression. Except in rare instances, nothing he does leads to his being regarded as a wonder-worker. Yet, because he makes himself perfectly receptive to the power of the abstract mind which dwells in Binah – the power of the Divine Soul, Neshamah – he succeeds in whatever he undertakes. (...) *The heavens declare the glory of God.* (...) the Divine Soul is the manifesting power which utters, or makes evident, the hidden power of the Cosmic Reality. The *heavens* represent the archetypal plane of causes. A *Master of the Temple* has so completely identified his life with this causal plane that he knows himself to be, at all times, a channel for the power which controls and determines the forms of all things. (...) A *Master of the Temple* does not believe. He knows. His powers express his knowledge. (...) A *Master of the Temple* always maintains his awareness of relationship to that which is above. He never loses his knowledge of innate ability to control what is below. (...) He is a witness of the mighty works of the One Identity. (...) A *Master of the Temple* knows that the innermost core of human personality is identical with the Silent Watcher on the heights of being. (...) A *Master of the Temple* perceives, as does the Silent Watcher, that all activity is a series of transformations of the energy of the One Life, manifesting at various levels of subconsciousness, self-consciousness, and superconsciousness. A *Master of the Temple* knows that the One Self moves not, nor enters into any action, but remains forever the Eternal Witness of the correlated activities of its own power. (...) A *Master of the Temple* perceives the necessity for, and the beneficence of, the continual transformation of physical vehicles. He sees that in the world of form, this principle of endless change brings about the appearance of death. (...) Recognizing his identity with the Indivisible One, a *Master of the Temple* shares with that One its powers as the Intelligence which makes, frames and composes the world. He has taken full measure of his humanity, and of its relation to the universal Life-power. He sees himself as he really is, (...) a living temple of the Lord of Life and Destiny.”

“The Rosicrucian grade corresponding to the second Sephirah, Chokmah, is that of *Magus* or Magician. (...) A magician is a wise man. (...) A *Magus* has overcome the influences of all pairs of opposites. He has perfectly equilibrated the powers of the lower grades, and is himself perfectly balanced between the first grade and the third. He is Wisdom incarnate. In the grade of *Master of the Temple*, the work of the adept has to do with control of the force Hindus call *prana*. This

control is exerted on the form side of life, even though its range extends to vehicles of the Life-Power which are imperceptible to man's physical senses. In the grade of *Magus*, the adept has achieved identification with Life itself. (...) The consciousness of a *Magus* is one with this life-force, and is perfectly attuned to the order of its operation. A *Magus* never consults a horoscope, yet he lives a life perfectly adjusted to the ebb and flow of the tides of cosmic influence."

"An *Exempt Adept* who has become a *Master of the Temple* has perfected the organization of every vehicle of consciousness. Thus nothing can obstruct his communication with the One Teacher."

"A *Magus* reposes in the quietude of eternal thought. (...) He *reposes*, because all sense of personal action is completely extinguished. His words and works are magical, because they are the words and works of the Lord of the Universe."

"*Be still, and know.* (...) An *Exempt Adept* is a person who has succeeded in doing this. Just this, and nothing else. He has learned to make his physical body perfectly still. He has stilled the raging turmoil of his emotions. He has established perfect quiet in his conscious mind. (...) He has silenced forever all false claims of 'me' and 'mine' which disturb the serenity of sufferers from the 'I-disease'. In this perfect silence, the supreme revelation is: *Son, what I am, thou art.*"

"Every *Magus* is a seer and a prophet."

"A *Magus* has mastered the sphinxes of sensation by the invisible reins of the mind. He has perfected himself in the art of occult speech, so that he transmits, from higher planes to lower, the Creative Word of the One Identity. His thought and word embody the truth of Reality, as opposed to the lie of appearances. (...) Popular opinion conceives magic to be a method for circumventing law, or for going against the course of nature. The contrary is true. (...) A *Magus* completes the circle of self-expression. He ascends to the position of perfect unity with the One Reality. His works of power never contradict the law, nor do they destroy it. They are always the law's fulfillments."

"The Magic of Light correctly estimates the place of human personality in the cosmic order. Thus it reverses the opinions of the mass of humanity. A *Magus* is not driven by the false will-to-power which is really a feeling of lack of power. He is animated by the will-to-serve, based on his immediate perception of the real presence of the Source of all power at the center of his being. His one concern is the wise distribution of the limitless riches at his disposal. To the world of ignorant man, he seems to sacrifice himself, for he strives for none of the baubles they hold dear. To himself, nothing he does wears the aspect of sacrifice. All his acts are works of purest joy. (...) A *Magus* has restored the Creator to His Throne. (...) The Throne of the Creator is at the heart of human personality, not where error puts it, in some inaccessible remoteness of the skies. He who is a transparent vehicle for the transmission of the Constituting Intelligence, through thought and word, into the world of action, is a true *Magus*."

"A *Magus* is a man of discrimination. Though he is free from the influence of the pairs of opposites, his freedom is a direct consequence of his ability to make keen distinctions between all these positives and negatives. Not by ignoring the pairs of opposites are we free from them. Liberation is never the fruit of ignorance. On the contrary, it is by accurate discrimination (mental vision) between the various polarities that a *Magus* is able to combine them, neutralize them, and transcend them."

"A *Magus* does nothing of himself. He is an embodiment of the Will of God. Thus nothing can withstand him. All the forces of nature obey him. In his own consciousness, he is one with the Witness of all activity. It is not that he exerts himself, with great effort, to produce this or that result. He is simply the calm, untroubled observer of the play of events which work together to bring about the inevitable success of the Great Work known as the Operation of the Sun."

"The grade of *Ipsissimus* is that of Head of the True and Invisible Rosicrucian Order. This Order is by no means a human society. It is the cosmic order Jesus had in mind when he spoke of the Kingdom of God. (...) Among beings incarnate on any planet, the post of *Ipsissimus* is held by that one of the true *Magi* who has attained to the most perfect identification with the Central Self. No man is appointed to this position, nor elected to it. His inner attainment makes him *Ipsissimus*. *This attainment is judged by no man. It simply IS.* (...) The principle at work here is operative anywhere. In every circle of humanity, the dominant center is the person having the deepest self-realization. This person's thought dominates the minds of the rest of his group, though he may say and do very little. Watch, and you will see how true this is, even in small companies of persons engaged in a common effort. He who is truly most self-possessed, that is, possessed by the Self, rules the others. In his thought, there are a clarity and strength which impose themselves by induction on the minds of the other members of the group."

"Incarnations are more like chapters in a book than like separate sentences in a chapter. The process of recollection is more like a glance at the chapter headings of a volume than like a careful reading of every word. Many of our incarnations are not particularly significant. (...) Whatever is significant may be, and is, recovered. This takes the *Magus* to the point of union with the Father, the point of identifying all his personal activities with the changing combinations of a single power, the Life-force seated in Chokmah. In this union, the identity of that Life-force with the energy which projects stars, planets and other heavenly bodies into physical manifestation is fully realized. The *Magus* knows that wherever there is any measure of personal activity, anywhere in the universe, *the personality of that activity is a mask, hiding the fact that the activity itself is part of the kaleidoscopic transformations of the universal wheeling motion.* (...) The Limitless Light, condensing itself into the Small Point, Kether, begins the whirling motion of a cycle of cosmic manifestation. This Small Point is *within*. It is the point of consciousness, the center of expression, for the One Identity. This Point is omnipresent. For every human being, it is the point of contact with Absolute First Cause."

"Your world, like that of every other human being, is the projection on the screen of time and space of your mental imagery. Happiness and freedom are yours to the extent that your personal world, which is the projection of your personal interpretations of experience, agrees with the real world which expresses the mental projection of the One Identity. When the conscious and subconscious phases of mentality are regenerated, or born anew, a human being becomes a radiant center, through which the Life-Power manifests itself. He who has attained to the grade of *Ipsissimus* is one whose personal interpretations of Reality are in complete conformity with those projections of its own Self-realization which the One-Self sends forth. An *Ipsissimus* has no will but to do the Will of the One. Consequently, whatever he wills comes to pass. His mode of life is incomprehensible to the greater number of his contemporaries. Not only incomprehensible, but also inexplicable."

"Masters are careful, as a rule, to conceal their true status from the ignorant masses, to live withdrawn from human society. (...) if direct contacts must be made, they adopt some mask of personal shortcoming which conceals their true greatness. (...) Their association with the human race is inexpressibly wise. They do not interfere, because, in their wisdom, they know that every single human personality must learn its own lessons. There is no such thing as predigested wisdom."

"An *Ipsissimus* is a perfectly poised human personality. He has killed out ambition, but works as do those who are ambitious. He has killed out desire of life, but respects life as do those who desire it. He has killed out desire of comfort, but is happier than are those who live for happiness. His volition is one with the Originating Will of the universe, and he shares the mastery which the One Will exerts over all things. The Knower of Self is the mystical Fool of all sacred allegories. Nothing binds him, and he is beyond every limitation of 'this world'. His motives and his actions are incomprehensible to the masses of merely 'natural' men. Sometimes they worship him; always they fear him."

"When we call ourselves *Qabalists*, we mean that we have worked, and are working, to make ourselves receptive, ultimately, to guidance from the Central Self. But, as you have heard before, guidance comes at first through intermediate agencies. It is like a broadcast from a distant radio station, relayed to a receiving set through several stations which pick up and amplify the original impulse."

"By the very nature of your human existence, you are receptive to direction from stronger, wiser, better minds than your own. Wise men and women never coerce, never interfere. By the very nature of man, those persons who have a more vivid and definite awareness of the One Self do, by this realization, become broadcasters of power and wisdom to others not so advanced."

"Only very advanced persons establish direct contact with the Self of all humanity, the Christ. This Self is truly the One Mediator between humanity and the Cosmic Self, the Father of all. It is the spiritual sun of our lives; but the radiance of that sun is too bright for the average mind, darkened by ignorance,

prejudice and superstition. Nor may any of us lay claim to being wholly free from this darkness.”

“No true occultist seeks to escape from anything but bondage to ignorance.”

“They are mistaken who would be contented with the bliss of contact with the Inner Power. (...) Your joy cannot truly be full unless you go with the One Power as it ‘descends again to earth’.”

“Therefore let all obscurity flee before thee. (...) Your part is to clear up the obscurity, to banish the darkness by turning on the light, to make clear and definite what now is vague and blurred, to bring to perfection what is not yet finished.”

“When their meaning is understood, it becomes evident that ceremonies, simple or elaborate, have relation to the truth that man’s whole life is an unbroken series of suggestions to subconsciousness. Thus formal word patterns and rites are like a musician’s scales and finger-exercises. He does not play them in public, yet he can never play well if he neglects practicing them in private.”

“Mere skill is not enough. Successful interpretation of a piece of music has its intellectual side. Great interpreters must know theory. They must be able to recognize the pattern of the piece. They must anticipate the end from the beginning, and must keep that end steadily in mind, throughout the whole performance. Not otherwise may balance and right emphasis be assured. This is true for all artistic expression, and truest for the highest of all Zen arts, the art of living. Not one of us plays his part well unless he has planned it well. They who see clearly, as present realities, the ends to be served by their own daily life-experience, are always better able to select from each day’s events, and from the various possibilities presented moment by moment, those which are truly in harmony with the end they seek. (...) make sure you do have some clear-cut image of what you are expecting to be and do; and take care to remind yourself of this image, over and over again. (...) Behind the plan must be a motive. (...) Your real philosophy is founded on what you truly desire. (...) What we really want is what we meditate upon, and our meditation goes on just below the surface of consciousness, all day long, and through the night. Thus subconsciousness is continually influenced by our desires, and unless the desires be in harmony with our consciously formulated purposes, the latter will never come to fruition. (...) our desires tend always to modify our physical bodies. Desire is the pattern of embodiment, and desire force is what determines structure. (...) Conflict between hidden aims and conscious purpose is a prime cause of failure, because our hidden aims inevitably shape structure, and also determine function, in our physical bodies.”

“The Philosophers’ Stone, which is the Hermetical Symbol for the things made by the Great Work, is not a physical substance manufactured in a chemical laboratory. It is a transmuted and perfected state of human personality. By means of this transformed personality, the true Stone of the Wise, are effected

the works of power which give an alchemical adept command over all forms and forces of the physical plane.”

“The Holy Qabalah is a method for discovering the hidden spiritual meaning of the Bible.”

“The laboratory of an alchemist is a *hidden* laboratory. In the books of genuine adepts, the vessels of the art are invariably called *secret*. So are the processes. (...) Alchemy is primarily an *interior* operation. Yet by no means is it wholly metaphysical. (...) The Great Work may be described correctly as being a psycho-physiological transformation, called *Hermetic* because it is directed by human self-consciousness. (...) Dissolution is said to be the whole mystery of alchemy, because the Great Work enables us to control those functions of our bodies which dissolve, or break down into their constituent elements, the forms of materials taken from our environment. The secret vessels of the alchemist are organs of his own body, together with their etheric and astral counterparts. The Great Work, then, is really a chemical operation, performed under the direction of man’s self-conscious intelligence.”

“In that portion of the Great Work which has to do with the transformation of the alchemist himself, the making of the Philosophers’ Stone is a process whereby the vibratory activity of the interior stars is so modified that the lower rates of vibration are transmuted and sublimated, or lifted up. This transmutation of the subtle force which works through the interior stars has a triple consequence. It leads to spiritual illumination. It gives the perfected adept a new body which is absolutely healthy. It enables him to exercise powers which remain latent in most human beings. (...) One of the earliest fruits of the practice of the Great Work is an inner certainty of immortality, which ripens later into definite knowledge, beyond the power of words to express or communicate. (...) man himself is the primary subject of the Great Art. It is useless to try to make the Philosophers’ Stone *outside* oneself before one has completed the first part of the operation, which makes the operator himself the Living Stone. (...) One must *be* the Stone before one can *make* it. No secret formula can enable us to control the subtle forces of nature unless we begin by controlling them within ourselves. Our minds must be changed, so that we may perceive and understand things hidden from the uninitiated. Our bodies must be transmuted, because they constitute the Vase of Art, in which the whole operation is performed. In their natural state, they cannot receive and specialize the high-tension currents of the essence of fire, which would destroy the physical organism of an average person. Alchemy, then, is the Western version of what Hindus call *yoga*. (...) the alchemical metals are the same as the *chakras* of the yogis.”

“Wherever there is form, there are the three qualities: *Sattva*, *Rajas* and *Tamas*. In the fourteenth chapter of the Bhagavad-Gita, their characteristics are fully described. There we read that *Rajas* is the embodiment of desire, and the producer of thirst and relish; that it ties the ego through attachment to action; that from it are born greed, initiation of action, energy in great worldly achievements, unrest and thirst. The same chapter says the quality of *Sattva* is illuminative; that it is transparent, or light-transmitting; that it ties the ego

through attachment to happiness and knowledge; that when it is dominant, there is the illumination of the body, and thus the senses and faculties attain the fullest manifestation of power. As to the quality of *Tamas*, we are told that it is born of insensibility; that it ties up the ego by means of heedlessness, laziness and sleep; that it veils the power of discrimination, and is the cause of spiritual blindness. We may represent these three qualities by three English words: Desire (*Rajas*); Intelligence (*Sattva*); Inertia (*Tamas*). The same three words might be used in place of the names of the alchemical principles, Sulphur, Mercury and Salt."

"Preparation for the practice of alchemy is, in all essentials, the same as preparation for the practice of yoga. It is, first of all, a moral or ethical preparation. Evil tendencies are to be overcome, and positive virtues developed. The gross functions of the body are to be purified. Then comes the finer purification of interior centers. (...) Observe that the objective is health, that is, wholeness or completeness. (...) the object of the Great Work is the transmutation of the alchemist's *body*, and the initial step to this end a 'certain heavenly intention', that is, a reaching inward to heaven."

"The fire of alchemy is said to be a secret fire, which is often compared to a serpent or a dragon. In yoga practice, likewise, the active principle of the operation is said to be a fiery force, coiled in the Saturn center at the base of the spine. It is named *Kundalini*, the coiled serpent-power. Yoga practice raises this serpent power, stage by stage, through the seven *chakras* we have identified with the metals. The practice is therefore really a practice of sublimation, which lifts up and brings into active manifestation the hidden powers of the subconscious life of man."

"*Magic* is the art of using the power of self-consciousness to congeal invisible, formless substance into tangible, physical forms."

"No attempt at direct concentration on the throat centers should be made. (...) The wise yogi and the wise alchemist understand that, in the long run, the quickest and safest way is to set up behavior patterns of thought and action which will automatically insure the desired function of the centers involved in those patterns."

"One has only to read the allegory of the Fall to see that the serpent personifies the power of sensation to arouse desire. What the Inner School has always known and taught is that when this power is rightly understood and properly directed, it may be transformed into the instrumentality of liberation."

"If we could live for millennia, we never could arrive at absolute certainty, either as to objectives, or as to ways to attain them, did we have to be certain of all the *good*, and equally certain of all the *evil*. (...) The wise see the relativity of human standards based on superficial experience."

"The Devil is God as He is misunderstood by the wicked. In other words, the Devil is a picture symbolizing the false conception of the Life-Power held by those who are wanting in knowledge of its real nature. The Devil is what theologians call God, as that Power is imagined by people who have not yet arrived at an understanding of Its true nature."

MAP OF THE SCALE OF CONSCIOUSNESS®

God-view	Life-view	Level		Log	Emotion	Process
Self	Is	Enlightenment	↑	700-1000	Ineffable	Pure Consciousness
All-Being	Perfect	Peace	↑	600	Bliss	Illumination
One	Complete	Joy	↑	540	Serenity	Transfiguration
Loving	Benign	Love	↑	500	Reverence	Revelation
Wise	Meaningful	Reason	↑	400	Understanding	Abstraction
Merciful	Harmonious	Acceptance	↑	350	Forgiveness	Transcendence
Inspiring	Hopeful	Willingness	↑	310	Optimism	Intention
Enabling	Satisfactory	Neutrality	↑	250	Trust	Release
Permitting	Feasible	Courage	↕	200	Affirmation	Empowerment
Indifferent	Demanding	Pride	↓	175	Scorn	Inflation
Vengeful	Antagonistic	Anger	↓	150	Hate	Aggression
Denying	Disappointing	Desire	↓	125	Craving	Enslavement
Punitive	Frightening	Fear	↓	100	Anxiety	Withdrawal
Disdainful	Tragic	Grief	↓	75	Regret	Despondency
Condemning	Hopeless	Apathy	↓	50	Despair	Abdication
Vindictive	Evil	Guilt	↓	30	Blame	Destruction
Despising	Miserable	Shame	↓	20	Humiliation	Elimination

[Disclaimer: The following compilation of notes draws, in a general way, on the body of work left behind by Dr. David R. Hawkins (1927-2012), and, more specifically, on the ten series of lectures, including various question-and-answer formats, which Dr. Hawkins has given over the last decade of his life, from 2002 to 2011. Although most of the content reflects the original oral sources literally, some (minor) editorial rearrangements and reformulations have been in order for the purpose of synthesis and readability. For literal quotations, please refer to the original sources *exclusively*. – **In Deep Gratitude to the Master; Gloria in excelsis Deo.**]

Levels of consciousness

Shame (20)

The level of shame is perilously proximate to death, which may be chosen out of shame as conscious suicide, or more subtly elected by failure to take steps to prolong life. In shame, we hang our heads and sink away, wishing that we were invisible. Shame is destructive to emotional and psychological health, and makes us prone to physical illness.

Guilt (30)

Guilt manifests in a variety of expressions, such as remorse, self-recrimination, masochism, and the whole gamut of symptoms of victimhood. Unconscious guilt results in psychosomatic disease, accident proneness and suicidal behavior. Guilt provokes rage, and killing frequently is its expression.

Apathy (50)

This level is characterized by poverty, despair and hopelessness. The world and the future look bleak. Apathy is a state of helplessness. Its victims, needy in every way, lack not only the resources, but the energy to avail themselves of what may be available. Unless external energy is supplied by a caregiver, death through passive suicide may result.

Grief (75)

This is the level of sadness, loss and dependency. Those who live at this level live a life of constant regret and depression. This is the level of mourning, bereavement and remorse about the past. In grief, one sees sadness everywhere – this level then colors one's entire level of existence.

Fear (100)

From the viewpoint of this level, the world looks hazardous, full of traps and threats. Once fear is one's focus, the endless worrisome events of the world feed it. Fear then becomes obsessive, and it may take any form. Fear limits growth of the personality and leads to inhibition. Because it takes energy to rise above fear, the oppressed are unable to reach a higher level unaided.

Desire (125)

Desire moves us to expend great effort to achieve goals or obtain rewards. Desire is also the level of addiction, wherein it becomes a craving more important than life itself. Desire has to do with accumulation and greed. So, on the scale of consciousness, desire can either drag us downwards to lower levels, or desire can allow us to move upwards to higher levels: desire can start us on the road to achievement; it can become a springboard to yet higher levels of awareness.

Anger (150)

As people move out of apathy and grief to overcome fear as a way of life, they begin to want. Desire then leads to frustration, which in turn leads to anger. Anger expresses itself most often as resentment and revenge. Anger is, therefore, volatile and dangerous. Since anger stems from frustrated want, it's based on the energy field below it. Frustration results from exaggerating the importance of desires. Anger leads easily to hatred, which has an erosion effect on all areas of a person's life.

Pride (175)

In contrast to the lower energy fields, people feel positive as they reach this level: pride feels good in contrast to lower levels. Pride is defensive and vulnerable, because it's dependent upon external conditions, without which it can suddenly revert to a lower level. Pride is fueled by the inflated ego, which is always vulnerable to attack. Hence, the downside of pride is arrogance and denial. These characteristics block growth.

Courage (200)

At the 200 level, power first appears. Courage is the zone of exploration, accomplishment, fortitude and determination. At the lower levels, the world is seen as hopeless, sad, frightening or frustrating; but at the level of courage, life is seen to be exciting, challenging and stimulating. At this level of empowerment, one is able to cope with life and to effectively handle the opportunities of life. Hence, growth and education become attainable goals. Obstacles that defeat people whose consciousness is below 200 act as stimulants to those who have evolved into the first level of true power. People at this level put back into the world as much energy as they take. At the lower levels, populations as well as individuals drain energy from society without reciprocating.

Neutrality (250)

Energy gets very positive as we get to this level. Below 250, consciousness tends to see dichotomies and take on rigid positions. The neutral condition allows for flexibility and nonjudgmental, realistic appraisal of problems. To be neutral means to be relatively unattached to outcomes: not getting one's way is no longer experienced as defeating, frightening or frustrating. This is the level of safety. People at this level are easy to get along with and safe to be around and to associate with, because they are not interested in conflict, competition or guilt. These people are comfortable and relatively undisturbed emotionally. This attitude is nonjudgmental and doesn't lead to any need to control other people's behavior.

Willingness (310)

This level of consciousness might be seen as a gateway to the higher levels. At the neutral level (250), jobs are done adequately; but at the level of willingness, work is done well, and success in all endeavors is common. Growth is rapid here: these people are chosen for advancement. Below the 200 calibration, people tend to be closed-minded; but by level 310, a great opening occurs. At this level, people become genuinely friendly, and social and economic success seem to follow automatically. People here are helpful to others and contribute to the good of society. They're also willing to face inner issues and don't have major learning blocks. With their capacity to bounce back from adversity and learn from experience, they tend to become self-correcting. Having let go of pride, they're willing to look at their defects and learn from others.

Acceptance (350)

At this level, a major transformation takes place, with the understanding that one is oneself the source and the creator of the experience of one's life. All people below 200 tend to be powerless and see themselves as victims, at the mercy of life. This stems from a belief that the source of one's happiness or the cause of one's problem is *out there*. At the acceptance stage, nothing *out there* has the capacity to make one happy; and love isn't something that's given or taken away by another, but is created *from within*. Acceptance allows engagement in life on life's own terms, without trying to make it conform to an agenda. The individual at this level isn't interested in determining right or wrong, but instead is dedicated to resolving issues and finding out what to do about problems. Long-term goals take precedence over short-term goals; self-discipline and mastery are prominent.

Reason (400)

Intelligence and rationality rise to the forefront when the emotionalism of the lower levels is transcended. This is the level of science, medicine, and of generally increased capacity for conceptualization and comprehension. Knowledge and education are here sought as capital. This is the level of Nobel Prize winners, great statesmen, and Supreme Court justices. Einstein, Freud and many of the other great thinkers of history calibrate here. The shortcomings of this level involve the failure to clearly distinguish the difference between symbols and what they represent. Reason does not of itself provide a guide to truth. It produces massive amounts of information and documentation, but lacks the capability to resolve discrepancies in data and conclusions. Reason itself, paradoxically, is the major block to reaching higher levels of consciousness. *Transcending the level of reason is relatively uncommon in our society.*

Love (500)

Love as depicted in the mass media is not what this level is about. For when that love is frustrated, it often reveals an underlying anger and dependency that it had masked: that love can turn to hate in a common perception. Hence, true love never existed, for hate only stems from pride, not love. The 500 level is characterized by the development of a love that is *unconditional, unchanging and permanent*. It doesn't fluctuate; its source isn't dependent on external factors. *Love is a state of being*. It's a forgiving, nurturing and supportive way of relating to the world. Love isn't intellectual; it doesn't proceed from the mind – love emanates from the heart. Love focuses on the goodness of life in all its expressions. This is the level of true happiness. Only 0.4 % of the world's population ever reaches this level of evolution of consciousness.

Joy (540)

As love becomes more and more unconditional, it begins to be experienced as inner joy. Joy arises from within each moment of existence, rather than from any other source. 540 is also the level of healing and of spiritually based self-help groups. From level 540 up is the domain of saints, and advanced spiritual students and healers. A capacity for enormous patience and the persistence of a positive attitude in the face of prolonged adversity is characteristic of this energy field. The hallmark of this state is *compassion*. People who have attained this level have a notable effect on others. They're capable of a prolonged, open gaze, which induces a state of love and peace. At the 500s, the world one sees is illuminated by the exquisite beauty and perfection of creation. Everything happens effortlessly and by synchronicity. A Presence is felt, the power of which facilitates phenomena outside conventional expectations of reality, termed *miraculous* by the ordinary observer. Near-death experiences, characteristically

transformative in their effect, have frequently allowed people to experience the energy level between 540 and 600.

Peace (600)

This energy field is associated with the experience designated by such terms as *transcendence*, *self-realization* and *God-consciousness*. It's extremely rare, attained by only 1 in 10 million people. When this state is reached, the distinction between subject and object disappears, and there is no specific focal point of perception. Perception at the level of 600 and above is sometimes reported as occurring in slow motion, suspended in time and space: nothing is stationary, and all is alive and radiant. Although this world is the same as the one seen by others, it has become continuously flowing, evolving in an exquisitely coordinated evolutionary dance in which significance and source are overwhelming. This awesome revelation takes place non-rationally, so that there is an infinite silence in the mind, which has stopped conceptualizing. That which is witnessing and that which is witnessed take on the same identity: the observer dissolves into the landscape and becomes equally the observed. Great works of art, music and architecture that calibrate between 600 and 700 can transport us temporarily to higher levels of consciousness; they are universally recognized as inspirational and timeless.

Enlightenment (700-1000)

This is the level of the Great Ones of history who originated the spiritual patterns that countless people have followed throughout the ages. This is the level of powerful inspiration. These beings set in place attractor energy fields that influence all of mankind. At this level, there is no longer the experience of an *individual personal self* separate from others; rather, there is an identification of Self with Consciousness and Divinity. This is the peak of the evolutionary consciousness in the human realm. At this level, there is no longer any identification with the physical body as 'me'; and therefore, the fate of the physical body is of no concern. The body is seen as merely a tool of consciousness through the intervention of mind, its prime value being that of communication. This is the level of nonduality, or complete Oneness. This is the highest level attained by anybody who has lived in recorded history – to wit, the Great Avatars for whom the title *Lord* is appropriate: Lord Krishna, Lord Buddha, and Lord Jesus.

The world of the mystic, the world of a person who goes beyond 600, the reality that they describe, is difficult to see, difficult to comprehend. So the purpose of the map of consciousness, the purpose of this whole presentation, is to create a context that is so inclusive, as well as logical and demonstrable, that it makes understandable that which is ordinarily held not to be understandable. To make the incomprehensible comprehensible is really what the purpose of it all is.

The point of the scale of consciousness is merely *to show where one finds oneself on the spiritual pathway*. (...) What matters is not any particular level of consciousness, but the direction, upwards or downwards, in which one is moving.

Spirituality means, transcending content to realize the context out of which all arises.

Hitting bottom is the fastest way to God I know. (...) Then, you either surrender to God, or you die. If you die, you come back with the same problem.

The ego tries to distract from spiritual work by asking endless questions, indulging in pointless curiosities and amusements, when you know enough to get on and do the work. In this way, the ego tries to maintain its power.

What wins in the end is *spiritual intention*. It's a *process*. The intention will create an attractor field which will bring into your life what is appropriate. The field speaks for itself; it creates no resistance.

First, *soften the super-ego*: have it deal with the ego like an animal which needs training, like a little child which needs education. Eliminate shaming, guilt trips, all forms of self-punitive, self-destructive energies.

The ego can only exist in conflict and struggle. It always creates resistance and fight; otherwise, it disappears. If there's resistance, pressure or stress, there's ego. There is no resistance in sacred intention, in surrendering to God.

Thoughts become relevant by the *projection of value*. They are energized by value. Otherwise, they disappear.

On the spiritual path, you cannot start with love. – Your ego will not allow you to love at a spiritual level: it will not allow you to love that which you do not understand, or that which does not make sense. So, *don't force love*. Any forced kind of love will be artificial; it will be an *artificial self-belief*. Forced love, false love, love without insight and understanding, is going to lack within the *security of knowing*. (...) So, first, disassemble the ego-construct. (...) Remove obstructions to love through insight and understanding. And then, only then, light the fire by devotion and practice.

We come here for *freedom of choice*. Other dimensions are ruled by powerful energies which limit choice. The nature of this universe is *purgatorial*. For this purpose, this has to be a universe of duality and contrast.

Biologically, we are born deficient and needy. As we advance in life, this energy of deficiency and neediness gets symbolized (cf. possessions, status, power).

The ego does not know and cannot know. Only the Presence renders an authority that is absolute and dissolves all doubt.

Every thought is a positionality, every thought has a payoff, some sort of psycho-emotional drama-juice: being right, being a victim, etc.

[On *self-projection*:] First, we create desirability and objects of desire; and then, we run after the objects of the self-created desires. We are like a dog chasing its tail. (...) All value which we attribute to anything is arbitrary. Reality is not accessible to us. Everything is projection.

The greatest gift which you can give to the world is your degree of consciousness.

Our identifications are nothing but a bundle of *arbitrary positionalities*. We create attachment by getting juice out of what is fake. To the extent that we are caught up in our own projections, we have fallen asleep to truth.

Whatever we see in the world outside is a projection of what is going on within ourselves – otherwise, we could not see it. The world out there is a projection of the world in here.

[On inner stillness:] You live in the space before the world hasn't said anything yet, in the pre-verbal space. Thinkingness should be voluntary. Otherwise, the mind gets pulled into the world, away from the Self.

Memory is a recall of perceptual illusion. It's a poisoned well, folks.

Meditation means changing the context of one's life, living from the formless. (...) Then, what is important and significant is no longer located within the ego's functions.

There's only one power: the Presence of God within. All force exhausts itself.

Before you can transcend a thing, you first have to master it.

We are only subject to what we hold in mind. (...) We are the reflection of a *field of consciousness*. We become that which we *value highly*.

Radical honesty is beyond the capacity of most of humanity.

Anything which is capable of overcoming an addiction must be at least of equal power.

Everything arises out of nothing. 'Cause and effect' is an intellectualization.

We all live at one second from death all the time.

You have emotion about that which you have not accepted yet. Total acceptance means the end of emotion: a soldier in a war is not emotional about killing; he has accepted the situation of war.

Bliss is a state of awareness, not an emotion. It's beyond the self. It's a prevailing condition.

Let go of the juice which comes from positionalities and identifications. 'Juicing' our positions and our life experience stands between us and devotion. Attachment comes from the juice which we get from a given positionality.

Renunciation is a continuous inner condition. What the world experiences as temptation is meaningless to the renunciate; therefore, he does not have to avoid temptation or the world in general. *Seduction* is the glamourization of some experience, or a promise of gain and fulfillment associated with a given experience.

One of the benefits of being a human is that the human has a choice of returning to God. The lower astral, by having refused God, does not have the choice. So the lower astral hates the human, because the human is not condemned to the hell of their existence.

We don't have to worry, because we're only going to experience that which we already are, because there isn't anything else.

Causality creates a perceptual block which prevents you from experiencing the Presence of God. The newtonian paradigm sees a *this* causing a *that*. This paradigm is all-prevailing in our society. Consequently, you are barraged constantly, around the clock, by a paradigm of reality which is based on duality.

The world of duality is the product of an arbitrary positionality.

Everything in all preceding time had to evolve in the way it did for one particular speck of dust to float here in the air – an infinite number of finite causes acting in concert throughout all of time. Therefore, *the cause of any particular thing is the totality of all that is throughout all of time.*

What you become automatically goes on as a continuum. There is just one life you have; there are no multiple lives. There is no such thing as going from life to non-life and reincarnating. There is only *one life*. So long as you identify with the body, you limit the memory to this body's life. As you no longer identify the Self with this physicality, then the memory of all the other lifetimes comes back.

The Buddha teaches the way to *enlightenment*; Jesus Christ teaches the way to *salvation*. It is assumed that the negativity of this world is so severe that the chances of reaching enlightenment are practically zero. It is not therefore a practical goal. Certainly, when you look at the population in which Jesus taught: illiterate, nomadic, believing in gods that were primitive, sort of demonic, projections out of the unconscious... – Without divine help, the likelihood of getting to heaven is slim. So, below a certain level of consciousness (less than 600), one needs a savior. The Buddha, then, found a way which is suitable for the minority. The Buddha said, *once you hear of enlightenment, you will eventually reach it, because the spirit will now choose spiritual pathways lifetime after lifetime.* Once you choose the direction of the Light, the end is certain. The Buddha represents the realization of the Self as the source of all existence. One comes into that awareness at 600.

There is nothing but the Self. Everything else are nothing but perceptual impressions projected by the mind.

Every statement is *purely subjective*. You can weigh all the evidence, but there has to be something that agrees, that says *yes* or *no*. The inner condition which is necessary before anything can be said or known, even your own existence, is *radical subjectivity*. Radical truth, then, is a purely subjective statement. The Source and the manifestation of the Source are one and the same thing.

The presence in the physicality (body, mind, emotions) is the presence of the consciousness.

Enlightenment has nothing to do with good personhood. It has to do with *a drive to realize the truth*.

You are not the body, mind, emotions. They go on by themselves, on their own. They belong to the world. Their content is programmed by society, and you don't have any control over that either.

It's because of the absence, because of the void, that the form stands out. It's against the background of nothingness that something appears; it's against the emptiness of space that I can witness.

If you think that you are one of the figures in the movie, you get sucked into the drama, and you start having feelings about these thoughts. One step removed from identifying with the thoughts is realizing: "I am not the thoughts; I am the witness." – Witnessing, observing, are *qualities of consciousness*; it's not *you*. It's an *impersonal*, the same for everybody, which is going on on its own; there is no personal volition. It is *consciousness* which is allowing all of those phenomena.

The ego can claim to know something, but it has no verification of its knowingness. It's a *presumption*. The ego can only presume that it knows. Only the Presence renders an absolute authority. The Presence is so overwhelming, it stops all thought – there is no question left to ask. There is no *this* to question about *that*. *That which is, is all that is* – therefore, there is no question to ask.

The love of God gives you a profound commitment, the same as to fight for your country or to walk into gunfire.

Every thought that arises, as it begins to arise, you surrender it to God. Every thought arises, manifests and dies away. You notice that the content of your mind is like music: as soon as a thought arises, it already begins to fade. Creation and destruction are merely *perceptual illusions*, shifts in perception. If you're on this side of the wave, you say it is creation; if you are on the other side, you say it is destruction. It's the *Dance of Shiva*.

Let go of being interested in thriving of the drama of your thinkingness. The thoughts always create a story, about the past or about the future. And you're in love with these stories, because your ego is the star of the show. You're getting off on the mental melodrama; you get a payoff out of it – and you have to be willing to surrender this to God. Therefore, *Advaita* is based on heart: you have to have a lot of love to let go of the narcissism of this self-infatuation. (...) *You have to see clearly that the mind is in the trick of juicing every story. You have to see that the mind is sapping you for the lowest psycho-emotional melodrama. And then, once you see this, you either love God more than the juicing, or you love the juicing more than God.* The willingness to go further is the willingness to sacrifice all juicing and to let go. (...) Then, as you let go, the story gets less and less; you start cutting the story short: "I'm not going to indulge in that." – (...) A thought comes up, and you let it go, earlier and earlier in its process of taking form. You don't want to get caught by the thoughts, because they all got hooks on them. *Every positionality has a payoff.* As your eye gets fixed on truth, stuff still goes by, but you're not attached to it anymore. There is neither attraction nor aversion. You can't pull back from the mind as long as you are attached to its content and its emotional payoff. So you're staying on the *edge of the knife*: as thoughts come up, there's a letting go of them.

There isn't any 'I' behind the thinking. There isn't any decider behind the deciding. There is no doer behind the doingness. – *Everything is happening on its own.* All these phenomena occur on their own.

Karmic depression comes from self-evaluation: the lack of joy in the experience of one's own existence. The answer is: surrender to God despite one's own negative self-perception. It's to some degree a narcissistic self-evaluation.

Nothing that you think about yourself is true; it has no validity. If you think you're great, that's a moment of lunacy; and if you think you're awful, that's an equal moment of lunacy. There is no validity in anything the ego says about itself.

Ramana Maharshi said, *there is no point in changing or saving the world, because the world which you think you see does not even exist.*

Forgiving yourself and forgiving the world is one and the same, because the world is nothing but a projection of the ego.

Every step that you take forwards spiritually benefits all of mankind. One person that you forgive already affects the consciousness level of all of mankind.

The willingness to make these steps comes from the heart. You don't do it because you intellectually understand that it is a necessary step to reach enlightenment. The willingness to surrender everything to God allows you to walk right into the bullets for the love of God: "For Thee, oh Lord, I die with joy" – the willingness to surrender everything that stands in the way of you experiencing the Presence of God. So it comes out of a *profound commitment*, not out of an emotionality.

Practically speaking, we want to start with a teacher to whom we can relate. Having a teacher of a very high calibration is not necessarily of great benefit. The aura of the teacher may be of great benefit, but the specifics of what this being taught may not correlate with where you're at at the time.

You can't honestly forgive anything and let go of the way you presently see it. You can only pretend to let go; you can only suppress the anger and judgmentalism. Your perception is distorted by the perceptual apparatus of the ego. If you place things into context, they are automatically dissolved. Everything gets distorted by placing it out of context and colouring it with our emotionality. This occurs in first place by *the ego's propensity for positionality*, which means the creation of the opposites, of an arbitrary point of view, which results in duality. What keeps these positions in place is the juice, the satisfaction we get out of it. The ego can juice any kind of situation and extract the energy it needs to survive out of juicing them. This is how TV programming works. The movies juice you to death. The ego thoroughly enjoys all sort of psycho-emotionally charged melodrama, all sort of gratification of a justified position. It thrives on the juice which it derives from the projected indignities and injustices of this world; it loves to milk the negative positionality which makes everything wrong.

Positionality, swinging back and forth, creates the psycho-emotional spectrum which keeps us entertained: "what's today's outrageous calamity?" – We love the fear; we love the indignation; we love the shock.

The tempter is present at all times, and you're constantly under the test of the tempter. The source of the tempter is *the pleasure which one derives out of one's ego positionalities*. It's not power over others; it's the gratification which you get out of having power over others. *You're not enjoying the thing in itself; you are enjoying the juice which you get out of the thing.*

Entitlement is the grandiosity of the ego of the infant: expecting the world to acknowledge it and to cater to its egocentric position.

The way to undo the ego is *radical honesty*. You have to be willing to take the mask off everything and see it for what it is. Am I willing to let the ego's enjoyment and self-gratification go for some higher purpose? The answer can only be gotten by faith, actually. Experientially, no – experientially, you have nothing upon which to say that giving it up would be a better deal.

One's inner direction leads one to that which you're able to hang on to with absolute certainty.

The ego, as it is today, is the *karma*, the crystallization of the compilation of all that occurred in the evolution of this consciousness up to this moment, representing the evolution of this consciousness throughout all of time. There is no way that the ego can escape *karma* – because it is *karma*.

A person is attracted to that which they are karmically destined for.

A reincarnation is a chance to choose again.

It's almost so as if even the positive options themselves are earned. Depending on the situation, the environment, some options just are not there.

Without consciousness, there wouldn't be any movie, and the content of the movie is evanescent. Therefore, *as one spiritually evolves, one is less and less prone to invest in that which is transitory*. The transitoriness of that which is temporary becomes increasingly obvious. Every acquisition, some day later, will be a problem of disposition. In other words, that which is transitory becomes less and less a value. Therefore, spiritual work itself becomes more and more valued, because one realizes its *permanency*.

There is no primary cause in an infinite sequence. What you find is Source. What caused the first billiard ball to move is not a billiard ball.

The level of consciousness is set by *spiritual decision*. Emotions and thoughts may come and go, but your level of spiritual commitment does not really change.

Everything in everyone is in constant evolution, including one's own perception and spiritual growth.

In any case, all any of us can do within our own hearts is to reach the highest level of compassion and understanding, and try to recontextualize with compassion, because in so doing, we undo negativity. Each of those who were able to undo great negativity did so because, in a way, their heart was supported by the hearts of all of us. They did not reach a high level of consciousness on their own on an isolated island. So the evolution of the consciousness of mankind is dependent on the contributions of all of us. On a certain level, we all own each other's consciousness. So, each one of us counts, and each one of us certainly counts quite decisively.

The ego cannot say anything without creating a duality, thereby negating the reality of that which it is attempting to describe. Radical reality is beyond 'isness', beyond beingness, beyond 'I am', beyond existence or non-existence. These are all mentalizations. The only absolute statement of truth that's possible is the word 'I'. 'I am' is already redundant.

What you are is drawing you inevitably like a moth to the flame; it can't be resisted.

When you really go for it, *your fixity of purpose has to be like a laser beam*. You cannot deviate from the edge of the knife for even a split second. You're not going to get off the edge of the knife for anything, whatever the temptation or distraction. To live on the edge of the knife requires an *enormous devotion*.

Don't wander off in the desert with a pint of water and a pair of sandals. It takes more than a pint of water and a pair of sandals to reach enlightenment. It's a strict and narrow pathway. It's rigorous; it's demanding; it's beset with pitfalls. The fact that you are on the straight and narrow makes you a nice prey for the lower astrals which try to pull you off with one temptation or the other.

The ego is not your enemy; it's not evil. You have to understand it. It's hard to disassemble the ego without understanding it. People who try to do it go into a nice elevated spiritual state, and then they fall back again. *To stay in the elevated state, you have to disassemble the ego; and the way to disassemble it is to understand it*. To merely understand it is already to disassemble it, to weaken it.

The ego's main purpose is *survival within the animal world*. By the intellect, the human actions become more sophisticated in their expression, but their motivation is still that of an animal: *monkey island*.

It's the *spiritual will* that determines *karma*. It's the overall intention, the alignment which matters, not every little wave that hits the ship. It's that you set the compass in this degree, this is what's going to determine where you go eventually, and where you are at now, because it's all one.

As you evolve spiritually, you get away from good and evil, and you see things as *inherently meaningless*. What is supposed to be good or bad does not exist independently of the ego's ever-shifting positionalities.

The way you *transcend right/wrong-judgmentalism* is by your willingness to forego it, by seeing that it is irrelevant. One lets go of the payoff: one gives up oneself trying to 'juice it', oneself getting to be on the 'good side', so that one can blame and attack somebody else on the 'bad side': "take that, you!" – It's the *juice* one gets out of it that hooks one in. The ego is addicted to the juice that it gets out of its positionalities: that's what keeps it in place; it gets off on it.

All discernment is a matter of positionality. All description is arbitrary. No such thing exists in and of itself. This is the way out of guilt about the content of your own consciousness. It's the way out of hating the content of other people's consciousness.

Spiritual work means to *give up judgmentalism*, which means to *transcend perception*. You have to recontextualize life, so as to *transcend all positionalities*, so that you don't get stuck in the duality of the opposites. When you realize that all positionalities are arbitrary, you understand that it's fake.

Human life is coming out of an incredible complexity: the evolution of consciousness and all its karmic expressions throughout all of time is what accounts for this little piece of dust here at this moment. What can you say about that? *Everything that you see is the result of the evolution of all that has ever been throughout all of time since the beginning of time.* An infinite number of things have to evolve through all of time to account for this moment. – So, to be judgmental about it seems sort of inappropriate, right?

You realize that you are the *context* out of which it is all arising.

In spiritual work, *humility* is of profound importance. It means the *willingness to surrender to not-knowingness*: “I of myself, as an ego, am completely unable to comprehend reality. I have no way of knowing the truth of anything, much less can I discern its *karma*. Therefore, all judgment is up to God.” – *Judgment is mine*, said the Lord – because you are not capable of it.

If life on earth is *purgatorial*, then what seems horrible to us is *necessary*: *it is only when you had enough of suffering that you are looking for a better way.* Consequently, we can’t even judge the purpose of human life itself, much less anything that occurs in it.

Humor is a certain lightheartedness, a way of *disidentifying* and *developing a distance to one’s perception of life*. And the more evolved you get spiritually, the greater your sense of humor becomes, because everything becomes ludicrous, ridiculous and absurd if seen from a certain viewpoint, because you’re not identifying with it anymore.

It’s only if you identify yourself as *content* that you are exposed to the world. Once you realize that you are *context*, the world cannot touch you anymore: now, you identify more with that which is prevailing than with the details of it. This takes you out of the line of fire.

Walk straight ahead, no matter what. No matter what you run into in spiritual work, walk right through it, because *it’s all illusion*. Any fear that you can come up with is illusory, because in reality, there is no fear. Consequently, the experienced fear is an *imagination of the ego*. When you let go of all you think you are, then you realize the truth of that which you absolutely are, and you are beyond fear forever.

As you concentrate more and more on the space instead of the specifics, you become detached from the *yin* and *yang*, the pull and the push of solar-plexus interaction of the world, in which everybody is trying to manipulate a response out of you, the grasp of the world which is always trying to manipulate your emotions. As you get into the habit of identifying more and more with the space, it’s like a *walking meditation*.

To hate sin sounds very pious, doesn’t it – except that hatred is hatred, and to hate a bad man is the same as to hate a good man. What holds you down is the *quality of hate itself*.

That which comes from God brings peace. Anything that brings anything other than peace and love is not of God. That is the rule of discernment.

Many things that you think of as a calamity are things that, actually, through your spiritual commitment, you brought back because of your wish to undo it.

Because of the spiritual will, all that occurs can now be made to *serve the spiritual intention*.

It's not that the person evolves; it's that *consciousness evolves*.

Teachers and teachings are not very helpful unless they are at your own level. If you worry about how to forgive your mother-in-law, Krishna or reading the Bhagavad Gita is not going to help you much. Calibration doesn't mean anything except that something is pertinent to a given level.

The awareness of spiritual truth comes about *spontaneously* as a *knowingness*. It does not come about as a progression of logical thought. The knowingness is *absolute and certain*. Therefore, the consciousness, the awareness and the teaching of a mystic is completely different from a religionist. The religionist has obtained the information from elsewhere, from an authority somewhere in time. So, religion then comes from an authoritative base in which the teacher of religion is not speaking from that which is within the teacher, but from what one has heard. Therefore it is vulnerable; therefore it has to be defended; therefore it is presented in an authoritarian way. By contrast, the spiritual reality is absolute; the certainty is absolute – and therefore, *no authority is necessary*. Nor is it arguable; nor does it make any difference whether anybody listens, or believes it or not – it's completely inconsequential. In religion, authority has to be cited, and one needs a whole ecclesiastic structure with titles and doctrine to warrant the authority. By opposition, truth is absolute and merely needs acknowledgment. In religions throughout history, spiritual truth gets destroyed for secular means and the original truth is lost within. *The spiritually advanced person realizes the essence of truth contained in the religion and lets the chaff go.*

If you are not the personality, then there is no point to perfect it. Otherwise, you might reincarnate in order to perfect a certain aspect of yourself – for instance, the warrior.

Our karmic momentum is set upon its course. A great ship at sea, when you shut off its engine, doesn't suddenly stop – its propensity, its momentum may take it five or six miles before it finally comes to a stop.

To detach means to decondition yourself. Never label anything; never call it anything; never resist it – and it loses its power over you. This way, you can go to the dentist and experience no pain; but the instant you call it pain, then it's very severe. Suffering is the resistance of that which is painful. It is possible to experience great pain without any suffering, and to suffer a great deal without actually being in pain. You have to dissociate the two – pain is one thing; suffering is another. When you let go of resisting pain, it loses its capacity to

cause you to suffer. If they give you a shot of opium, it's incredible – the pain is still there, but it doesn't bother you in the slightest; you don't even care if it's there: it's not you, you're not suffering from it, and it's a delightful and miraculous state. And you can see why opium/morphium was called many years ago 'God's own medicine'. In meditation, we talk about '*riding the crest of the moment*'. The moment you label a thing, the moment you anticipate it or resist it, you're off the 'crest of the moment'.

The world out there is a projection of what is within us. Things are easier to perceive by studying the world. Then, the serious student asks: and how is this happening within myself?

It's the *love of the truth* which begins to remove the obstacles to its acceptance. The ego has no defenses against love, really, except denigrate it.

Everything is infinitely divine as the expression of God in that particular form. The spiritual aspirant progressively grows into this powerful field of realization which allows him to *hold his perception of life in the light of truth*. You learn to live in the pre-verbal space, prior to mentalization. Thinkingness should be voluntary.

People identify with the content of ego itself, and there are people who are afraid to death of losing their memory. What the hell do you want to remember from 1932-34? What's so precious that you want to recall it instantly? Anything? *Memory is the recall of perceptual illusion, and it gets compounded over the years. It's a poisoned well, folks.*

Certain atmospheres, like cathedrals, have a tendency to throw you back into the Self. One then ascribes that experience to the out-there-ness of the cathedral. No. The cathedral lifts you to the experience of that which is present at all times within yourself, but which you only allow yourself to experience under these conditions. That which you are experiencing is the Presence of the Divine within. That which is sacred within shines forth, and its radiance makes you feel like crying.

Consciousness is the field which supports the phenomenon called mind. Consciousness is without form. Just before you experience thought, what you're experiencing is awareness, which is an aspect of consciousness.

Meditation means changing the context of one's life, that one's life becomes a meditation, in that it is lived in form, but in the context of the awareness that Divinity is the unmanifest out of which the manifest is arising, and you're merely witnessing creation unfolding in the world of form as it appears to perception.

The spiritual energy is quite demanding. As one advances on the spiritual path, the nervous system is evolving to be able to handle higher spiritual energies. If the system is not that highly evolved yet, the energies will be painful.

Reason will only lead you so far; and then, lovingness, devotion, reverence will lead to an *inner revelation*.

The *persona* is a *set of habitual social behaviors* and the *remnant of one's former identity* which is retained, sort of, in the memory of the *persona*: the collective images of the world and of yourself about that which you are. And it's sort of like an astral show: it goes on on its own trajectory. When you re-energize the *persona* in order to be active within the world, one gives it sufficient energy to enable the continuance of a human lifetime. But that's arbitrary – one can disconnect at any time. One can get involved with the movie to the degree that everybody else who is in the movie thinks you are in the movie with them and everybody's happy. The only difference is that you can walk out of there in an instant; it's just a matter of will. *When you walk out of it, it is not always that easy to come back. It takes effort to re-energize that which the world would call a relatively normal lifetime.* The lifetime is never really normal again, anyway, but it does conform to human society sufficiently to return to a functioning. It is usually through the input of the people around you that life begins to stir again and is revived through the energy input.

To return to the world, one cannot have any deep aversion or attraction. It's not a matter of being detached; it's a matter of being *non-attached*. If you are detached, you are not involved in the world. That's the perfect renunciate and the life of the ascetic. Then, there is a time when your own spiritual reality is sufficiently strong that you can walk outside the walls of the cloister and still remain that which you are. The world is not perceived as a trap, an obstacle anymore. If there is neither attraction nor aversion, then you can participate. So, *the person who does return to the world does so on the level of non-attachment.* It would not be safe if you are still attached: the world would suck you right back in, because the energy of the attraction or the aversion is too strong, especially at a young age. *To be non-attached, then, means: it's okay if it goes this way; and it's okay if it goes that way.* You're pretty free: you can either stay or leave; it's okay. You're not attached to winning; you're not attached to losing. You're not afraid of winning; and you're not afraid of losing.

The attachments which we are trying to relinquish are really coming out of the solar-plexus: you get attached to 'winningness' and 'losingness'. That's what happens in the casino. The casino lets you win enough, so that you get hooked. Now you will come back until you're cleaned out. *It's all about the attachment to something and what it does for your ego, your sense of identity, self-esteem, self-satisfaction.* We are attached to the *meaning* of things, and therefore we are addicted to certain activities. So, the perfect practice then, in a context of meditation and contemplation, is *neither attachment, nor aversion*. You can either have or not have the piece of chocolate cake. Otherwise, if there is avoidance, this means that there is some kind of attachment. *The freedom to enjoy things means being free from aversion or attraction.* And once you're free, you're much quicker on your way moving up.

At a certain level, you see love in all things.

You have to take responsibility for that which you allow yourself to get programmed by.

Now itself is equally an illusion as the past and the future.

There's that barrier beyond which you cannot go. And yet you have to go beyond it. In serious spiritual work which is committed to enlightenment, you will run up against that barrier more than once. Then you summon up all the spiritual power you have, and by the *intention* you have and the *fixity of will*, you break through the barrier and the impossible becomes possible, and you are in a new dimension of reality. There is a point where thinkingness will not get you any further, and there is an *absolute surrender of the thinkingness*. Then, the *knowingness* stands where there was thinkingness before.

It's only when you feel that you are at a dead end that you are making a major breakthrough.

If you look at what your worst punishment for anybody would be, that's what your superego-judge is saving up for you in terms of suffering. The superego says that you are a bad person and that you have to suffer a penance. Pain and suffering, then, are self-imposed, and the ego can be very vicious. We have to give up worship of pain, suffering, sickness and disease.

The human brain is useful in our evolution to a certain level, and not useful beyond that level. We have to *transcend the brain physicality* – that's what *heaven* is about. *We have to move into higher realms of consciousness in which material physicality no longer plays an element.*

In comparison with the hypothetical ("you *should have* done this or that"), all of us fail. Nobody can live up to the hypothetical.

Love brings up non-love. It brings up all that which blocks love.

Follow the traditional way of non-attachment: *no attachment, no resistance*. One is neither attracted, nor repelled. Because there is no attraction or aversion, one does not have to avoid anything. It's not the *things in themselves* which hold us back (cf. money, sex, etc.), but the *specialness which we project on them*, and the *attachment* which results as a consequence.

When you reach a certain level of evolution of consciousness, you can become very powerfully attractive to members of the opposite sex. Don't think that just because you're old and ugly that won't happen. Old and ugly turns a lot of people on. At that level, you see, you're in love with everyone. So, what they're in love with is the reflection they're getting back of the recognition of their Self because of your lovingness. So in your presence, they feel this intense state which is spiritual love, but they misinterpret it as personal love; they think it's personal. The energy of lovingness is very, very attractive to people, and they will be attracted to you. Those who are not prepared will fall for the temptation.

When consciousness seeks a given incarnation, it's seeking to perfect that dimension of its wholeness.

The strain on the nervous system as you go up to very advanced levels (beyond 600) becomes enormous. Beyond the 700s, it becomes almost beyond doable. The strain of the energy, the constant pain – any kind of negativity that you hold within your consciousness, they got 10 volts below kill on it. You've got to find out what that is and clear that with very intense prayer, and only with the help of the Holy Spirit will it resolve. It's arduous. The physicality of a man is needed in order to handle that kind of energy. Women seem to perfect love and devotion. Then, to go beyond that into the 800s, it requires almost like a testosterone-driven one-pointed ferocity to grit and walk through the day with this agonizing, almost paralyzing pain, to act reasonably and to track down the origin of the pain.

The world and the society is the ego projected from us out there for us to observe and learn from. Society is merely a projection of the collective ego.

The Buddha said, if you don't want to keep reincarnating, then you have to become enlightened and transcend and realize that *you are that out of which a given karmic formulation arises; you are not the formulation*. You're not the thought or the emotion; you are that out of which the thought or emotion arises – you are *a priori* to mind. The capacity for thinking, hearing or speaking is already in existence right here before we think, hear or speak.

The unmanifest is prior to existence, prior to 'amness', prior to 'isness', prior to existence, prior to consciousness itself. *You are the field out of which arises the content of the field.*

That which has the capacity of knowingness has the capacity of recognition. Contemplation, then, is walking about in the world in a meditative state in which one's focus is on the source out of which the entire phenomena are arising, outside of time, conceptualization, wordiness. There's awareness of awareness, but there is no awareness of an 'I' being aware – that's a mentation that you add on top of it.

To just hear certain things already starts the process, gets the spiritual process going.

Renunciation is the essence of all spiritual work, because you're at all times renouncing that which is not true for that which is true. So all spiritual work is in essence renunciation. *Renunciation means letting go of the imaginary benefit of a projected positionality.* By recontextualization, you see it differently, and the benefit dissolves. Renunciation is the deconstruction of a formulation that appeared to be a problem. And then, as you take the formulation apart, it disappears as an illusion and there is nothing left to handle – because the formulation has no reality.

Nothing in and of itself has any meaning. All meaning is a projection, an interpretation, a super-imposition. If you look at a sunset, what does it mean? It does not mean anything. It is what it is as an expression of its divine essence. Nothing means anything; therefore, nothing has a *why* to it. But the mind is not happy with that; it wants an explanation for things, because it wants to propagate itself by formulating questions.

The animal, in order to survive, values certain things – and there arises emotional and psychological attachment, starting with the infant's attachment to his mother: it's to the mother's lovingness that the child owes his survival; and this lovingness takes its expression through the mother's nurturance. Then, attachment becomes a habit.

Renunciation is a lifestyle. It can be best expressed by its corollary, the choosing of the positive. It's not necessary to renounce the negative – only to choose the positive and bypass the polarization, bypass getting stuck in the positionality.

What makes any spiritual understanding comprehensible and work is one's *devotion to the truth*. So the pathway of heart and the pathway of mind are one and the same. *One-pointedness of mind is the expression of an immense dedication, a love that is not in the world of ordinary emotionality.* The dedication to achieve one-pointedness of mind is extreme and intense. Devotion means to leave everything in the world and to fixate only on that which is straight ahead of you – no distraction, no deviation.

Choice is limited. The choices in the past have already determined the possible choices in the present. The zebra cannot choose to be a kangaroo. *The evolution of human consciousness and its expression in one's own karmic development results in a certain range of karmic possibilities. Within that range, free will operates to the degree that one energizes it.* Free will, then, makes a choice from moment to moment; each choice then immediately changes the potentiality: it either enlarges or decreases the range of choice. Free will, then, is like an *endless series of bifurcations*. Now, if I choose to be part of the field rather than the particular, then I immensely open up the field of karmic potentiality: now, you're choosing an *infinite potentiality*.

The human mind has an enormous capacity for *identification*, and then *losing the reality of what it is in that identification*.

The mystic is the one who knows that God is immanent as the Self. In some religions, this is considered heresy.

Christ was not threatening you with hell, but he was telling you: it's a fact that the karmic calibration of one's karmic body, like a cork in the water, will rise or sink to various levels. And all that Christ is saying is that the lower levels are incredibly awful. So, all Jesus says is: *don't choose that which is below 200*. Everything has its own karmic corollary, not necessarily as a consequential punishment, but if you choose to walk in certain dimensions, you will be exposed to a certain context, and the hells are very bad places to go. The Buddha said that

the way out of it all altogether was to *transcend all identification with temporality and form*, and then you will not be subject to reincarnated lifetimes.

In the process of reincarnation, there is no discontinuity in the sense of Self.

“I am only subject to what I hold in mind.” – Thoughts have as much importance as you give them. The *power of belief* is what gives them any validity whatsoever.

The formless is innate within the form. As one realizes that one is both form and formless, one no longer separates both. That which one is, is the formless within form, without which the form could not exist. One both is and is not at the same time, because those are only categories of thought which have no intrinsic reality in themselves.

All that exists, exists because of the Divinity of its Creator. All that comes into existence is divine innately. The fact that it can be perceived differently, depending on our previous programming and intentionality, does not change its innate reality.

On its highest level, a meditation is merely the manner in which you contextualize your experience of aliveness. *If you contextualize every instant of your existence as a dedication to the realization of God, your entire life becomes a meditation.* What is witnessed, then, is merely the content of the field.

The average person's life is focused on thought, or form. No matter what they do, the mind seems to be focused on *the passing panorama of endless thoughts and feelings and form*. What is of interest is the *process of mind*, not its *contents*: it's spontaneous; it's going on on its own – and it couldn't care less about you. It's an endless phantasmagoria; it just proliferates endless BS. The mind is *impersonal*, like breathing or your toenails growing: 'thinkingness'. We know what's going on in mind because it's registering somewhere in consciousness, and it's being recognized.

We become enamored and identified with our thoughts because we believe that they are *ours*. We give thoughts great status because we believe that they are *our* thoughts. If they were just '*those* thoughts', they would be easy to get rid of. But once you get sucked into *identification with thought*, the ego has you by the throat and you become the *victim of your mind*. The mind becomes a tyrant, and it creates delusion. The delusion is that “I am my thoughts”, “I am the mind”, “my memory of mind is more precious than anything else”. The ego takes credit for being the author of your existence. However, as you begin to distance yourself from mind, it becomes an 'it' instead of a 'me'. You are the *field* in which all of this is happening. You realize that your reality must be *that which is not changing*. *Enlightenment, then, would be the dissolution of the identification with content, with existence as form.* The *capacity to be aware of the phenomena* is what you are. The *infinite awareness* is radiating forth as seeming phenomena. But you are beyond all that; you are *the field out of which consciousness arises*.

We have to be willing to surrender the payoff of any kind of thinkingness, to let go of the payoff of all ego-positionalities. The juice which we get out of an experience, out of an ego-positionality, is the payoff: the mind gets sucked in by the psycho-emotional charge, and then can't get out. In meditation, we have to be willing to surrender the experience itself to God. If you can reduce the emotion behind it, it slows down and it becomes more available for inspection. The moment you inspect the phenomena of thinkingness, they already change. By mere observation, you already alter the content of consciousness by virtue of your attention. One can surrender the crystallization of a thought before it takes form. The intentionality of thinkingness itself can be surrendered at its very root. At that point, the mind becomes silent, and one is that out of which thinkingness arises.

Mind focuses on content; the content then triggers all kinds of emotional reactions. *The only thing you can do is to surrender the content to God, which is the infinite context – constantly dissolving content into context.* So then, context transforms everything. Otherwise, by ignoring the context, when content is taken out of context, content will become absurd, and truth eventually becomes its opposite.

We like to look at homo sapiens as the crowning glory of evolution. In our own phantasy, modern man is the most advanced life form that could be, really. But homo sapiens is a *transitional life form*.

It is useful to give the mind a pet name, to acknowledge it and to treat it as the silly little thing which it is ("oh, there goes Coocoo again") – as opposed to ignoring it, repressing it, pretending that it does not exist. Then, as you go into integrity, as you acknowledge the little animal inside of you as legitimate, you learn to love it, which allows you to train it progressively. *The way to overcome the animal is to own it.*

The mind creates *positionalities*; out of these positionalities, it automatically and instantly creates *duality*.

No-mind is silence. No-mind is nothing but the realization of the ultimate context of one's own existence.

Whether a thing is an asset or a liability, it all depends on how you look at it. If you love all the stuff here, you are going to have a good time with it.

We are giving power to what we hold in mind.

As you advance in consciousness, you cannot tolerate the non-integrous anymore. Now, you've got to transcend the attachment to that. *You want to plug up the leaks.* Don't resist it – just understand it and decline it, avoid it. You can't allow it to walk around the house: "I love Rover, but he has fleas, and we can't have fleas in the house." – You understand that the dog, the animal in itself, is innocent: a lion is a lion; an alligator is an alligator – if they are hungry, they will

eat you. (...) *So, at a certain time, we have to go through our spiritual library and take out the energies of that which is non-integrative.*

Understanding comes out of the advancement of one's own consciousness.

Illnesses are cyclical in nature: whatever cycles in, can also cycle out. As you evolve in consciousness, cycles do not matter anymore: because you transcend it all, cycles become irrelevant – it's all trivial.

The reason a mind gets taken over by delusional thinking is because it has *no way of protecting itself*: the mind, unaided, is not capable of knowing truth from falsehood. So, we see the innocence of all that lives: how could we blame a child? – At the same time, one cannot be naïve about the everyday realities of the world one lives in: “I trust in God, but I tie up my camel.”

When you leave the body, you will automatically gravitate towards that with which you are aligned. There is nothing arbitrary going on in the universe.

The more spiritually evolved we get, the more we get tempted by chinks in our armor. We have to become very erudite and sophisticated in order to survive spiritually. As you get up to lovingness, the challenges are going to come up. Divinity will become compelling. *Everything which is unloving will come up to be surrendered. And unless you let go of your attachments, you're not going to reach a great deal of enlightenment if you allow yourself to move back into lower energy fields over and over and over again.*

Unless we move up in consciousness, we are the victims of our own programming, the victims of our own ego, of our own fallacious belief system.

There has to be *a willingness to surrender absolutely everything*, all the way down to the absolute bottom. Where there was something, there is now freedom. With total freedom, you lose everything. By the time you reach enlightenment, you let go of everything, your entire existence, your own physicality. As you dissolve the core of the ego, you literally experience dying. And beyond it, you have only the trust in the spiritual presence innate in your own consciousness. This faith allows you to move on.

The substrate of all existence in this moment is silence.

Each of the ego's positionalities creates a whole other set of positionalities and moves us deeper into duality. We have to pull the pin on the first of them, and the ego will be silent; then, all the chit-chat stops.

When you try to become unconditionally loving, and down in the energy fields of the ego, you don't have the power which it takes to become unconditionally loving, you keep falling back into despair. Throughout time, the saints would go into high states, and fall down again: “Oh my Beloved, why have you forsaken me?” – They are in the presence of the bliss, then the bliss disappears, and the

crash is severe. *So, don't force love. When the time is ready, it becomes what you are automatically.*

Anything can be a way to God.

If you are sensitive, if you feel uncomfortable about things or offended by them, then this is an indicator of attachments (attraction or aversion). If you have realized what you really are, nothing can make you feel uncomfortable or be injurious to your self-esteem, because *if you are spiritually evolved, you don't have any self-esteem, because you realize that there is no self.*

Love is a way of being with yourself. Out of compassion for yourself, you are willing to let go of that which brings you suffering.

The capacity to let go of big things is paved by the capacity of letting go of little things, by making good use of the spiritual opportunities we are presented with every day of our life. Eventually, you develop discernment and one-pointedness of mind which allows you, like a knife, to cut through anything; you can cut off anything and everybody – in an instant, it's gone. Through spiritual work, we perfect that capacity every day. We surrender it all as a form of devotion: "Out of my love for Thee, oh Lord, I let go of my attachments."

What spiritual work is really about, is a *recontextualization of your whole life and everything in it*. So devotion means *sanctifying all of your life in all of its details and in all of its expressions, as an expression of love to God and all that exists*. Once you see the Divinity of all things, all are equal. As a devotee, all of your actions become acts of devotion, of service to God. The commitment to God, then, is a devotional statement: "I am that I am, and all that I do is for Thy sake, oh Lord." – To become a true spiritual seeker means sanctifying your whole life and everything in it to God and to the service of truth. When you sanctify all that you do, you take it from the mundane into a different realm; you put it into a different context. And power comes out of context; it's context that gives all that exists its power.

When you surrender to God at great depth, it's overwhelming.

The surrendering of everything as it arises is a continuous process. The devotion to God has to be absolute. The devotion to God has to supersede all else.

As you progress, the energy of spiritual work keeps getting stronger and stronger. Finally, one decides to go for the 'final run'. What that really consists of is a *fixity of attention*, of relentless staying with it – as opposed to doing a little bit here and a little bit there, now and then, it's all sort of sporadic. *There comes a time when it is required from you to do whatever practice you do without exception, all the time*. If one's commitment is persistent, the devotion to truth becomes overwhelming. The love for God pulls you. Then comes a time for becoming very serious about it: you surrender everything as it arises, you let go of the energy which is accumulated behind every thought. This becomes continuous, non-stop, no matter what. In a first time, you can make a run for a

certain period: for an hour, you let go of all the things which you have accumulated; for an hour, one surrenders everything that stands in the way of the Presence. Then, as one surrenders *systematically*, the escalation may proceed very rapidly.

Humor is also a spiritual technique, because it *enlarges the context to the point that it dissolves polarities*. The comic dissolves seemingly opposite ends – comedy and tragedy, winning and losing all become one and the same.

Crying is a signal as the onset of a certain state of consciousness.

As you advance spiritually, you realize that you are unaffected by anything in the world. *The only thing which has power over you are the beliefs of your own mind, your own belief systems.*

Both existence and non-existence are points of view, positionalities. There is neither one nor the other; there is only a point of observation.

Unless the *energy field* of a person changes, the same kind of things, possibly negative things, will be happening to them throughout their lifetime.

The higher one goes, the less are the chances that one will function in the world again.

Spiritual will is the seed from which one makes spiritual progress; it's the seed from which one becomes the meditator. As opposed to the content of mind and emotions, spiritual will is not fluctuating all the time. The mind is an endless phantasmagoria. The content of the mind creates itself faster as you can surrender it. Whatever you let go of leaves a vacuum in the mind which the mind will fill with new thoughts. *The one thing that does not fluctuate is spiritual intention and spiritual will. The commitment of the spiritual will sets one's level of consciousness; it's the one thing that does not change.*

In the spiritual process, there is a lot to assimilate. In a way, you have to grow with it and to let it settle, and then you are ready to move on to the next point. If you try to force the process, it can be very disruptive. Each person grows at the rate of their own capacity and their own intention.

The tendency is to withdraw from the world and to rebalance, if it is possible to rebalance, and to see what one's remaining capacities may be.

What one is in any instant is the karmic conclusion of all that did precede, as *karma* expresses itself under current conditions. Our accumulated karmic qualities (like anger, guilt, fear) then look for something in the present incarnation in which they can anchor themselves. These karmic propensities will continue and certain 'experiences' will repeat themselves in different forms until the *karma* is undone. It takes the greater dimensions to yield the negativities that have arisen out of karma. Whatever one has inherited or come into, everybody in the crowd is a captive of the human condition just by being human.

That which you condemn others to is exactly what your unconscious condemns you to. The superego will not differentiate between you and others. The savagery that you hold against the world is nothing but a mirror of what you hold against yourself. One has to surrender one's *guilt* and *self-punitive qualities* to God.

The *purgatorial realm of a human lifetime* offers the *opportunity to undo the negatives of the past and to choose the positive*; it offers the *opportunity for transcendence*. The heavens, then, are the consequence of having undone the required amount of negative *karma*, so that one's consciousness level is now consistent with more heavenly domains.

We need a savior, a guru, a higher teaching for the levels beyond 600. The ancient wisdom is that without the assistance of higher truth from whatever its source, the likelihood is that, unaided, the individual lacks sufficient spiritual power in order to overcome the ego. To merely hear certain things is already advancing one's consciousness; it has a catalytic effect.

From the viewpoint of social evolution, logic and reason are the crown jewel of man.

All that is created by God has Divinity within itself. Consequently then, the awareness of the Presence of God as the source of one's own existence is innate within consciousness itself. It is already present, and to realize it is only a matter of letting go of all the identification that stands in its way.

The power of your adoration for God radiates out and elevates the whole field of consciousness. It affects millions of people of whom you're not even aware that they are being affected. By the realization of our own innate perfection, we impact the consciousness of all of mankind.

Renunciation is internal: to be willing to surrender out of devotion to God the satisfaction and the gratification one gets out of one's mental jobations – the juice of resentment, the juice of self-pity, the juice of revenge, and so on. We let go of our attachment to those positionalities. There is no judgment about anything, no right and wrong; they just are what they are. We let go of any positionality about our own positionalities. We practice it by noticing what we are still judgmental about in the world, because these are projections from within ourselves out into the world. In this way, *the world serves us spiritually: it's a constant source of teaching, of learning, of opportunity.* As we progress in our spiritual work, *we let go of our positionalities within ourselves*; and in so doing, we serve the world. Therefore, all the spiritual work we do within ourselves, we can consciously dedicate it to God, consciously dedicate it to our fellow human beings.

It's because we are powerfully attracted by our infinite potential that we gravitate towards spirituality.

As one progresses towards higher levels, along the way, especially as one gets into the 500s, one begins to pull up that which is opposed to spirituality, that which feels threatened by it, and *one has to watch that one does not fall back into ignorance*. Be loving – but at the same time: *guard the gates; protect your vulnerabilities*. All temptations will be cleverly conveyed; they are not straightforward.

The source of joy is the awareness of the Presence of God within as one's own existence.

One has to become willing to become extinct, to dissolve into nothing, to no longer exist, to surrender existence itself. It's called for. So, the lessons of spirituality seem to call forth things which in the world seem quite extreme. The commitment is a *complete and total commitment*.

The payoff of an experience is the experience itself. Therefore, the only thing which you have to sacrifice is *your desire for that experience*. We indulge in certain phantasies and feelings and recollections and memories because of that which it brings up; we're doing it for the sake of that which it brings up. And thereby, through repetition, the ego ensures its own survival. *We get addicted to things, and we have to get detached from the desire of becoming addicted, addicted to addiction itself, attachment itself. **From a spiritual perspective, if you let go of the common denominator, if you diffuse the commonality, then you dissolve it all – because you don't have enough time to let go of all the blocks and impediments on a one-by-one basis.***

Almost all things resolve themselves by *asking and simply waiting*; then, the answer presents itself in due time.

You get the experiences that you need. If you want to evolve rapidly, this world would seem to me to be the ideal place. The mere media barrage is endless. *We have to be grateful for this lifetime and the opportunities which it presents.*

'God immanent' means the realization of the source of one's own existence radiating forth as your beingness, traditionally called 'realization of the Self'. What happens is a *recognition, a revelation, a remembrance*.

Life can go from this form into that form, but it cannot choose to create its own existence.

The complexities of life so much obscure life's reality that we really need spiritual guidance, readings, commitments, meditation, in order to just recall the truth of who we are and what this is all about. People lose their sense of Self; they lose the center of their life. That's why it's important to constantly come back to context, and not to get lost in the content. What we are really responsible for is our *intention*. What sets *karma*, then, is the *spiritual will*.

The *downside of religion* is that it labels that which cannot be named, turns it into dogma and makes it proprietary. The *upside of religion* is that it embodies the acknowledgment of holiness and sacredness, the respect for that which is sacred. One thing that religion does get is the Divinity of God and the Sacredness of that Divinity. The great cathedrals of the world calibrate extremely high, at heights which are very, very unlikely as an occurrence on this planet. The great cathedrals are stunning. When you walk into them, you are absorbed in this aura of sacredness, worship, devotion, and the energy of that prevails. It's hard to be a smartass in Chartres cathedral.

I'll tell you a fact about this world: *in this world, everything is better than something else; and everything is worse than something else*. These judgments are all in your head. *Those who judge people and circumstances as good or bad, are playing a game of pretense, naïveté*. Again, the wolf is hidden in the sheep's clothing. Because that's *denial of spirituality*. **On the spiritual path, you will come to see that all things are equal by virtue of their existence. Each thing is perfectly what it is, and beauty prevails throughout.**

Grace, then, is the presence of a very high energy frequency and vibration which, through good fortune, one picks up in one's own aura as an *intentionality*. Grace, in a way, is the *opportunity to surrender to that which is intrinsic to salvation and enlightenment*. So it's the *transformative opportunity of a spiritual energy* – energy options which, otherwise, perhaps would not come to mind at a given time.

From a certain point of realization, one doesn't need anything from this world or from anyone. There is nothing that this world has that has any appeal to us. In the Infinite Presence, there is no lack, so there is nothing that you would want to reach out for. There is nothing that you want or need. There is nothing temptable.

The human nervous system is made to handle energies up to 600-700. Beyond this point, spiritual advancement becomes painful.

Whatever you do in the name of God is *karma yoga*. Then, *by ongoing devotion, the nature of God keeps expanding, and that in itself is a grace. The mere opportunity, and the intention to follow this opportunity, are in themselves grace*. Other people walk through great opportunities and don't see them; they're blind.

Attachment is always the attachment to some *illusion of what you get out of something*. Attachment means to be hooked on the *perceived payoff*.

The perfect state is neither attraction, nor aversion; neither attachment, nor detachment – but *non-attachment*. It means that you're not run by things anymore. And *tapas* is the *practice of non-attachment*. If you feel that there is any kind of attachment, you let go of it.

The good *karma* only comes when a person, by his own intention, surrenders to God. That's what stops the insanity. *When you admit that you, on your own, cannot help yourself and ask for God's help and surrender your life to God, then you cross over the line of integrity.*

The world of form is the consequence of that which is held in consciousness. This is a world of effects, not a world of causality, in which that which is held in consciousness is given expression in life. Creation is continuous; it has no capacity to start and stop.

Theology is about defining the indefinable through various artefacts of human mentation. However, you can also see the devotion in that. Many of the great spiritual seekers' devotion was to the truth, and it took the form of seeking truth through the intellect and reason and logic. So one can still be respectful of the devotion behind the endeavor.

Everything starts off as a *matter of positionality*: if you desire it, you say it's *good*; and if you don't desire it, you say it's *bad*. *In the higher, very advanced states, it's all the same. The specific details of this great karmic theater are utterly irrelevant.*

In *contemplation*, one is aware of the rising and falling away of feelings, thoughts and events as they occur. The focus is on that which is *a priori*, that which is just before the arising of the thought and the feeling. And as you let go of resisting it, all of it rises, crests, and then falls away, with no commentary. That's a complete surrender to God in everyday activities. So you dedicate yourself to God by the way in which you are with the world, with the dedication and reverence with which you do everything: making a dish, peeling potatoes, cleaning the dishes – it's all the same.

In *strict meditation*, one watches thoughts as they arise and fall away. One transcends identification with the thoughts, and one becomes that which witnesses the thoughts. There is no way you can stop the mentation. The mentation proliferates faster than you can counter it. Therefore, one has to *transcend*, to *become that which is witnessing the mentation as it goes by*. This allows you to let go of thinkingness itself, the desire to think, the wantingness to think. If we begin to let go of the story-ness of our thinking, this begins to shorten it. We are enamored of thoughts because they are *our* thoughts; other people's thoughts are not valuable to us. So *the core of thinkingness is the narcissistic, egocentric investment in 'our' thoughts*. The ego deceives us that thoughts are 'ours', but thinkingness is going on by itself. All thinkingness has an *emotional payoff*; we get *juice* out of it – for instance: we secretly punish others; we offer self-validation to ourselves; we establish our superiority vis-à-vis others. All of those are strictly egocentric, narcissistic, self-indulgent stories: we see that the ego is in love with itself. As you let go of wanting to make stories, they become paragraphs; as you let go of paragraphs, they become short sentences – and then, you begin to see the onlogging of thoughts as they arise. You catch the mind starting to think about whatever; and as you continue to do this, you start to nip thoughts in the bud. As one surrenders thinkingness to God at greater and

greater depth, one gets to the core of thinkingness itself: *one surrenders the identification of self as thinkingness to God.*

I meditate out of devotion for Thee, oh Lord; period – not for any imagined gain.

The inability to discern truth from falsehood is the huge lack of mankind. Mankind is not evolved enough to the point of spiritual awareness in order to be able to tell whether something is integrous or non-integrous. The *third eye* is not open yet, and for this reason, people need spiritual Masters to tell them the difference. *Straight and narrow is the path, and there are many carnivals going on on the side. People who take astral circus deviations are really resisting God; they use it as an excuse for avoiding truth.*

I'll tell you something about this world: all the spiritual information which you will ever need has already been spoken. There is nothing more needed. Consequently, the search elsewhere is a way of evading spiritual reality.

Attachment is always the same. To what you are attached, sex or money, doesn't really make any difference. The enjoyment of life comes out of the joy of one's existence in every moment, not from anything that's *out there*. There is nothing out there that can give you joy. The only thing that something out there can do is that the desiringness is blocking the experience of joy. *There is only one source of joy, and that is the Presence of God within. If you ascribe causation of happiness to out-there-ness, then you get attached to out-there-ness.* If the only time you feel joyful is a sexual conquest, then you get attached to the out-there-ness of it all; the same goes for drugs or any other addiction. To be free of it means, it's okay if you have it, and it's okay if you don't. The inner experience of one's own existence becomes *continuously joyful*, so it does not matter what you do out there. *One surrenders the source of joy from out-there-ness to the awareness that its source is only from within. This awareness comes about through spiritual evolution, and it makes you independent of any kind of experiences.*

The *why* of anything is the hypothetical. *Why* is a mind game. You cannot understand the nonlinear, spiritual reality, from the limitation of newtonian paradigm and logic. *The linear cannot explain the nonlinear. The stretching of it, the trying to make it do so, ends up with a serious distortion of spiritual vision. It's a pseudo-explanation, as plausible as it may sound.* There are no *whys* in spiritual reality. Do you see the endlessness of *why*? There is no *why* to anything, folks; there is only *what is*. *Why-ness* will lead you downward rather than upward. It will lead you into greater and greater delusion – because if there is no legitimate answer to *why*, then the mind will create a fallacious one, and the mind will be filled with fallacious answers to *whys*. The ego will continue to manufacture an answer to *why* in order to maintain its hold on your mind. The way to get rid of *why-ness* is to surrender not-knowing-ness to God. *In order to get enlightened, you do not have to know anything. What counts is the willingness to surrender oneself to God from moment to moment.*

That which has power energizes all around it: it radiates forth without limitation; it doesn't run out of energy. That which is power is inexhaustible, because it derives its power from the power of God's truth.

Beneath all form is that which is non-form. The sense of Self is not the physical body. The sense of Self is not changed with thinkingness. One's thinkingness can totally change just about everything, and yet the sense of I – the Self, the Atman, the eternal Soul – is not changed.

The choices which are available to us depend on the evolution of our level of consciousness. The options which are open at certain levels are not available at lower levels. Until you get unhooked from the lower energy fields like hatred, you're caught in the spleen. And the one who's caught in the spleen does not have the option of loving; it's not within your capacity. So the value of spiritually evolved people to each other is that they bring capacities and options into your aura which would otherwise not be accessible, for instance the option to forgive.

Seduction is based on the premise that there's something you want out there. But if there is nothing you want, then what could be offered that would be interesting?

In man's evolution, reason first is the great goal – then, it becomes the great limitation. Mind takes you as far as it can go. Then, it has to move into a different paradigm – and it does not know how to do so. (...) The mind cannot know truth; it can only know information. (...) The mind cannot truly know; it can only know about. The mature intellect realizes its limitation.

On the spiritual path, reason and logic and that which gave us straight As in school now are not helping. Further studying is not going to do it. *One can only know truth by being it.* Therefore, the true spiritual teacher knows only by identity with that which is spoken. There is no external source. There is no knowing about anything. As the Presence within takes dominion, the knowingness begins to reveal itself. *Knowingness is self-revealing.* Remove the blocks, remove the impediments, and then, by devotion to the truth, the way is opened and truth reveals itself.

Epistemology takes the intellect as far as it can get. It takes you right to the door of spiritual truth, and then a jump has to be made.

Spiritual techniques are not about studying the written word, but about taking what we can get from the written word and making it operative within ourselves. We then come to devotion, respect, reverence for truth. *Devotion carries you through the work that it takes to go through the pathway of nonduality, which becomes very demanding as it proceeds. The three great yogas – selfless service, heart and mind – are combined into one.* Throughout the day, we look for no gain for our work; we do it out of reverence for God. *One becomes devoted to the truth, not to the teacher – the teacher is only like a lighthouse, and the value of the lighthouse is the light.* One becomes increasingly moved by the truth until it becomes an obsession. ***Gradually, a momentum builds within us, until the***

desire to reach the truth finally becomes overwhelming. Having experienced once the higher energies, it is not possible to go back into the world and be satisfied with less than that which one has experienced. Now, through all obstacles, one is pulled towards the higher states of consciousness. There is no individual choice anymore.

There is nothing to argue about with truth, because truth has no form. Context has no form; all form arises in context.

That which is truly spiritual grants *perfect freedom*. There is no dogma to be followed; no excommunication is possible. Truth is open and free. What holds a true spiritual group together is a common devotion to the pursuit of truth, the Presence of God within which expresses itself: “only Thee I adore, oh Lord” – a profound devotion to the radical truth.

Nobody gets enlightened. When all barriers are removed, the sun shines forth equally on all. *The energy of truth is what the teacher transmits not to one’s mental bodies, but to one’s higher spiritual bodies. It’s the vibration of the higher spiritual bodies that gets activated by the teacher’s higher spiritual vibration.* It comes as a certainty of the absoluteness of the Presence.

At all times, the majority of your mind is silent. Even the thinkingness does not interfere with the silence, because you cannot interfere with the silence. The silence is immune to interruption. The silence is the Presence within on the level of consciousness. This silence prevails right before the thought arises. Every single thought arises from nothingness as an original creation. So you become devoted to the discerning of this quality of silence within by the *letting go of everything that stands in its way*. Your mind becomes progressively silent. And then, there comes a moment where the only thing left is you, the sense of self which you have always identified yourself with, and you realize that you have to surrender that also. To surrender life as you always have understood it, means to die. There is the fear of death, and the fear of the void. There is no way out; *the requirement is to die* – otherwise, the ego still has hope left. At that point, *walk straight ahead no matter what*; walk through it. At that point, you walk beyond humanness itself into the presence of Divinity.

There is within you that already which loves God more than the *personal self*. Within yourself already exists that which is going to lay down its life for God. It’s something that you locate within yourself. You will then locate within yourself that there is *a capacity to lay anything down for God*. You will find within yourself that which will say “yes, oh Lord”, that which will be willing to *lay down life itself for God*. It is wise to come to know that within yourself. Through devotion, the heart and the mind are one at that point.

To already be on a spiritual pathway is the greatest *karma* there is. The rest is automatic.

Radical spiritual nonduality means that the commitment leads you to such an intensity that your devotional practice is *non-stop*. If you surrender with ferocity, absolutely and totally, every thought, emotion and positionality as it arises, all of that sentimentality and monkeying around in the past, the story shortens. *We are talking about the dissolution of content which is the product of the ego, and as that is surrendered, one becomes the context.* It is the power of context, then, which is responsible for our existence. We exist in spite of the ego, not because of it.

As one advances in meditation, fear arises and one is pulling back. And the fear is always the same – it's *the fear of losing one's sense of self, the sense of self one was identified with*: "if you let go at this point, you are going to lose yourself". – This fear arises over and over again, at each level.

To have faith in that which is in error is deadly. So faith in and of itself is not a virtue – it's a stupidity, unless you know what it is that you have faith in. However, faith in the form of conviction, now that's a different kind of faith.

What one is surrendering to God is one's willfulness. There is absolutely no reason at all that the world should be different than it is.

Life is experienced on the subjective level of consciousness itself, and nowhere else. It is not possible to experience it elsewhere. *The only instrument available to you to experience your own existence is consciousness itself. Therefore, all absolute reality is subjective only.* That which is considered objective is a positionality; it's a perceptual definition. All that the ego perceives is merely a tautology: it is what it is because you say so, because it has no independent reality. That which is real, you see, you cannot change its reality by voting on it. By common agreement, we say: this means that, and this is valuable now. Then, a decade later, we say something else.

That which is glamorous is not the pathway to enlightenment. It is merely a distraction.

Man does not have a chance to discern truth from falsehood. The best he can do is to follow the intellect and end up either with some self-deceiving theories, or in sheer and utter self-defeat, stuck right in the middle of the mind and its dualities. *Without spiritual energy and truth to transcend it, the mind is hopelessly caught in its own web.* And as it goes round and round and round and ruminates, it gets the psycho-emotional payoff; therefore, it is self-propagating. So *the ego unaided, without external spiritual truth, will forever go round and round, chasing its own tail.* So each person, doing what they think is their personal spiritual work, is actually influencing the entire field: "not one hair of your head goes uncounted".

We experience the *world of our own creation*, by virtue of what we have become.

All truth is found *within*.

Spiritual integrity means: what principles do we live by? As we grow and mature, we choose different principles. To the degree we live by our own stated spiritual choice, we are *virtuous* at a given stage of our spiritual growth. Our *spiritual intentions* determine which choices we make when the moment of choice arises.

The world of the ego is like a *house of mirrors* through which the ego wanders, lost and confused, as it chases the images in one mirror after another. Human life is characterized by endless trials and errors to escape the maze. At times, for many people (and possibly for most), the world of mirrors becomes a house of horrors that gets worse and worse. The only way out of the circuitous wanderings is through the *pursuit of spiritual truth*.

Nothing 'accidental' is possible in reality.

Spiritual development is not an accomplishment, but a *way of life*. It is an orientation that brings its own rewards, and what is important is the *direction of one's motives*.

To merely hear a great teaching is itself the consequence of spiritual merit. To act on it is of even greater merit.

Spiritual learning does not occur in a linear progression like logic. It is more that familiarity with spiritual principles and disciplines opens awareness and Self-realization. Nothing 'new' is learned; instead, what already exists presents itself as completely obvious.

The *spiritual will* is activated and empowered by *devotion*, and it responds with *inspiration*, which leads to *illumination by grace*. Then, the *personal will dissolves into divine will*. The spark that leads to the spiritual search and inquiry is a *divine gift*.

Life itself has no opinion; it just *is*. Life effortlessly diverts quickly from one form to another without innate reaction or resistance. It does not even register a reaction to change of form. Life, like light, is innately formless and beyond preference, resistance or reaction.

The human world represents a *purgatory-like range of opportunities and choices*: from the most grim to the most exalted, from criminality to nobility, from fear to courage, from despair to hope, and from greed to charity. Thus, if the *purpose of the human experience is to evolve*, then this world is perfect as it is.

Life unfolds of its own and does not need commentary. *The habit of editorializing about what is witnessed needs to be voluntarily surrendered to God*.

Although the human mind likes to believe that it is 'of course' dedicated to truth, in reality, what it really seeks is *confirmation of what it already believes*. The ego is innately *prideful* and does not welcome the revelation that much of its beliefs are merely *perceptual illusions*.

Dedication to truth itself is the rapid road to its discovery.

The mature spiritual aspirant is one who has explored the ego's options and false promises of happiness.

All truth is subjective. Nothing can be said to exist unless it is subjectively experienced.

Acceptance is not passivity, but non-positionality.

Spiritual evolution is the automatic consequence of watching the mind and its proclivities as an 'it' – from the general viewpoint of the paradigm of context rather than content. Instead of trying to force change, it is merely necessary to *surrender to Divinity*, to *deeply surrender all control, resistance and illusions of gain or loss*. It is not necessary to destroy or attack illusions, but merely to allow them to fall away.

It is not the world that is a trap, but one's attachment to it, along with one's observations that cloud the search for truth.

The attachment to 'self' or 'me' or 'I' is a basic trap. One can seek out its *fantasy value*; the self then gets *attached to what it values*. Note that attachment requires and is sustained by an energy and an intention. The mind is attached to the very process of attachment itself as a survival tool. Letting go of the ego is based on the willingness to surrender attachment to it as a substitute for God.

Everyone experiences only the world of his or her own choosing. The universe is totally free of victims, and all eventualities are the unfolding of inner choices and decisions.

Value and attraction are in the eye of the beholder and are not qualities of the world itself. What is imagined to be *out there* stems from *in here*. The same applies to cherished positionalities and seductive presumptions. There are no temptations *out there*, and their attraction diminishes by simple refusal and renunciation.

Traditionally, the pathways to God have been through the *heart* (love, devotion, selfless service, surrender, worship, and adoration) or through the *mind* (*Advaita*, or the pathway of nonduality). Each way may seem more comfortable at one stage or another, or they alternate in emphasis. Whether you take the pathway of the heart or the mind, it is a hindrance to consider that there is a personal self or an 'I' or an ego that is doing the striving or seeking, or which will become enlightened. It is much easier to realize that there is no such thing as the ego or an 'I'-identity that is doing any seeking; instead, it is an *impersonal aspect of consciousness* that is doing the exploring and seeking.

One is not 'forced' to feel resentment by a negative memory, nor does one have to buy into a fearful thought about the future. These are only options. *The mind is like a television set running its various channels for selection, and one does not have to follow any particular temptation of thought.* One can fall into the temptation of feeling sorry for oneself, or feeling angry or worried. The secret attraction of all these options is that they offer an *inner payoff* or a *secret satisfaction* that is the source of the attraction of the mind's thoughts.

The source of joy is always present, always available, and not dependent on circumstances. There are *only two obstacles*: (1) the ignorance that it is always available and present; and (2) valuing something other than peace and joy above that peace and joy because of the secret pleasure of the payoff. (...) So, if the source of joy is not experienced, this is so because it has been ignored or forgotten, or one has chosen otherwise. (...) *The experience of the Presence of God is available and within at all times, but awaits choice.* That choice is made only by *surrendering everything to God*. In return, the Divinity of the Self reveals Itself as ever present .

An extremely valuable insight that is learned by all spiritually evolved persons in the course of their development is seeing one's own personal consciousness as the decisive influence that determines all that occurs in one's life.

What is held in mind tends to actualize.

Effective spiritual endeavor is a consequence of *constancy* and *persistence*, rather than fits and starts of enthusiasm.

Attachments are illusory. They can be surrendered out of one's love for God, which inspires the willingness to let go of that which is comfortably familiar.

Subjectively, all that is needed to progress are *patience, prayer, faith in the process*, and the *surrendering of resistance*. Confusion, like a change in the weather, is a transitional condition that clears with patience and also with emergence into the next stage, whereby the confusing condition is transcended.

With spiritual maturity, one understands that this lifetime is precious and too valuable to waste on the idea of being superior or other ego-inflating, vainglorious illusions.

Awareness of the overall silent contextual field is facilitated by a *contemplative lifestyle* that could be likened to shifting interest from details to 'the big picture'. It 'gets' overall qualities of atmosphere without going into specifics, and therefore *intuits* generalities, rather than thinking or analyzing. (...) *To renounce the world* means to withdraw energy from it and decline activities that require attention to specifics, thereby abiding in the Self rather than in the amusements of the self.

We witness, observe and record *apparent processions of experience*. But in awareness itself, nothing actually happens. Awareness merely registers what is being experienced; it has no effect on it. Awareness is the all-encompassing attractor field of unlimited power, identical with life itself.

All false identifications can be dropped in an instant with the willingness to surrender all 'mentalizations' to God.

The mind is caught between desires and aversions, both of which are binding. An aversion is also innately an attachment to a conditional perception, and it is disassembled by acceptance.

All the mind's statements are provisional at best, and an awareness of that limitation is an intrinsic quality of wisdom. Wisdom denotes a degree of humility as well as flexibility. It also implies a conservative, cautious attitude that is aware that further information will accrue over time and experience. Thus, *wisdom considers all knowledge to be provisional and subject to change – not only in meaning, but also in significance and value.*

Spiritual work involves *withdrawing attachment to, or identification with, content – and then progressively realizing that one's reality is context.* The briefest explanation is that the self is content and the Self is context.

The *level of consciousness* is determined by the *choices made by the spiritual will*, and therefore is the *consequence* as well as the *determinant* of *karma*. Freedom to evolve requires a world that affords the greatest opportunity to ascend or descend the spiritual ladder. Viewed from that perspective, this is an ideal world, and its society is constituted by a *wide range of experiential options*.

One's range of choice is ordinarily limited only by one's vision.

Human life subserves the spirit. The world is less painful to witness if it is appreciated as the *ultimate school wherein we earn salvation and serve each other through our lives*.

Actualization is an *option* and a *choice* as an aspect of the will. Each positive choice increases the likelihood and probability of additional positive choices. Each positive choice moves one closer to a higher attractor field of consciousness.

The process of spiritual work is one of *discovery* and is thus *directed within*. It is by influence of the Self that spiritual endeavor becomes chosen as a *life goal*. It is primarily a *decision*.

As the ego's dominance of perception recedes, so does the appearance of the world and the mind's interpretations. Decisions are based on *projected perceptions*. Thus, the mind perceives endless illusions, including classifications based on judgments. Those that are interpreted as 'good' options are attractive to choice and agreement. Therefore, all perceptions reflect content.

Objectively, it can be seen that thoughts really belong to the *consciousness of the world*. The individual mind merely processes them in new combinations and permutations. What seem to be *truly original thoughts* appear only through the medium of genius and are invariably felt by their authors to be a gift, found or given, not self-created.

It may be the case that we're each unique, as no two snowflakes alike... however, we're still just snowflakes.

There is no inner 'thinker' behind thoughts, no 'doer' behind actions, no 'seeker' of enlightenment. *Seeking occurs on its own when the time is right, and it emerges as a focus of attention*. All aspects and qualities of consciousness are self-actuating and energize each other under the general direction of the will.

In reality, *everything occurs of its own*, with no exterior cause. Every thing and every event is a manifestation of the totality of all that is, just as it is at any given moment. *Once seen in its totality, everything is perfect at all times*, and nothing needs an external cause to change it in any way. *From the viewpoint of the ego's positionality and limited scope, the world seems to need endless fixing and correction. This illusion collapses as a vanity*.

Nothing in the universe happens by accident. (...) Everything influences everything else and is in perfect balance.

When one realizes that one *is* the universe, complete and at one with all that is, forever without end, then no further suffering is possible.

All 'problems' are *products of mental processing only* and do not exist in the world.

In reality, everything is automatically manifesting the inherent destiny of its essence; it doesn't need any external help to do this. With humility, one can relinquish the ego's self-appointed role as savior of the world and surrender it straight to God. *The world that the ego pictures is a projection of its own illusions and arbitrary positionalities. No such world exists*.

Contemplation implies nonattachment, which does not preclude activity. With strong intention, daily life conforms.

All fields of human knowledge change over time, and even the reporting of history itself is subject to revision based on new discoveries and methodologies. Thus, *all beliefs and information are tentative: even if the facts don't change, their significance or meaning is subject to change over time*.

A question cannot be asked unless there is already the potentiality of the answer.

The major limitation of consciousness is its *innocence*. *Consciousness is gullible; it believes everything it hears. Consciousness is like hardware that will play back any software that's put into it.* We never lose the innocence of our own consciousness; it persists, naïve and trusting, like an *impressionable child*. Its only guardian is a *discerning awareness* that scrutinizes the incoming program.

An analysis of the nature of consciousness reveals that redemption occurs as the result of the return of consciousness to its original pristine state of nonduality. It can do so only by the obedience of surrendering the dualities of will and willfulness of the ego to the nonduality of God's truth. The return from the duality of the ego to the nonduality of the spirit is so difficult and unlikely that only by *divine grace* is it even possible. Thus, man needs a savior to be his advocate, his inspiration, and the fulcrum of his salvation from the pain and suffering of the ego.

To surrender to God means to surrender control and the secret satisfactions of the ego's positionalities. Turn only to love and to God as the source of life and joy. This choice is available in every instant. When finally chosen, the reward is great. By invitation, spiritual awareness illuminates the way. The key is willingness.

Whereas the goal of the ego/mind is primarily to do, act, acquire or perform, *the intention of contemplation is to become*. While the intellect wants to know 'about', contemplation seeks *knowingness itself* and *autonomous wisdom*. Rational thinking is time related, sequential and linear. Contemplation, in contrast, occurs *outside of sequential time*: it is *nonlinear* and related to *comprehension of essence*. *Devotional contemplation is a way or style of being in the world whereby one's life becomes a prayer.*

Spiritual progress occurs in *stages*. In the beginning, one learns of spiritual realities and studies them. Then comes the practice and application of the teachings in every aspect of life; and eventually, one becomes the prayer. *Through devotion, commitment and practice, spiritual concepts become experiential realities.*

Serious inner spiritual work may sound tedious and demanding to the ego, but is exciting to the spirit, which is eager to return home. *Consciousness innately seeks its source.*

Although motives for change are as multitudinous as the innumerable facets of the human condition, they are most often found to arise spontaneously when the mind is challenged in the face of a puzzle or a paradox. In fact, certain disciplines, such as Zen, deliberately create such an impasse in order to finesse a leap of awareness.

All mental, linear depictions of spiritual/religious truth are subject to invalidation, argument and dispute. In contrast, consciousness itself, nonlinear, is beyond definition or description, and thus not subject to skepticism, doubt, or disbelief.

Devotion prioritizes one's life and attracts that which is of assistance. To be a servant of God is a dedication whereby *the goal takes precedence over all other positionalities, attractions or distractions.*

When examined as a function of the ego, an *opinion* reveals itself to be nothing more than an idea to which self-importance has been added because it is 'my' opinion. An opinion is an idea that has acquired the *glamour of self-importance* and is therefore more attractive than just reason, logic or facts.

In gratitude for the gift of life, one dedicates that life back as a gift to God through selfless service to His creation as all of life.

That which has existence is already total and complete, or it would not exist. Existence does not require dependence on some other conditions. Conditional existence is therefore an illusion of the ego/mind, which believes that nothing exists except as dependent on something outside itself. *Existence is self-complete and unconditional. Existence is solely by the grace of God, by divine ordinance.*

A self-honest person is not prone to having his or her feelings hurt or having a bone to pick with others. Honest insight has an immediate benefit in the reduction of actual as well as potential emotional pain. *A person is vulnerable to emotional pain in exact relationship to the degree of self-awareness and self-acceptance.*

The key to painless growth is *humility*, which amounts to merely *dropping pridefulness and pretense, and accepting fallibility as a normal human characteristic of self and others.*

Selecting a basic spiritual dictum to live by operationally becomes a set of attitudes that change perception. It is a style of positioning oneself and relating to life rather than a set of linear belief systems. Attitudes tend to generalize as discernment rather than definable perception.

Judgmentalism is the great vanity of all egos. Scripture says, *Judge not, lest ye be judged.* Also, *Judgment is mine, sayeth the Lord.* Christ said to *forgive.* The Buddha said that *there is nothing to judge, because perception can only see illusion.* Perception is always partial and limited by an arbitrary context. ***In truth, no judgment is possible.***

By observation, one will see that the good/bad dichotomy is merely the reflection of an overall contextualization based on unexamined presumptions. With deep humility, one will soon realize that unaided, the mind is really unauthorized, ill-equipped and incapable of making such judgmental discernment. One can make this discovery by just beginning to ask: "For whom is it good?"; "For whom is it bad?"; "When, and under what circumstances?" – This eventually leads to examining one's overall contextualization of the significance and meaning of human life itself as a *transitional learning experience.*

Humility removes the ego's underpinnings of judgmentalism, positionality and moralizing.

Detachment from positionalities – and especially the positionalities occasioned by labeling – leads to *serenity, freedom* and *security*. Greater serenity arises from relating to the context of life rather than to the content, which is primarily a game board of interacting egos. This broader style of relating to life leads to greater compassion and emancipation from being at the effect of the world.

Like any limiting ego position, it is not the position itself that requires relinquishment, but the *emotional payoff* or energy that holding on to that position provides to the ego.

This moment is the only reality that is being experienced; all else is abstraction and a mental construction. Therefore, one cannot actually live 70 years at all; only this present, fleeting moment is possible.

Personal judgment is based on perception that is reinforced by belief and prior programming, all of which are held in place by the payoff of the *negative energies of the ego*. The ego just loves suffering a wrong, being the martyr, being misunderstood, and being the endless victim of life's vicissitudes. Consequently, it gets an enormous payoff – not only from the positionality itself, but also from sympathy, self-pity, entitlements, importance, or being center-stage in a play in which the self is the hero or heroine of the melodrama.

The world is actually *entertainment*. Like amusement, it is meant to be *worn lightly*. Heaven is within, and heaven is revealed by awareness. The world is merely an *appearance*. Its melodrama is an artifice of the distorted sense of perception which leads one to think that the world is large, powerful and permanent; and that the Self is small, weak, and transitory. – Exactly the opposite is true.

The inner truth reveals itself when all other options are refused by surrender to God.

By internal observation, one can differentiate that *the personality is a system of learned responses*: the *persona* is not the *real 'I'*; the *real 'I'* lies behind and beyond it. One is the *witness of the personality*, and there is no reason one has to identify with it at all.

Each ego positionality is based on the presumption that its fulfillment will bring happiness. Thus, nothing is really valued aside from the illusion that it will bring that about.

Without belief in its appearance as defined by perception, the world we thought was real disappears. When one chooses to be at one with the inner, ever-present potentiality of joy and peace, all the worldly drama is seen to be just drama.

Existence is its own reward. It is more gratifying in the long term to *fulfill potentiality* than to try to achieve results. Therefore, one becomes aligned with excellence of performance for its own sake.

The higher the level of consciousness, the greater the likelihood that what is held in mind will actualize. Thus, to see solutions that serve the highest goal is more powerful than simply to project the fulfillment of merely personal selfish desires and gains.

Partial and limited positionalities create the illusions called 'problems'. In reality, no such thing as a problem is possible; there is merely that which we want and that which we don't want. Suffering is due to resistance.

One owes contrition and confession only to the Self. One owes the undoing of sin and guilt to the Self. One owes the obligation to change one's ways to the Self. One owes it to the Self to give up positionalities. Suffering only serves the ego.

Suffering is universal and innate to the phenomenon of being human and the evolution of the ego.

Success in any venture is simply the automatic consequence of being the best that one can be as a *lifestyle*, without looking for gain.

The linear domain entails suffering; thus the best teachers throughout history taught the ways of salvation or enlightenment as the only answer to escape from that suffering.

Accept that all sentient beings live by faith. Despite naïve and pretentious claims to the contrary, *all people live solely by the principle of faith* – it is only a question of faith in what. Faith can be placed in the illusory, the intellect, reason, science, progress, political and worldly power, ego satisfactions, pleasure, wealth, or hope, such as “tomorrow”.

A true pathway unfolds, is *self-revelatory*, and is subject to reconfirmation experientially.

The more educated spiritual seeker takes responsibility for what seems to be happening *out there*, since inner investigation always reveals that the perception and source of the *out there* is actually *in here*.

Problems cannot be solved at their own calibrated level of consciousness, but only by rising to the next higher level.

An individual's level of consciousness is determined by the *principles* to which he or she is committed. To maintain progress in consciousness, *there can be no wavering from principle*, or the individual will fall back to a lower level.

The narcissistic core of the ego is aligned with *being right*. (...) With humility, the serious searcher discovers that the mind alone, despite its education, is unable to resolve the dilemma of how to ascertain and validate truth.

The *attractions of the world* are not innate to the world, but reflect *projected values* and the *expectation of payoffs* of ego satisfactions. In actuality, joy stems from within and is not dependent on externals. Pleasure is associated with what is valued and esteemed. Much of projected value arises from imagination, and values reflect desires. *In reality, nothing is more valuable than anything else*, other than spiritual fulfillment.

To choose to *forgive*, by giving up the juice of justified resentments and grudges, disconnects all the associated thoughts and grievances from them, along with their multiple rationalizations and memories.

Supplication and prayer to Divinity are facilitated by a *profound and deep surrender to humility*. This humility is merely the truthful acknowledgment of the actual fact that the ego/mind, by virtue of its structure and design, is intrinsically incapable of being able to differentiate truth from falsehood, essence from appearance.

At every instant, one is really making a choice between heaven or hell. The cumulative effect of all these choices determines the calibrated level of consciousness and one's karmic and spiritual fate.

The ego is the locus and repository of *karma*. It is very important to realize that *the ego and karma are one and the same thing*.

The evolution is to turn one's life into a prayer, contemplation, meditation, supplication and surrender. *One's life becomes the prayer*; the prayer is the contemplation.

One should best relate to the world by *being in it, not of it*. Remember that *the world is a means and not an end*. Nonattached interaction reveals habitual styles and attitudes that are consequent to inner ego positionalities.

Meaning is so important that when life loses meaning, suicide commonly ensues. When life loses meaning, we first go into depression; and then, when life becomes sufficiently meaningless, we leave it altogether. Force has transient goals; when those goals are reached, the emptiness of meaninglessness remains. *Power, on the other hand, motivates us endlessly*. If our lives are dedicated, for instance, to enhancing the welfare of everyone we contact, our lives can never lose meaning.

Pride in the form of the *vanity of thoughts, concepts and opinions* – these are all the *basis of ignorance*. The antidote is *radical humility*, which undoes the domination of perception. ***The most important quality necessary for true growth and evolution is the practice and principle of humility.*** (...) Humility

reveals that the mind can only know 'about', and that it cannot differentiate between appearance and essence.

The ego relies on *force*; the spirit influences by *power*. Awareness knows that it is not what you do, but who you are and what you have become, that counts in the long run.

"I, of myself, know nothing" is factual, for at best, the mind has only *impressions* and *presumptions*. Life 'makes sense' solely in retrospect.

The wise know that the intellect can take one only so far; and beyond that, *faith* and *belief* must substitute for knowledge.

One has to see through the mind's illusion that it knows anything. This is called *humility* and has the value of *opening the door for realizations, revelations and intuitive knowingness*.

The value of watchful witnessing is that even just awareness of an ego defect tends to undo it.

By surrender and prayerful invocation, divine will facilitates transition from the lesser to the greater, for the Self effortlessly supports and energizes intention.

The Self is like a magnetic attraction by which the personal will is progressively surrendered and resistance is weakened. Thus, the pathway itself is self-fulfilling and gratifying, and reveals progressive rewards. *Each step, no matter how seemingly small, is valuable.*

A source of regret and loss is the unrealistic expectations of the self and others. Nothing in the world of form is permanent. *Eventually, all has to be surrendered to the Will of God.* To succeed at surrendering, it is necessary to realize that God's Will is not personalized to suit individual wishes. The Will of God is really the karmic design of the entire universe. To surrender to God's Will is to surrender to the truth that *nothing other than the Ultimate Reality is permanent*. All that arises in form passes away. A loss is an opportunity to become freed from an attachment.

The spiritually evolved person who has few wants or attachments is relatively immune to grief, as the experience of the source of happiness originates from within and is not dependent on externals. If the source of happiness is acquired through ego mechanisms, it is based on imagery, belief systems and projected values, rather than on Absolute Reality itself – all of which is vulnerable to loss. Objects, qualities or relationships become overvalued by virtue of the mechanism of attachment and the ensuing projection of value.

One must remember that *love and peace are the greatest threats to the ego*, which defends itself by resorting to entrenched positionalities that lie hidden in the unconscious.

Love is the *opportunity to surrender the personal will to God* and to reassess what is the overall purpose of the gift of human life.

Spiritual purity is the consequence of *self-honesty*, which is a result of *true devotion*. To be a servant of God is to align with divine guidance, which leads to looking to the Self rather than catering to the self or the world.

By virtue of *devotion*, there is *alignment with inner integrity* that results in the *self-honesty* and *conviction* necessary to transcend the seduction of transitory emotional payoffs of the intransigent ego.

What the people in the world actually want is the recognition of who they are on the highest level. To see that the same Self radiates forth within everyone heals their feeling of separation and brings about a feeling of peace.

The true source of joy and happiness is the realization of one's existence in this very moment. *The source of pleasure always comes from within, even though it is occasioned by some external event or acquisition.* In any one instant of time, no such thing as a problem can exist. Unhappiness arises from going beyond the reality of the now and creating a story out of the past or the future – which, because neither exists, has no reality.

Inner peace results from *surrender of both attractions and aversions*. Perceived values are primarily projections of 'wants' and 'not wants'. The fewer these 'wants' and 'not wants', the greater the ease and satisfaction of life.

By committing to *inner honesty*, it will become apparent that the underpinning of the ego's responses is the *pleasure* that is derived from them. There is an *inner satisfaction* that is the payoff of self-pity, anger, rage, hate, pride, guilt, fear, and the like. This inner pleasure, as morbid as it may sound, energizes and propagates all these emotions. To undo their influence, it is merely necessary to be willing to *forego and surrender these secret inner pleasures to God*, and to *look to God only for joy and happiness*.

It takes *inner discipline* and *surrender of attitude* not to fall into the temptation of identifying with a position about world events. *The events of the world trigger responses based on perception.* It is a great theater that invites expressions of perceptions, illusions and projections of positionalities. As such, one can either turn off the television and avoid it, or one can see it as a major teaching tool.

Our experience of the world and life is totally the result of inner beliefs and positionalities. Out of love and respect for God arises the willingness to surrender all these prejudgments, and the humility that ensues opens the doors to the splendor of reality, which is the revelation of the Self. Love is the magic catalyst that brings about the awareness. In the end, faith is replaced by certainty; and therefore, it is said that *God is found by those who seek Him*.

Underlying all fears is the *primordial, instinctual fear of death itself*. Therefore, much inner work can be bypassed by de-energizing this fear as early as possible in one's spiritual work. The fear of physical death arises from the animal instinct plus the narcissism of the ego, which is in love with itself. Death implies an end of experiencing, and experiencing is equated with life; thus, the ego clings to that which is linear and familiar.

If one looks at the feeling of happiness, it becomes clear that it is in fact located *within*. Although the trigger may appear to come from outside oneself, the sensation is totally an *inner feeling of pleasure*. The source of happiness is within, and it is released under favorable circumstances when the mind experiences a desired outcome. Through inner examination, one will discover that the event merely triggers an innate capacity.

To choose the love *for* God activates the love *of* God by prayer and worship.

To the spiritual aspirant, desire and attachments are deterrents to progress, and as they arise, what they symbolize can be surrendered to God.

An illusion that drives desire and craving is that the object of desire has become imbued with an exaggerated importance and significance, resulting in an inflated value and attractiveness. Once the object has been acquired, it loses its magical aura, and that seductive image is now projected onto the next object of desire.

Attachment is the process whereby the suffering of loss occurs, irrespective of what the attachment is to or about: whether internal or external; whether object, relationship, social quality, or aspects of physical life. The ego perpetuates itself through its elaborate network of values, belief systems and programs. Needs thus arise that gain more energy as they become more embellished and elaborated, sometimes to the point of fixation. The source of pain is not the belief system itself, but one's *attachment to it* and the *inflation of its imaginary value*. The inner processing of attachments is dependent on the *exercise of will*, which alone has the power to undo the mechanism of attachment by the *process of surrender*. This may be subjectively experienced or contextualized as sacrifice, although it is actually a liberation. The emotional pain of loss arises from the *attachment itself*, and not from the 'what' that has been lost.

The world and everything in it is *transitory*; therefore, to cling to it brings suffering.

Temptation, seduction, desirability, allure – they are all *projections* having to do with *appearance* and *presumptions*. These are associated with *programmed fantasies of gain*. *Satisfaction of projected values constitutes the world of illusion*.

Meaning is defined by context, which determines motive; and it is the motive that establishes spiritual value. To dedicate one's actions as a service of love to life is to *sanctify them* and transform them from self-seeking motives to unselfish gifts. We define excellence as dedication to the highest standards. Every act can then be held as an *opportunity to glorify God* by sheer purity of endeavor. All

physical tasks and all labor can be ingredients in one's contribution to the world. Even the smallest task can be seen as serving the common good. If viewed in that light, work becomes *ennobled*.

Conflict exists in the mind of the observer – not in that which is observed.

What we affirm in others, we actually affirm in ourselves.

Remember that *allegiance is due only to God*, to one's relationship with Him, and to purity and holiness. No organization has any special favor with God, and all organizations as such are based on ego premises and illusions.

It is to be emphasized that that which is truly holy and of God brings only peace and love.

If the desire arises to surrender all obstacles to love and to God, then God is already present in the form of willingness. When one reaches devotion, there is already quite an advanced Presence that is dissolving the ego and illuminating the way. Then, spiritual progress and discovery are accompanied by joy, which is the radiance of the Self. Joy now quickly replaces the surrendered ego's positionalities, and spiritual inspiration increases in intensity each step along the way. And when the self stops looking to the world or to the ego, it discovers that its source has been the Self all along.

The source of resistance to spiritual endeavor is the *narcissistic core of the ego* itself, which secretly claims sovereignty and authorship of one's existence, decisions and actions. Thus, despite one's best efforts, willfulness and desire for gain or control have continued to erupt repetitiously. This pattern can be diminished simply by accepting that *it is natural for the ego to be vain, greedy, hateful, prideful, resentful, envious, and more*. These were learned accretions to the ego during its evolutionary development over eons of time. Therefore, it is not necessary to feel guilty, because *these primitive emotions merely need to be outgrown and discarded in the transition from self-interest to Self-interest*.

What needs to be surrendered are not the objects of desire, but *the quality of desiring* and *the imbuing of the objects with the magical inflation of value*.

It is only necessary to shift from *devotion to the world* to *devotion to God and the spirit*.

Like matter and energy, life cannot be destroyed, but can only *change form*. Thus, death is actually only the leaving of the body. The sense of identity is, however, unbroken. The state of 'me' (self) is constant and continues after it separates from the physical expiration: there has to be a 'who' that goes on to heaven or other realms or chooses to reincarnate.

To align one's life with spiritual intention expands its meaning and significance. While the ego/body/mind's life span is limited and temporary, the life of the spirit is eternal, and its importance thus eclipses transitory gains and ego satisfaction. The lesser is then surrendered to the greater by alignment, commitment and agreement – because it is freely chosen rather than imposed.

As we get closer to the discovery of the source of the ego's tenacity, we make the amazing critical discovery that *we are enamored with ourselves*.

The ego clings to *emotionality*, which is intimately connected with its positionalities; it pretends to think that it has no other choices. *To surrender to God* means to stop looking to the ego for solace and thrills, and to discover the endless, serene joy of peace. To look within is to find the underlying, ever-present source of the illumination of the mind.

As the true source of happiness stems from within, *desire cannot be satisfied*: it is a constant projection of specialness onto the external, and it is thus the *pursuit of a fantasy*. As one desire becomes fulfilled and satisfied, the focus then moves on to the next object of desire in an *endless procession*, like a carrot on a stick.

The common element of most fears is that they are based on the *illusion that happiness is dependent on externals and therefore vulnerable*. To overcome the illusion of vulnerability brings great relief and the correction of being run by fear. Life becomes benign and filled with satisfaction and an easygoing, confident attitude, instead of constant guardedness.

To undo shame, it is helpful to realize that it is based on pride. *The loss of status is painful to the degree that the ego relies on pride as a prop to self-esteem*. Were it not for *narcissistic pride*, a mistake or negative feedback would be experienced only as a regret and ascribed to human frailty and fallibility. *Mistakes help one retain humility*.

All forms of loss are a confrontation to the ego and its survival mechanisms. All aspects of human life are transient; so to cling to any aspect eventually brings grief and loss. Each incident, however, is an *opportunity to search within for the source of life*, which is ever-present, unchanging, and not subject to loss or the ravages of time.

Relief of guilt and greater compassion for oneself and others occurs through realizing that *the individual person did not volitionally create the structure of the ego, nor did anybody else. **The human condition is primarily a karmic 'given'. Therefore, it can be accepted compassionately as such without condemnation; therefore, it is neither good nor bad. (...) Mankind lives in the realm of tension between emotional instincts and the counterbalancing power of spiritual awakening (animal/angel conflict).***

There is absolutely nothing in ordinary human experience to compare with the joy of the Presence of God, the love of God. No sacrifice is too great, no effort too much in order to realize that Presence.

To know that the Self is context – and, in contrast, the self is content – is already a huge leap forward. The naïve seeker merely keeps reshuffling the content.

Spiritual devotion is a *continuous inner lifestyle* that incorporates *constant watchful awareness*. External occurrences are transitory, whereas inner qualities of consciousness are more permanent. *Inner work is a constant learning process whereby there is pleasure and satisfaction in discovery and the unfolding of insight.*

Cessation of fear is the result of learning that *the source of happiness is within*. It stems from recognizing that this source is the joy of one's own existence, which is continuous and not dependent on externals. This results from *surrendering expectations and demands on one's self, the world and others*. The thought that "I can only be happy if I win or get what I want" is a guarantee for worry, anxiety and unhappiness.

All that is truly of God brings peace, harmony and love, and is devoid of all forms of negativity. A spiritually aware person realizes that he or she can only carry the message, for *it is the inner truth that is the teacher.*

Enlightenment is not a condition to be obtained; it is merely *a certainty to be surrendered to*, for the Self is already one's reality. It is the Self that is attracting one to spiritual information.

In reality, there are no events; there are no beginnings or endings. The backdrop is silent, still and undisturbed by the movie. One's reality is the context and not the content. The oneness of life appears to perception as multitudinous. What makes the appearances of the world seem real is a projection of the radiance of the Self. The movie itself has *no intrinsic reality* as perceived. The actual locus of the sense of realness lies totally within consciousness as *subjectivity*. Even if there were such a thing as an independent, objective reality, it would only be knowable because of one's internal subjectivity.

Complete surrender to God unveils the truth; nothing is hidden. Only the ego is blind, and reality lies just behind the mind. Out of the fear of becoming nothing, consciousness denies its only reality that it is everything – the infinite, everlasting Allness out of which existence itself arises.

Realization is not a gain or an accomplishment, nor is it something that is given as a reward for being good. These are all notions from childhood. God is immutable and cannot be manipulated into granting favors or seduced by bargaining or adulation. Worship benefits the worshipper by reinforcing commitment and inspiration. God is still, silent and unmoving.

The development of a spiritual ego can be avoided by the realization that *spiritual progress is the result of God's grace, not the result of one's personal endeavors.*

The ego often seems to collapse in a piecemeal fashion. Once faith in the reality of the ego as being the true self is undermined, the dissolution of the ego has already begun. *When one's loyalty and allegiance is shifted from the ego to the Ultimate Reality of God, a space is created. Into the opening flows God's grace as represented by the Holy Spirit.*

It is well to keep in mind at all times that *the ego/mind does not experience the world, but only its own perception of it.*

The ego gets a *grim pleasure and satisfaction* from suffering and all the dishonest levels of pride, anger, desire, guilt, shame and grief. The *secret pleasure* of suffering is addictive. Many people devote their entire lives to it and encourage others to follow suit. To stop this mechanism, *the pleasure of the payoff has to be identified and willingly surrendered to God.* Out of shame, the ego blocks out conscious awareness of its machinations, especially the secretiveness of the game of victim.

We change the world not by what we say or do, but *as a consequence of what we have become.* Thus, every spiritual aspirant serves the world.

The way out of conflict is not to try to eliminate the negative, but instead to *choose and adopt the positive.* When one views that one's mission in life is to *understand* rather than to judge, this automatically resolves moral dilemmas.

Everyone is exposed to life in its expressions as nature, as well as in that human interaction called society. Such interaction is impersonal, and the vicissitudes of life are inevitable. This can be either challenging or depressing, depending solely on one's point of view. Without positionalities, life is experienced as serene and interesting. This point of view fosters growth and wisdom, rather than self-pity or bitterness. Everyone is free to make a choice. The rain does not determine whether one will be happy or disappointed. *The surrender of willfulness/positionality brings peace in all circumstances.*

To endeavor to evolve spiritually is the greatest gift one can give. It actually uplifts all mankind from within because of the nature of power itself. Power radiates and is shared; whereas force is limited, self-defeating, and evanescent. All society is subliminally and subtly influenced by every kind and loving thought, word or deed. Every forgiveness is a benefit to everyone. The universe notes and records every action and returns it in kind. *Karma* is actually the very nature of the universe because of the innate structure and function of the universe itself. In the universe, time is measured in eons. Beyond that, it doesn't even exist at all. Every kindness is therefore forever.

The process of spirituality, in which one works through the obstacles, may seem painful at times, but it is only transitional. The mistakes now reappear and are *recontextualized from a higher understanding.* This process is shortened and less painful if it is realized that habitual responses are not truly personal, but are part and parcel of the inheritance of being human.

The source of joy of spiritual endeavor stems from the *work itself* and is not dependent on outcomes or the achievement of goals. Each movement forward has an inner delight; there is an inner pleasure that accompanies progress. And so, the replacement of resentment with peaceful acceptance is its own reward. There is a progressive alteration in one's view of self and others. When this happens, *one's own life story can then be reinterpreted from a more compassionate understanding.*

If the goal of life is to do the very best one can do at each unfolding moment of existence, then, through spiritual work, one has already escaped the primary cause of suffering. In the stop-frame of the *Radical Present*, there is no life story to react or edit. With this *one-pointedness of mind*, it soon becomes obvious that *everything merely is as it is*, without comment or adjectives.

There is no timetable or prescribed path to God. Although each person's route is unique, the terrain to be covered is relatively common to all. The work is to surmount and transcend the common human failings that are inherent in the structure of the human ego. One would like to think that one is personal; yet the ego itself is not personal – it was inherited along with becoming a human being. Details differ based on *karma*.

When the mind stops talking, one becomes aware that *one is life*. Then, one is *immersed in life* rather than being on the surface, talking about it. Paradoxically, this enables full participation. When egocentricity diminishes, the joy of freedom and the sheer flow of life sweep one into *total surrender*. One then stops reacting to life, so it can be enjoyed with serenity.

We honor that which we esteem in others as well as ourselves. Out of this, one honors one's own humanity and that of others, and one ends up honoring all of life in all its expressions by resignation to Divine Will. With surrender of the ego, the spirit becomes aware of the sanctity of existence.

Spiritual evolution occurs as the result of *removing obstacles*, and not actually by acquiring anything new. *Devotion enables surrender of the mind's vanities and cherished illusions*, so that the mind progressively becomes more free and open to the light of truth.

Just one instant in a very high state can completely change a person's orientation to life, as well as his goals and values. It can be said that the individual who was is no more, and a new person is born out of the experience. Through hard-won progress on a dedicated spiritual path, this is the very mechanism of spiritual evolution.

*Human life offers the maximum opportunity for spiritual evolution. Perception sees personal as well as social/political/ideational conflicts as obstacles to peace and happiness. In contrast, the spiritual Self sees *perfection* in the very same world.*

As the payoffs of the ego are refused and surrendered, the ego's grip on the psyche lessens, and spiritual experience progresses as the residuals of doubt are progressively relinquished. As a consequence, *belief is replaced by experiential knowledge*. And as the depth and intensity of devotion increases, it may eventually supersede and eclipse all other worldly activities and interests.

The basic purpose of spiritual work and dedication is to transcend the innate evolutionary limitations of the ego and thereby access and develop the nascent capacity of consciousness itself, which bypasses all limitations of the ego/self. Truth then presents itself by virtue of divine grace. Divinity reveals Itself to those who call upon It in God's time. The pace of spiritual evolution can seem slow, but spiritual endeavor is never futile. Progress can become very sudden and very major in dimension and impact.

Spiritual evolution is a lifetime commitment and a way of life by which the world and all experience subserve spiritual intention. There is no greater calling than to choose to be servant of God. *With spiritual progress, each increment is of equal importance* – for, analogously, it is only through the removal of a single brick that an entire wall collapses, and the seemingly impossible becomes possible.

Value, from the ego's viewpoint, is an *emotionalized mentalization*, and reality does not require mentalization. With humility, one can honestly state and witness that *everything merely is as it is*, independent of projected worth. Its intrinsic value is that it is; *existence is complete within itself* and is not needful of projected nominalization as 'special'. When the Divine Essence of All of Creation shines forth without obstruction, then the ego/mind goes silent in awe.

Reality needs no agreement. Reality is not an acquisition, but is instead a purely spontaneous, subjective realization when the positionalities of the dualistic ego are surrendered.

Appreciate that *every step forward benefits everyone*. *One's spiritual dedication and work is a gift to life and the love of mankind.*

In true spiritual endeavor, no actual sacrifices are necessary or expected. Sacrifice, in ordinary terminology, means loss or even painful loss. *True sacrifice* really means *the letting go of the lesser for the greater*; it is self-rewarding rather than depleting.

Devotion dissolves fear, doubt and hesitation; it clarifies uncertainty. Intention also becomes even stronger, as does trust in God. Then arises the inner decision to totally abandon oneself to God.

Truth prevails when falsity is surrendered. To do this, however, requires great dedication, courage and faith, which are supplied by divine inspiration in response to surrender. The trigger is the consent of divine will.

Truth is recognized. It presents itself to a field of awareness that has been prepared in order to allow the Presence to reveal Itself. Truth and enlightenment are not acquired or achieved. They are states or conditions that present themselves when the conditions are appropriate.

The *absolute subjectivity of the revealed truth* precludes all considerations of uncertainties, which stem only from the ego. When the ego collapses, all argument ceases and is replaced by silence.

*All reactions to life are subjective. There is nothing happening that is awful, exciting, sad, good or bad. It is pointless to hold a position that “catastrophes shouldn’t happen” or that “the innocent didn’t deserve it”, or “isn’t it awful”, or “it must be somebody’s fault”. – With a broad view, one can remain unperturbed by the content of life. This requires *giving up judgments, expectations or sensitivities*.*

Persistent devotion to spiritual truth and love allows for the dissolution of resistances.

*Surrender is a constant process of not resisting or clinging to the moment, but instead, continuously *turning it over to God*. The attention is thus focused on the process of letting go, and not on the content of the ‘what’ that is being surrendered.*

The spirit and the heart are one. It is the heart that is at one with God, not the mind. To discover one’s own heart is to discover God.

All thought is vanity; all opinions are vanities. The *pleasure of vanity* is therefore the *basis of the ego*: unplug it, and the ego collapses.

It is well to keep in mind at all times that the ego/mind does not experience the world, but only its own *perception* of it.

The satisfactions of the ego are more pleasurable and addictive than the preservation of human life, much less human dignity.

To undo the ego, one must be willing to *abandon the ego’s payoff game*, with its grandstanding emotions and repetitive rehashing of data and stories to justify its positions. One will note that the ego milks every wrong and that it has no greater pleasure than to indulge in ‘righteous indignation’: *the ego just loves a juicy positionality which has a great payoff*.

When carefully examined, one finds that *all opinions are worthless*. They are all *vanities* and have no importance or intrinsic merit. Everyone’s mind is loaded with endless opinions, and when seen for what they are, *opinions are really only mental activity*. What is of more importance, however, is that opinions stem from and reinforce positionalities; and it is these positionalities that bring about endless suffering. *To let go of positionalities, then, is to silence opinions; and vice-versa, to silence opinions is to let go of positionalities*.

Basic to the ego's continuance and capacity to dominate is its claim to authorship of all subjective experience. The 'I-thought' is extremely quick in interjecting itself as the supposed cause of all aspects of one's life. This is difficult to detect, except by intense focus of attention during meditation on the origination of the thought stream. (...) Once this gap is discovered, the ego loses its dominance. It becomes obvious that one is the *witness* of phenomena, and not the cause or doer of them. The self, then, becomes identified as that which is being witnessed, rather than as the witness or experiencer. (...) In summation, it can be said that *the ego is a compilation of positionalities held together by vanity and fear*. It is undone by *radical humility*, which undermines its propagation.

To undo the dominance of mental content, it is necessary to remove the illusion that thoughts are personal, that they are valuable, or that they belong to, or originate from, one's own self. Like the body, the mind and its contents are really *a product of the world*.

Reality becomes self-evident when the obstructions of perception and mental activity are removed, including all belief systems.

The clever ego can extract the juice/payoff of secret gratification and pleasure from anything it arbitrarily selects. Actually, it is always just the same goal over and over again. The 'what' that is desired is actually irrelevant. The locus is imagined to be *out there*, but is actually *in here* – for the pleasure gained is *subjective* and *internal*. The relinquishment of this single, solitary goal unveils the Reality of the Self which is the innate prime source of all happiness; and its realization terminates all wants and desires. The locus of happiness is always solely *from within*; joy and happiness are *from within*.

All pleasure is *transitory*.

The human mind is like a ship at sea that is unable to correct its direction without a compass or an external source of reference, such as the stars. It is important to realize that a system can only be corrected when it has access to an *external point of reference* (like a global positioning system) that serves as the absolute by which all other data are compared.

All opinions are *vanities with no intrinsic value*; they are actually the *result of naïveté*.

From thinking that we *are* our minds, we begin to see that we *have* minds – and that it is the mind that has thoughts, beliefs, feelings and opinions. Eventually, we may arrive at the insight that all our thoughts are merely *borrowed* from the great database of consciousness; they were never really our own. *Prevailing thought systems are received, absorbed and identified with; in due time, they are replaced by new ideas that have become fashionable with us*. And as we place less value on such *passing notions*, they lose their capacity to dominate us. We experience progressive freedom from the mind. This in turn ripens into a new source of pleasure: *the pleasure of existence itself* matures as one ascends the map of consciousness.

Identification solely with the *content of consciousness* accounts for the experience of self as limited. In contrast, to identify with *consciousness itself* is to know that one's actual Self is unlimited. (...) And when the limited, circumscribed self-identifications have been surmounted, so that the sense of self is identified as *consciousness itself*, then we have become 'enlightened'.

By introspection, one can see that there is *that which changes* and *that which is changeless*. That which changes thereby identifies itself as *illusion*.

The mind can only know *about* something. The mind cannot truly comprehend essence – which is a nonverbal realization in which consciousness and essence are united as Oneness.

Unless requested, thought is a *vanity*. The well-disciplined mind should only speak when requested to perform a task. Untrained, the mind becomes an 'unruly onstage performer' and a nuisance. *The self needs to learn respect for the Self and the silence of the Presence*. By observing the mind, it becomes apparent that the self represents the disruptive, unruly child who constantly seeks attention.

One cannot silence the mind. – The mind stops of its own accord when the energy of *interest* is removed. It is of greater service to merely disown the mind and stop identifying with it as 'my mind'. Thoughts are the automatic consequence of a specific calibrated level of consciousness plus personalization, by which they gain value. With relinquishment of the activation of memory, one lives in the emergent state rather than hanging on to the past or anticipating the future.

All thinking, from a spiritual viewpoint, is merely vanity, illusion and pomposity. The less one thinks, the more delightful life becomes. Thinkingness eventually becomes replaced by *knowingness*. That one *is* does not really need any thought at all. It is helpful, therefore, to *make a decision to stop mental conversation and useless babbling*.

To refuse memory, which is the vast storehouse of illusions, leads to the discovery that there is no actual 'who'; there is only *awareness*. You're not a 'who', but a 'what'.

To a highly aware person, most people seem to walk about as if they were in some kind of a dream state, unconscious and unaware of themselves. *Self-observation* leads to awakening, which then motivates the desire to learn, grow, mature and evolve. *Self-inquiry* leads to discovery and the unfolding of the layers that obscure the Self. With self-inquiry, one examines the basis for faith and beliefs – and by instituting spiritual techniques and criteria, one proceeds to discover the inner validation of spiritual truths for oneself. Thus, the field of inquiry is the function of consciousness/awareness and the manner in which it contextualizes the inner experience of self, others and Divinity.

The *inner process* is primarily one of *deenergizing illusions* rather than one of acquiring new information.

Once thoughts, like objects, are depersonalized, they become devalued and lose their attraction. *Thoughts and feelings arise from desire, and the mind desires what it values.* To clear the mind, merely note that nothing at all is of special or unique 'value' or 'worth' except by invested, superimposed and projected belief. Therefore, withdraw value, worth, importance and interest.

Through observation, it can be seen that beneath the images and words themselves, there is a driving energy – a desire to think, to stay mentally active, to keep busy with any input the mind can find to fill in the gaps. One can detect a *drive to 'thinkingness'*, which is *impersonal*. With observation, one can detect that there is no 'I' thinking the thoughts at all. In fact, the 'I' rarely intervenes.

Spiritual progress is possible because the mind, through understanding, is able to *recontextualize the contents of the ego* and *discern its very mechanism*. Once this occurs, one is no longer blindly 'at the mercy' of the ego.

It is the *vanity of the ego* that says: "*I did this*"; "*I thought that*"; "*I decided that*"... There is no such 'I' at all. All these things are deciding themselves and doing themselves, all by themselves, *autonomously*. There is no necessity for an 'I'. There is no 'doer'; all is 'doing itself' spontaneously. There is no separate person doing anything; action occurs of itself. – As one realizes this, objectification stops. Experience shifts from successive states to process itself, from linear to nonlinear; and objective and subjective are all one.

The ego/mind is afraid that if it doesn't think, it will get bored, and it will cease to exist. The problem of boredom is relatively easy to transcend, simply by seeing that boredom is just the frustration of not being amused by 'interesting' thoughts. To transcend thinkingness, interest should really be refocused on searching for the substrate out of which thinkingness arises.

By understanding and accepting the nature of the ego, it is transcended and finally collapses and disappears when all of its positionalities and their resultant dualities have been surrendered. The ego does not become enlightened, but instead disappears and collapses. It is then replaced by a Transcendental Reality as described by the Buddha; that is, the Buddha Nature. Just as the sun shines forth when the clouds disappear, the Reality of the Self shines forth of its own as revelation, realization and enlightenment.

To accept the inner core of one's existence as a self-existent reality requires letting go of any definitions of oneself as a '*who*', and instead see oneself as a '*what*'.

Simply put, realization or enlightenment is the condition where the sense of self moves from the limited linear material to the nonlinear infinite and formless. The 'me' moves from the visible to the invisible. This occurs as a shift of awareness and identification from perception of form as objective and real to the realization of the purely subjective as the Ultimate Reality.

The realization eventually occurs that the 'I' is not the content or the data, but an *impersonal field* several steps removed from the content of the programs. One then realizes that one is the audience rather than the participant or subject.

The field of conscious awareness is not time-tracked. It is silent, autonomous, effortless, peaceful, all-encompassing and unprogrammed; it is free, unbound, spontaneous, tranquil and not subject to birth or death. Discovery of this field is simple, easy and relaxed. The realization is a consequence of *allowing* rather than *trying*. It is *surrendered to* rather than *acquired*. As the desire for control and the ego's obsession with control are relinquished, the field presents itself for *recognition*.

Silence is of the Self; thoughts are of the self.

Witnessing or observing does not focus on any idea or image, but allows them to flow without involvement. One then realizes that the thought images are occurring *spontaneously*, and the thought stream is *impersonal*. The thoughts are not 'mine', as there is no 'me' involved.

One must *constantly surrender* the desire to experience the phenomena, or the desire to 'juice' the experience of the experiencing itself.

*Attention is selective based on presumptive value, which is only transitory. By watching what the mind selects for attention, its proclivities become apparent and reveal the sources of attraction and aversion. By relinquishment of the propensity to project either desire or aversion, **all becomes of equal value when devoid of projected specialness**.*

The intent of meditation is *detachment*, especially detachment from the notion that thoughts are 'mine' or represent 'me'. In reality, they are merely 'its', as is the mind itself. The idea of ownership arises from the personalization of these thoughts due to familiarity, because the mind (like a camera) was present to record these past thoughts, events and memories. However, it recorded them only because they were *imbued with importance*. Note that little roadside detail which is recalled from a boring cross-country drive. The mind's inner camera records what is valued. What was considered unimportant was not recorded. *Recall and rerun are also the consequence of imagined, projected value*. Basically, with examination, it will turn out that the only real value is that something is 'mine', just as an ordinary shoe is not really noticed, but 'my shoe' is now imbued with value and is therefore remembered.

Ninety-nine percent of the mind is already silent and without linear content. Only one percent is active, but that one percent is the focus of attention. Note by close observation that each thought arises from a silent, clear field of energy that is the source of thinkingness, ideas and images. It does not arise, as the mind presumes, as a result of linear causation. On the contrary: each thought arises independently of all the others, like flying fish soaring out of the ocean. The ocean is like the silent, primary, *a priori* condition of the mind and thoughts. The concept that they are somehow caused or meaningfully correlated is actually a superimposed afterthought. Each flying fish arises independently of the others out of a primordial stillness.

One benefit of meditation is the discovery that, intrinsically, the energy field of the mind is itself basically void of thoughts, feelings and images – and these activities actually occupy only about one percent of the total mind field. Like the sea beneath the waves, 99 percent of the mind is still, silent and void; this can be detected and intuited if such a fact is made known to the student. The undisciplined mind is attracted by the active content of the mind – with its kaleidoscopic parade of thoughts, images and feelings – because of the subtle narcissistic payoff of these activities. To silence the mind, it is necessary to notice the subtle yet continuous payoffs, to be willing to surrender these illusory gains, and, instead, to identify with the mind as a silent energy field that is not limited to the personal self. Note that the ego is addicted to mentalization and craves its constant entertainment and stimulation, even if it includes negativity.

There is an energy in the mind that is constantly creating a stream of thoughts. Thoughts are going through consciousness like goldfish through a bowl. The thoughts are the goldfish, but you are the water. The unenlightened person thinks, *I am the goldfish; I am my thoughts; I am this worry; I am this fear; I am this regret.* – With increasing clarity and understanding, you begin to see where consciousness is: consciousness is what is witnessing these thoughts. Thoughts are flowing through consciousness, and consciousness itself is invisible and has no form. And so, you begin to identify with the observer instead of that which is observed.

To bypass and transcend the seductive attraction of the content of stream-of-consciousness thinkingness, humility about its importance quickly reveals the following: that without the projection of value, 99 percent of thoughts are just plain boring and platitudinous. Disenchantment with them diminishes their attraction by withdrawal of interest. The other illusion is that attention to thoughts is necessary for survival, whereas in reality, it is up to the Self. With sharp focus, it becomes apparent that thoughts can be relinquished earlier and earlier in the process of emergence and formation. With continued focus and relinquishment of their entertainment value, they will slowly disappear as recognizable forms and subside to just being a transitory urge to think. The gratification of this impulse can be refused. By doing so, it becomes amazingly apparent that one thinks only as a consequence of desiring to do so, and that thoughts and images only have imaginary value. *The discovery that one is really the source of thinkingness reveals that one is not really the victim of the mind, but rather the originator of the phenomena by virtue of intention and desire.*

It is simple to observe that although there is a 'talking mind' going on at the same time, there is also a *silent awareness* that is more global and unfocused and operates automatically. *Contemplation or meditation that focuses attention on context rather than content facilitates moving one's identity from that which is transient and volitional to the unchanging quality of awareness itself.* This leads to the discovery that one is the field and not the specifics of the content. This jump in realization can be very sudden, which is a level of the Buddhist state of *satori*.

The ego often seems to collapse in a piecemeal fashion. Once faith in the reality of ego as being the true self is undermined, its dissolution has already begun. When one's loyalty and allegiance is shifted from the ego to the ultimate reality of God, a space is created. Into the opening flows God's grace, as represented by the Holy Spirit.

To strive to know God is in itself pristine and the ultimate inspiration.

A useful approach is to let the love for God replace the willfulness that is driving the seeking. One can release all desire to seek, realizing that the thought that there is anything else but God is a baseless vanity. This is the same vanity that claims authorship for one's experiences, thoughts and actions. With reflection, it can be seen that both the body and the mind are the result of the innumerable conditions of the universe, and that one is at best the witness of this concordance.

Out of an unrestricted love for God arises the *willingness to surrender all motives, except to serve God completely.* To be the servant of God becomes one's goal rather than enlightenment. *To be a perfect channel for God's love is to surrender completely and eliminate the goal-seeking of the spiritual ego. Then, joy itself becomes the initiator of further spiritual work.*

If the ego has neither past, nor present, nor future to focus on, it falls silent and is replaced by the *silence of the Presence*. Thus, the way to sudden enlightenment is available at all times. It occurs naturally when the fascination with the story of the 'me' of the past, present or future is relinquished. The illusion of 'now' is replaced by the reality of 'Always'.

The mind of the aspirant has to bypass and refuse temptation. Later, it will be seen that nothing was lost, as that temptation was merely another illusion. The aspirant gives up the vanities of opinionation and the duties of saving the world. One's inner spiritual evolution is of greater value to society than any form of doingness. The level of compassion radiates out and contributes silently to mankind's wisdom.

The real Self brings up the false self for investigation, which eventually leads to the disassembly of the ego structure itself. In the beginning, a seeker assumes that there is a personal self which is seeking the real Self. Actually, it is the real Self that is drawing the seeker to it.

Value, from the ego's viewpoint, is an *emotionalized mentalization*, and reality does not require mentalization. With humility, one can honestly state and witness that everything merely 'is as it is', independent of any projection. Its intrinsic quality is that it *is*; thus, *existence is complete within itself* and is not needful of projected nominalization as 'special'. When the Divine Essence of All of Creation shines forth without obstruction, then the ego/mind goes silent in awe.

Be passionate for God, not for belief systems. – This is the only real decision that has to be made; and this can be applied to any and all situations. The question is always whether to be *at the effect of the world*, or instead, whether to be *aligned with the truth of God*. The search for enlightenment is different from that of seeking worldly success.

It is necessary to develop *respect for spiritual endeavor*. Straight and narrow is path; waste no time or effort. *Decision* and *discipline* – those are innate to serious spiritual commitment. Some students may yet be in a period of exploration, but once one gets the 'fire in the belly', the urge to reach God becomes a relentless drive – or even, in the eyes of the world, a 'madness'. From that point on, there is no patience for amusement or diversion. It depends on decision, will, the level of consciousness and karmic propensities. As it gets more intense, the love for and of God allows no delay.

All the truth that it is necessary to know has already been spoken by actual beings on this planet. *All great teachers proclaim the same truth, for there is none other*. The radiance of the Self within beckons one on and provides spiritual inspiration and strength. The Presence of God within is the source of one's existence; therefore, to seek one's source is in accord with God's Will.

One's commitment should be *to God and truth only*. Teachers are to be respected, but *devotion should be restricted to the truth*. As Buddha said, *Put no head above your own* – meaning that one's only true guru is the Self, the Buddha nature.

The option for truth, peace and joy is always available – although it's seemingly buried behind an ignorance and non-awareness that results from having chosen other options as a habit of thought. *The inner truth reveals itself when all other options are refused by surrender to God*.

What is searching for higher truth is not a *personal 'I'*. Rather, it is *an aspect of consciousness itself that expresses as inspiration, devotion, dedication and perseverance* – all of which are *aspects of the spiritual will*. Therefore, the source of the search for the Self is the Self itself, actualizing the necessary processes by virtue of its own qualities, which are facilitated by grace.

The first evidence of the Presence of God is an awakening curiosity or interest in spiritual matters. That is the crack in the ego's dam. When the person begins to desire or practice spiritual goals or pursue spiritual information, the Presence is already taking hold of his life.

The Peace of God experientially transcends all prior states, as exquisite as they might have been.

To transcend the linear to the nonlinear is the way of the mystic, the pathway of nonduality: to *realize the inner light of consciousness itself, the True Immortal Self*.

A religion primarily addresses the realm of *duality*, whereas enlightenment addresses *nonduality*. This strict path to enlightenment says that *inasmuch as duality is illusion, there is no point in trying to perfect it. Therefore, the ego is to be transcended and seen for the illusion that it is*. Good personhood is laudable, but it does not, in and of itself, result in enlightenment. *The possibility of reaching enlightenment is based on an advanced understanding of the nature of consciousness itself*.

Enlightenment means that the former personal identity and all that had been believed about it have been erased, removed, transcended, dissolved or displaced. The particular has been replaced by the universal; qualities have been replaced by the nonlinear; the discrete has been replaced by the unlimited.

When a devotee commits to the pathway of enlightenment, then the wheat has to be winnowed from the chaff. This is automatically so, because positionalities are based on beliefs. *Beliefs disappear in the face of the knowingness of truth*. The road to enlightenment is not for bleating sheep. To be offended signifies that one is defended, which, in itself, signifies the clinging to untruth. Truth needs no defense and therefore is not defensive; truth has nothing to prove and is not vulnerable to being questioned for answer.

When enlightenment occurs, the ensuing state also completely reconstructs the appearance of the world. *Everything is seen to happen of its own*. There is no longer a 'me' or a personal 'I'. The orientation to the world is completely altered, and functioning may be impossible or very difficult.

The state of enlightenment is the potential reality that replaces the illusions of the ego's perceptual positionalities. *Spiritual intention, decision and effort potentiate the evolution of consciousness from the linear limited to the nonlinear allness of reality*.

In the end, to the true devotee, the pursuit of spiritual reality supersedes all other considerations. The commitment to become enlightened involves the decision to move ahead on the path *no matter what*.

Although I was an atheist at the time, there was the search for truth through psychoanalysis. And I read all the great philosophers, the great literature of the world – but there was a progressive despair, and it got worse. It became like an obsession to get to the core and the essence of truth. It wasn't significant to live life unless one could reach truth. Otherwise, life would serve a silly behaviorism, sort of a conditioned reflex... without truth, life didn't have any profound significance – unless you could find some core of existential truth that would give it significance. If life is only lived for the sake of moment-to-moment, then it's

just an animal life, and then, what's the point of going through the suffering of it? You might as well quit now. – So there was this drive to reach the core, to reach the essence of truth, and in the mid-thirties, this became an obsession.

Everything is happening as a consequence of the totality; nothing is causing anything. Everything is happening on its own spontaneously, as a consequence of the infinite power of the field.

Creation and evolution are one and the same thing. There is no conflict. *Evolution is the way in which creation is perceived.*

The person who gets caught in the intellect can't go beyond it.

Devotion means that energy takes the form of *love for the discernment of the truth above all else*. And you're driven, because it takes a *very hard drive* to move out of duality into non-duality, and it cannot be done without the energy of *devotion, inspiration, willingness to give your all for it*, including physical death: if it takes death, so it takes death.

That which has form is limited – it's limited by form. That which is formless is unlimited.

At a certain level of consciousness, you have to dissolve the so-called polarity of opposites.

In the ordinary world of causality, people think that what they are is a product of their past. No. The reality is, it's the potentiality of what you have chosen to become that is pulling you into the present. *That which you elected to become beyond this point is pulling you through this point.* It's because *you have chosen already by spiritual intention.*

Karma is just the automatic energy consequence of spiritual intention and spiritual decision.

Be willing to surrender to God anything that arises as it arises. Do not lean into the future; do not cling to the past. Eventually, you begin to transcend the crest of the wave.

The ego survives on the *juice* which it's getting out of its *positionalities*.

You cannot kill life. You can merely force it from one form into another.

When truth prevails, you automatically have peace. War, then, has nothing to do with violence – it is an automatic condition when falsehood prevails. The basis of war is ignorance, the inability to tell truth from falsehood.

The ego builds its structure based on the *polarity of the opposites: this versus that*, repeatedly. So the ego, then, is a *whole structure and super-structure of positionalities*. *To transcend the ego, then, means to undo its positionalities.*

If you set up the ego as a foe, then you get polarized with the ego. The ego is not your enemy; it is just an *illusion of who one thinks one is*. And this illusion is based on the dualistic structure of the ego which tends to make you think that there is an 'I', a *this* that causes a *that*.

You are not pushed by your past. – No; you are being sucked into your future, folks. You are being *pulled by destiny*. Because by an act of the will, you have already chosen your destiny; and now, this is the unfolding of what is required to reach it – that's all. Therefore, there is no point in complaining about it. Unless you want to.

There is no such a thing as the ego. There is only the *tendency of those energies to form a structure*. There is only a *tendency*. They can be easily undone. There's two ways: *meditation* and *contemplation*.

Be one with the field. This is the vision of the Totality. You live in the infinite space inwards which everything is happening. Devotional nonduality means that the love for God is enough that you're willing to surrender everything that stands in the way of the realization of the Presence of Divinity, which turns out to be the Self, the source of one's existence.

Be willing to *surrender everything as it arises*: do not label anything; do not take a position about anything. The minute you start to resist an experience, this experience will be excruciating. The minute you get off your position, you stay on the edge of the knife. You dissolve anything as it arises. There are sensations coming up. You let go of resisting the sensations. Don't label them anything. You're not experiencing pain; you are experiencing *your concepts*. The one who lives in the past often lives in regret; the one who anticipates the future often lives in fear.

Everybody is being run by the programs with which they've been programmed. What else could they think? The media programming comes in so fast that people believe the program before they even have a chance to examine the question. So the mind gets programmed, and without the help of spiritual truth, it's unable to transcend itself. *Without spiritual truth, nobody will transcend the ego. Without spiritual energy and truth to transcend it, the mind is hopelessly caught in its own web. And as it goes round and round and round, and as it ruminates, it gets a payoff* – therefore, it is *self-propagating*. So the ego unaided will forever go round and round, chasing its own tail.

Each person, as they do what they think is their own personal spiritual work, is actually influencing the entire field. Not one hair on your head goes uncounted.

People can only exert force to a certain point, and then they begin to collapse. Power, on the other hand, does not exhaust itself. In fact, the more it's used, the more powerful it seems to be: *with power, the more you give, the more you have*.

We are the space in which intelligence and thinking can occur.

It's only when suffering reaches a certain level, when one's spiritual awareness begins to dominate, that one begins to choose. *People learn, through the misery of their experience, that they have to choose a different way. Without the horror and the suffering of certain kinds of human dilemmas, nobody turns to God.* It's called hitting bottom. (...) Not having earned it, a person or a society is not benefitted by peace, because they don't want peace. (...) For spiritual evolution to occur, there has to be a willingness of our part.

The ego survives by virtue of the *juice* it gets.

Either you love God, or you love self-pity. It is always a choice: am I willing to surrender this for the love of God, or not? To become enlightened, you have to be willing to give up everything to God – *everything*. (...) Walk straight ahead, no matter what. Die for God.

Truth is not personal, geographical, cultural or historical. Truth is the intrinsic spiritual reality which you can verify in the *here and now*. So *every enlightened mystic throughout all of time has said exactly the same thing. There is no variation at all.* Because it is not possible to say anything else, because there is no personal self to twist the truth. The Self has no personal investment in doing so, no gain, no loss. *There is only one truth, and it is only knowable subjectively.* God immanent is the source of one's own existence, the only absolute knowable possible. There is no other knowable possible.

The only way out of suffering is to *transcend ignorance*. One then becomes a student of spiritual truth. There is no other answer.

By *constant surrender to God*, all things resolve themselves – even very advanced and complicated issues.

If the source of happiness is outside of yourself, you are always in a weakened position, possibly in a victim position.

Meditation means *transcending the identification with the content of mind*, which is an endless phantasmagoria.

The way to escape the feelingness is to *let go of the payoff which one can get out of a given self-experience, to surrender it for the greater love of God.*

Devotional nonduality means that the love of God is so intense that one is willing to surrender one's personal will/willfulness to God. *Surrender becomes a way of being.*

Jesus said to *wear the world like a light garment*. In other words, you pay attention to it, you accommodate it, but it is not your ultimate destination – it is only *transitory*. In other words, Jesus said not to sacrifice the soul for the mortal body and this mortal life.

The degree of happiness is not related to the external world at all. It is related to one's *inner level of consciousness*. Sudden fame and fortune, if you are unprepared for it, destroy most of the people to whom they happen.

Your happiness is not dependent on any kind of out-there-ness. *You are projecting specialness on what is external and out there*. The attraction which these things have in the world is due to an energy which you project onto them, the so-called *glamour*: if you are in a special energy-field, then being a great athlete would be wonderful – otherwise, it might be quite irrelevant.

If you become aware of the consciousness of the Buddha, then nothing less than that is going to satisfy you.

There isn't any *out there*; there is only an *in here*. What you see is a projection of your own consciousness: *you are not in the world; the world is in you*. So that sort of repackages the whole deal, doesn't it?

We are here in this world to support the evolution of our consciousness. This world gives us maximum opportunity to grow and develop spiritually. It's a gift from God.

Perception is not *reality*. How you perceive the world is your *opinion*. Two different persons do not live in two different realities; they live in two different *perceptions of reality*.

It isn't so much your opinion or your view or what you stand for, but the degree to which you have a narcissistic investment in these things. The minute you fall into identification with your own pet viewpoint, the minute you make yourself right, you make others wrong and you create opposition and confrontation.

Most people have such an investment in a given perception that they are unable to detach.

Meditation as most people practice it, an hour in the morning and an hour in the evening, takes you out of the world. Meditation is a *formal discipline* which takes you away from the world, and what often happens is that life begins to squeeze it, hence you're cutting it shorter and shorter, and finally it disappears. By contrast, *contemplation* is more a *way of being in the world*, an openness. Contemplation is a semi-meditative state which prevails no matter what you're doing, and you experience everything from a somewhat detached state. Instead of being the subject/source of phenomena, the experiencer and the doer, you become the witness of what is happening.

From the point of view of the witness, phenomena occur on their own. After a while, it becomes obvious that there is no *personal I* that "did that"; there is no personal credit. This realization, which transcends identification with the personal self, comes out of contemplation, eventually intensified by meditation. The *personal I* takes many lifetimes eventually to dissolve, and you become the nonlinear all-prevailing witness of the phenomena.

Contemplation brings a meditative inner lifestyle that you can practice everywhere and anytime. You can accomplish and be with what's happening. At the same time, you don't lose the awareness: you are aware that you are hustling and bustling, but the *real you* is not hustling and bustling; the *real you* is you witnessing the hustling and bustling. And you can laugh at the mind which thinks that it must get all this done, or else the world comes to an end.

Hundreds of millions of phenomena have to occur for even a tiny speck of dust to float through the air here and now. It is not possible for the human mind to discern the actual true cause.

I believe that the overall destiny of mankind is for consciousness to evolve to the level that physical incarnation is no longer of any particular benefit.

Spirituality is a certain self-awareness and self-monitoring. You cannot just blindly and naïvely stumble along, blindly falling into this and falling into that, from one enthusiasm to the next, from one aversion to the next. You can't just fall back and forth from attraction to aversion. *The disciplined spiritual endeavor, then, is that there is a higher truth, and your dedication is to arrive at it one way or the other.*

The essence of spiritual growth is *humility*, that you could be wrong. So you don't have a stake in any outcome. – "I may have a lot of defects, but being wrong ain't one of them." That's the *narcissistic ego* speaking. The core of narcissism is the *pomposity of being right*. And the biggest pomposity in today's world is *moral superiority*.

You have to discover the *spiritual reality within yourself*, instead of just hanging around with spiritual religions, saints, divinities and Jesus. At a certain level, you have to give up your dependence on that, because there's still an out-there-ness about it.

In the unenlightened state, life goes from incomplete to incomplete. In the enlightened state, life goes from complete to complete.

Stay with holy company. It gives you the energy, the motivation, the backing. Only when you yourself have evolved to that level, you can maintain that level without the holy company.

There's an obligation to God to become all that you can be, and this is how you serve God – not by money in the plate, not by good works, not by giving to the poor. *Your obligation to Divinity is to perfect your own self to the greatest degree possible, to be thankful for the gifts, and then to pursue those gifts to see how you can use them for mankind.*

The problem is not that you think too little of yourself, but that you think too much of yourself. The world should cater to you. Your indignation and your anger and your pride and your resentment all collect together. And in this way, people eventually end up at the bottom, which is hopelessness and despair.

Let go and surrender everything.

You yourself are *sufficient unto yourself*; and you're *answerable only to yourself* as you do the best you can. All that external approval can do is build up your ego, allow you to temporarily overcome the ego's intrinsic feeling of inferiority and insufficiency. – But if you're lacking nothing, then what good is other people's approval?

What's right and wrong changes throughout cultures and societies, throughout the decades and centuries, and throughout a human lifetime from childhood to old age. What's right and wrong, worthwhile, valuable, moral – all these notions are redefined and reedited all the time by politicalization and media-barrage. *In our society, the adaptational stress to change is continuous; nothing lasts for very long. We are piling mirrors upon mirrors upon mirrors.*

That which you are is not limited by this world, or even definable by this world; it's not measurable by this world, or even visible to this world. So you want to *transcend the world*: to be in it, but not of it, not limited by it. To be limited by it is to buy all of its programs.

The innocence of a child is unsullied, unprogrammed. And because it is unprogrammed, it is not relating to perception – it is relating to essence. Programming, then, covers up the essence of a thing with appearance, but the intrinsic innocence still remains within. Therefore, with spiritual evolution, one reaches the *point of discernment*, also called the *opening of the third eye of the buddhic body*. At that point, one may leave the world or remain in the world; it makes no difference. Once the *third eye* opens, you see that inside the Trojan horse are warriors waiting to kill you.

Just keep following truth, wherever truth will lead you. *With the right intention, all roads lead to God.*

What you hold in mind tends to manifest, by the effect of *intention*. Instead of using willpower, what you do is *holding a vision of what's desirable*. This is the power of intention. Because, see, what you're taking advantage of is the power of the field of consciousness itself. Well, consciousness is beyond time and dimension and location. And it is also without limitation.

The contemplative lifestyle takes you out of human dimensions, beyond time and place – because from the viewpoint of the witness, there isn't any now, there isn't any past, and there isn't any future.

As a different reality becomes predominant, and as the world of the ego or of ordinary human consciousness is no longer valid, one becomes committed to a different reality. In the context of the Presence of the Self, the ambitions and fears and emotions of the self seem ridiculous and absurd.

The mind unaided is *naïve*. *The human mind unaided is unable to tell truth from falsehood*. The human mind unaided is so much dominated by the structure of the ego that it cannot discern *perception* from *essence*.

Narcissism is solely interested in dominating with its own viewpoint. *Spirituality* begins to seek truth for its own sake.

Within the radiance of the Self, there are no desires or aversions. Everything just is what it is. So the advice of a more advanced teacher would be to stop projecting the energy field of glamour unto externals, and to stop projecting fears and attractions and aversions. So the pristine state is without attractions and aversions; and in that pristine state, everything merely *is*. Then, there's *absolute peace*.

There is no point in worshipping form, because if it wasn't for consciousness, you wouldn't even be aware of form. It's because of the formless that you are aware of form. It's because of the formless that you can experience the Divinity of all of existence.

The student attends the *satsangs* of a teacher because he wants his aura to pick up on the frequency of the energy field of the teacher. The teacher of advanced consciousness has a very powerful aura. *The transmission of the teacher is an energy field, and the student may begin to advance to that level himself*.

If you are not happy with what you are already, you are not going to be happier with more – because you do not know how to derive happiness from what you have.

The awareness of the Presence is the consequence of an attitude of allowing: "To Thee, oh Lord, I surrender my thinkingness, my opinionness, my feelingness." – You appeal to Divinity, you create the opening, and then, spiritual awareness occurs by *revelation*.

The world is not a world of *causality*, but a world of *emergence*, in which *everything is perfect every instant*.

Ours is an *evolutionary pathway*: things which annoy us now, ten years from now, will not annoy us anymore. *The purpose of everything is to perpetuate our growth*. Through wisdom, options and perspectives open up which did not exist before.

Once you made a decision to discover the truth within you, then this decision recontextualizes everything. Your intention becomes different; how you see things and how you value things becomes different – it totally transforms your experience of life within this world.

Everything is an opportunity. – Once you begin to get beyond the pejorative attitudes of judgmentalism, you begin to see the innocence and holiness of all that exists. You see beyond the perceptions of illusion, and you realize the *Divinity of all that exists.*

Skepticism is narcissistic arrogance, based on the delusion-inflated idea of the worth of one's own thinkingness.

The *personal will* is trying to accomplish something as a very specific goal. It usually has to do with gain or dominance or control in some way. By contrast, the *spiritual will* is more in the way of *surrender*. Now, *the personal will is only as strong as one's level of consciousness.* There is very little horsepower in the engine at lower levels of consciousness. In order to overcome obstacles, one has to align oneself with more powerful fields. (...) And once you surrender your will to God, you can accomplish the miraculous. It isn't *you* that accomplishes it: you surrender the self to the Self. When you get to a certain level of consciousness, the miraculous becomes continuous. You hold a thing in mind, and it manifests – that's how it all happens, how it all unfolds. It's because of the power of the Self that it can do what the self cannot do, even though its life depends on it. The self doesn't have the power, because force results in counter-force. And surrender puts you in a powerful context. At that point, you relinquish the personal will.

It's very easy to see that everything is happening spontaneously, that even your thinkingness is happening all of its own – and you think that you're deciding what you're gonna think, but you're not. So you get detached from your own thinkingness, the same as from the world. You see, the world around you is moving without your help, right? All these people around you are managing to survive without your help. So you *begin to get detached* and *become the witness*. It's only a matter of letting go of the narcissistic self-indulgence of the thinking that there is an 'I' causing things. With profound humility, you see that you are not the cause of anything. Nothing is causing anything. There are no causes in the world. There is only that which is witnessing, and behind that, that which is aware of that which is witnessing. You become aware, then, of the *spontaneity of evolution*. Creation has a source, but no cause; it has no beginning, and it has no end.

You are the *context* rather than the *content*. You are that from which awareness radiates and from which consciousness arises. The Light of God is your own consciousness. And if you let go of misidentifying with that which you are not, it becomes stunningly apparent.

A *prayer* is a *verbalization of a nonlinear intentionality*: to make your life a prayer, to become that – and that which you *are* speaks louder than that which you say. Essence speaks louder than perception.

The *fundamental delusion* is that the source of happiness is something *outside of yourself*: "When I get that title/job/income/relationship/recognition, then I will be happy." – It always puts fulfillment off in the future; it's always a *gettingness*. And then, if you don't achieve it, you feel guilt, self-blame, worthless, depressed.

All those feelings are based on the assumption that what you need is outside of yourself. *You see yourself as incomplete.* You're always coming from incomplete and going towards incomplete: if you get what you want, there's always one better. No matter how big your yacht is, a bigger one will dock next to you.

You can let go of a wantingness by seeing through the illusion of it. It is true that certain things can fulfill a practical purpose, but this is different from happiness itself.

In the beginning, things are sought for their own sake. Then, later on, you realize that it's because of the *meaning* that you went after a certain thing. It's not about the loss of the thing itself, such as an athletic physique, but about what it meant to you, which is worth and value, the basis of your self-esteem.

The mind is attracted to form and action. Behind it is the experiencer, which says: "I don't want to experience nothing; I want to experience something. Better anything than nothing." – And many people will do anything rather than nothing.

With enlightenment, what was the self, what was the person, is replaced by a condition, a state. The ego-self is removed, and another condition prevails. There is only that which is, and the rest of it is transitory and of no interest. If you say, it's going to be over tomorrow, I say, goodbye. There's no great investment in it.

The appropriate spiritual teacher is he who can express truth in such a way that it remains in the consciousness of the student.

Once you become aware that all power is yours already, the luciferic has nothing to offer anymore. There is no temptation.

Meditation and contemplation deepen the understanding of any religion.

Align your life and make your life a prayer. You try to to live and become that which you are studying and learning.

"How can I see this through different eyes?"; "How can I alter my experience of this?" – This requires a deeper study. You try to to move from the familiarity with the intellectual to the *experiential*.

You meditate on some specific truth that you picked up, until you really become the awareness of the truth and the reality of that. Then, you do not need artificial mental self-adjustment.

Contemplation is a lifestyle of sharpened awareness, mindfulness: to be consciously aware of what your mind is doing at all the times, to not go into unconsciousness and become oblivious to your own inner mental workings. You get out of the solipsism which suggests that the world is the way you see it. Through meditation and contemplation, spiritual states eventually preclude ordinary mentalization, and you just stay in the state.

Because of the extreme nature of the change of consciousness, there might be a *necessity to leave the world*. There might not be any choice. Also, the values of the world will not have any more significance: there is no more attraction to it; so there is no point in persevering. Also, one has an intuitive knowing that something else, quite different, is being called for.

There is a certain point when you have satisfied what you want to do in the world, and you can see: if you keep doing it, it's just more of the same. So pursuing success in the world loses its meaning once you've achieved it, and you sort of know that you have achieved.

Some people have strong spiritual motivations, strong karmic propensities from early life.

Being awakened to spiritual life is like being reborn; it adds a whole new dimension, a whole new meaning to existence.

People give up their addiction to the world when they have satiated their desiringness, or when they hit bottom. People are addicted to the world and the novelty of the world and the entertainment of the world, and if they keep doing spiritual work, then eventually, they get released from that addiction.

The real addiction is to *the ego's experiencing of the world*. It's not the world; it's your *experience* of the world that you're hooked on. So you begin to look at that which you get out of it, at how the ego is juicing every experience. Then, you begin surrendering that to God.

The recontextualization of your experience of life transforms perception.

The light of consciousness is *intrinsic to your existence*; it is not volitional. Being aware is spontaneous, autonomous and non-volitional.

It is *intention* that sets karmic patterns.

Consciousness is infinite and formless; it's outside of time and space. It is the field itself in which thinkingness goes on.

'I' is the source of life.

There is *only one death*: the abandonment of Self as the source of life.

You can't get attached to the transitory appearance of life; instead, you will have to look within.

Time and space and location are all *projections of the human consciousness*.

In meditation, your intention is to go beyond the linear, to go beyond perception, beyond your thoughts, opinions, narcissistic perceptions, and see truth as it is, to go beyond the duality of perception and essence. *What you are really asking in meditation and contemplation is to go beyond duality, to stop interpreting perception as reality.*

Temptation throws you right back into the personal self.

Intrinsic inner genuineness is what counts.

You start by disciplining your mind in order to achieve *onepointedness of mind, unwavering focus of mind.*

People that are interested in spiritual work are responding to an *inner knowingness* that karmically they are destined to reach higher levels of awareness. The *inner knowingness* keeps pulling you like a current in its direction, even if you don't even know what's involved.

Most of the fears of the ego are related to physical death.

Inner renunciation means that you *renounce the values which you have projected upon the world; you renounce the significance of the meaning of secular matters.* Renunciation is an internal denial and seeing through the illusion that the source of happiness is outside of yourself. You begin to see that all that you can derive from worldly experience is transitory pleasure at best, whereas the experience of your own existence within yourself is an ever-present joy and pleasure. *It's not so much renouncing the world, but declining it, out of the understanding that there is no gain to be had anymore.*

Asking in the name of the Highest Good gets your personal ego and your personal selfishness out of the way.

You can really serve the world by fulfilling your spiritual potentiality. Then, by virtue of what you have become, you are affecting the level of the water within the sea. People always think in terms of doingness. But the world is nothing but one frantic doingness after another, and its major problems are the same as they have always been, just with higher technological expression. So being the fulfillment of one's own spiritual potentiality automatically contributes to the consciousness of mankind. It behooves all of us to evolve to the greatest degree we can spiritually, because by so doing, by every iota we can raise our own level of consciousness, we change the buoyancy of the water, and that which was sinking before will now float. It makes a difference whether our inner core, the essence of our being, radiates hope and peace, or whether it radiates fear and despair, thus allowing other people to move into hopefulness instead of agony, and to experience that *hope comes from unseen, invisible sources.* What we can do for the world, then, is to *purify ourselves* and to *advance our own level of consciousness as much as we are capable of,* and by doing that, we automatically and significantly decrease the amount of suffering in the world and lift the consciousness of all of mankind.

Religionism means that you are deifying the religion rather than God, the religion rather than the truth of the religion.

The vanity of the narcissistic ego is unlimited, even to the point of absurdity.

Spirituality *means the willingness and the capacity to stand for the truth*. You transcend fear if you are willing to stand for truth. You stand and do what you are obligated to do out of *integrity*.

Whatever one does out of love becomes an act of devotion. Every act, by intention, becomes transfigured.

The ultimate essence of all that is, is Divinity. As we sink into the Presence of God, we sink into the Silence. The Infinite Silence is the source of all existence.

With *humility*, you take the line: *you see what is happening, but you don't understand it*. All you can provide is an *explanation*. And an explanation is not the reality. An explanation is extraneous to reality.

Don't go with the ego and don't listen to it, because that's its playground. It plays with your head.

Meditation has its place, but it cannot become a diversion. Many are the meditators; few have been enlightened. And there's reasons for it. Because meditation is somewhat removed from life. (...) When the pressures of life come in, you abandon it – because it's not who you *are*; it's something you are *doing*. It becomes held dualistically: it's a me here and now, meditating then and there. (...) Often, it's a method for achieving other states of consciousness. And when you stop doing whatever it is you're doing, the altered state of consciousness disappears. And the states that arise, semi-artificially induced states, are transitory. They come and they go. They are useful because they give you a glimpse that there is another experimental dimension there.

Contemplation, then, is *a lifestyle, a way of being in the world*. First, it's a *disciplined practice*; eventually, it's the *reality of who you will become*.

Don't demonize the ego. No – you have a responsibility to be the *steward of your assets*. Forget about winning and the fear of losing; get out of the solar plexus. You have to *re-contextualize your assets*. What are your assets? Time, financial, personality-wise, your talents, your abilities. Instead of giving in to greed and fear, you now respect your assets: you're grateful for them, and you handle them with respect and honor. *You owe that respect to yourself and to your destiny*.

You can't waste years playing around when there are far more important things to do. That's why I say, don't waste time exploring the astral domains, new-ageism, all kinds of psychic healers and peddlers, circus clowns on the other side. (...) They are more clever than you are. They have been at it for eons. (...) The child in you still can get hooked – hook, line and sinker. (...) You're gonna get

entranced. You're already entranced by the magic of it, by the fact that you were open to it. They already got you by curiosity.

Give up the kicks which you get out of the experiencing, the transitory solar-plexus kick which you get out of an experience (pleasure and fear of pain; gain and fear of loss). Spiritual evolution does require declining somewhat some of the experiential novelties and kicks that come along the way.

Be thankful and respect that your destiny is to become enlightened.

Be prepared. You have chosen the way to God, and this is going to *realign your life*.

Spirituality requires strength, courage, valor, the determination to allow nothing to deter you along the way. It takes everything you got. And without divine help, it's not even possible.

That which is the real is all that it is and has nothing to gain. And by that, you can identify it: (...) nothing to gain, doesn't have a program going for itself, doesn't try to promote, isn't trying to proselytize, isn't trying to glamorize or seduce. Truth has no gain; it doesn't need conversation.

My obligation is to share with you all that I know about the likelihoods along the way, the *duality of attraction and aversion*: on one side is the temptation that gives *attraction*; on the other side is a perceived loss or pain that is the *aversion*.

That which is true, is true *all the time, everywhere, for everyone*. – Therefore, *every advanced mystic is the same*, no matter what century, no matter what part of the world. *That which is true is always the same*. *There is only one absolute reality, and it reveals itself in various dimensions.*

The error is that instead of worshipping *God*, people worship the *religion*. The problem, then, is the *politization of religion*: the non-integrous ego uses religion for its own non-integrous purposes – to gain control and property, to get money out of the peasants, to control the serfs and the serfdoms, to hand out the titles, to seek worldly secular power, to glamorize and aggrandize itself.

You can't prove love; you can only become it. Truth is beyond proof.

Mystical means *to realize from within*, which is mysterious to the intellect.

Any kind of *spiritual error* brings up *pain*. – It's not necessarily about the *personal you*, but at some level, you are bringing things up from the *collective consciousness of mankind*, as described by Carl Jung. Then, you begin to take responsibility for some portion of the collective. (...) And so, with prayer, then, you become aware. This whole process is not within the intellectual domain: you might wake up one morning, and you suddenly see what the error is (for instance: "if I was really a warrior of truth, I would be defending someone else's right to forgiveness, instead of making them wrong"). – Then, a different kind of

understanding comes up in yourself, and the painful energy disappears. – After that, you may be okay for some time – and then, the whole thing might start again, with something else coming up.

The pathway to enlightenment is one of constantly surrendering both attractions and aversions. (...) With humility and surrender comes the realization of a different dimension which is beyond duality.

You don't get to remember 'your life'; you only get to remember *a few highlights*. So what people really mourn is the *vanity* of it all: the attachment to, the identification with a story which they have fabricated themselves.

A period of simplicity is a gift, and when that period is over, you may then have to learn how to be a responsible steward of abundance.

Don't demonize the ego. By demonizing the ego, you set up a duality within yourself. *On the other hand, understand the nature of the ego:* the ego is the Komodo dragon; it will throw you over the cliff lifetime after lifetime.

Karma is the complete totality of everything that preceded this moment.

The human mind is addicted to being right, and people will do anything to be right. *Anything.* – It's unbelievable.

The core of the ego is survival. The energy behind the ego is based on *primitive survival*. Spiritual energy doesn't start until consciousness level 200. If you're under 200, then, you're stuck with only one fuel. In order to survive, you've got to feed this ego constantly. So it goes from one craving to the next. *Wantingness is where the ego lives. You can't satisfy the ego, because it will only create a new craving.* It's endless – the more you want, the more you want. (...) A need is something different. A need is only a decision. (...) *Below 200, really, you're an animal in a human body.*

The pleasurable gain which the ego gets is its own animal energy, even from suffering itself. The ego is not addicted to any given positionality, but to the juice it gets out of its positionalities. For every thrill, the ego hands out a little dose of heroin. (...) You must see the drive, the frenetic energy behind the ego. It's tenacious. It's convinced that if it doesn't get what it wants, it will die. Below 200, the ego is willing to sell out its soul for gain.

It starts with *interest* and *anticipation*; then, the ego builds up an *appetite* for something. Then comes the *desire*, and then comes the *need*, and then comes the *craving*: the 'have to have' – and God help anybody that gets in the way.

The ego, in and of itself, does not have sufficient energy to transcend its own addiction. It takes the energy of the spiritual will. (...) The truth is that, without divine intervention, the chances of transcending anything in this lifetime are slim. How many saints do you know?

The leading edge of the ego is the experiencer, which is an information processing system. As you stay on the razor's edge, you surrender the foolishness as it arises.

*Renunciation means, to renounce to feed on the juice provided by the ego-experience. What good is winning without the experience of winning? The experience of attraction and aversion is the rule of the ego. (...) Therefore, you don't have to surrender 10.000 things. There is only one thing that you have to let go of, and that's the juice coming out of the ego's positionality. You surrender your addiction to experiencing (curiosity, searching for something engaging, interest, gettingness, neediness, cravingness – "without this I will die"). The ego will not allow this, because it will bring it to an end. When you surrender everything, the mind becomes silent. Before that comes temptation unspoken. Once you have surrendered all positionalities, once you have surrendered the experiencer, there will be nothing left to surrender except *life itself*. (...) What you believe to be the core of your life is not your life. That's how you've been identified. So, here's the ultimate sacrifice: you surrender the experience of life itself.*

The mind keeps producing new thoughts, new programs as soon as you eliminate the old ones. You can't catch up with it. (...) The infinite silent space is prior to all thought.

The mind will always try to pick up a way to stay alive; the mind will always try to find a way to go into juicing experience. For instance: there is nothing going on; you sit on a park bench and you got nothing to do; you just look at the lawn; you watch the grass grow – and right there, the mind starts to manufacture experience. Right there, the ego is going to create novelty, and excitement, and something going on. It's going to create a false movie when there is really no movie going on. The ego thinks: "If there is no movie going on, I will die". – What you have to surrender, then, is the payoff of the experiencer, however you might experience it – as interest, for instance. And if experience gets unplugged, silence happens. Then, infinite silence and the joy of one's existence is all that's left. This joy is completely self-sufficient and self-fulfilling; it needs nothing.

The way to enlightenment in this world is a contemplative lifestyle, in which one surrenders everything to God as it arises.

All phenomena are happening on their own spontaneously. Thinking that they are being caused by something is an error of perception.

Enlightenment is to bypass the experiencer.

It's '*the body*' and '*the mind*' – and when you stop referring to it as '*me*', it loses its ego-investment.

One of the biggest surrenders you can make is letting go of trying to control things.

God, bring up what I need to know, so that I may recontextualize it.

You put together the heart and the mind and your devotion to God, and the rest is automatic. Once you align that way and devote your life to God, to be a servant of God and a servant of truth, and to be loving towards all of life to the best of your capacity, there isn't much more that can be asked for in this worldly life.

If a given experience or level of consciousness wouldn't have its payoff, you wouldn't stay there. It's not about the thing itself, but about the juice and the satisfaction which we get out of it – nothing else. And you can attach this juicing to *anything*. So, it's nothing *out there*: the value of everything you see and desire *out there* is a projection from *in here*. And so, as you glamorize something, as you make it attractive, you actually *project* that attractiveness: value, specialness, glamour – these are qualities which you project *out there*. And now, you're willing to die for that which you yourself have made special and glamorous; you are willing to surrender to your own projection. (...) The attraction, then, is to the ego's satisfaction; it's a *narcissistic ego satisfaction*.

You're only addicted to one thing, and that is juicing self-created projections. And what you then do is, you move these projections around: you project specialness and value on people, positions, titles, money, wealth. You get a payoff out of it; that's the only reason you hang on to it.

You want the world to change because something makes you feel uncomfortable. So what? The narcissistic person seeks to change the world instead of himself. Change yourself first, and you will experience others differently.

*To discontinue from the experiencer is an inner way that requires *intense discipline*. It's a way of being in the world in which one seeks to disidentify with that aspect of the ego which is not only in a dualistic positionality, but which is the leading edge of the experiencer. So *ultimately, what you are addicted to is experiencing*.*

Humans are hooked on experiencing. *What you value gets projected out there. And now, you get attached to the juice which you get out of that perception. That's how the ego keeps itself alive.* See, the ego has no source of spiritual energy; it has only *animal energy*. Consequently, out of every experience, it has to extract the source of the animal existence. So you're having aversions and attractions; and this is based on the way you are perceiving. *The transformation of one's perception, then, is the consequence of spiritual energy.* Once you are aligning yourself with Divinity, then this alignment brings up spiritual energy which transforms the appearance, significance and meaning of everything. This *kundalini* energy, as it begins to flow, becomes quite strong.

Unconditional love, at 540, is reached by 0.4 percent of the human population.

There is no performer of miracles. The miraculous happens of its own.

The Present is forever a change agent. (...) Willpower is as strong as your level of consciousness at the time. The human will, the *personal will*, does not have what it takes. But now, you invoke *divine will*, and divine will is capable of the miraculous. By surrendering to God, you summon forth divine will, you create the opening for divine will, which will overcome anything in this domain.

If you need willpower to do something, you realize that you are aligned with personal willingness. Because otherwise, you would already have *transcended the barrier*: if you really meant that, it would be done already, wouldn't it?

A rigorous moral inventory is very rewarding, so long as you approach it with a 'kind uncle' kind of a conscience: I see that you've been here in the world, and you've all been beaten up, you've been brainwashed with BS from the moment you got here, and I respect the fact that you are not trying to get out of it, and that you are honest with yourself.

In my understanding, God does not intervene unless asked. Nobody paddles your canoe except you; and therefore, nobody deserves the consequences except yourself. (...) We give up pretense, unwillingness and resistance, and we move into acceptance.

Contextualization facilitates transcendence.

The *intention of the devotee* is what makes a given information become transformative. You put together the power of the will and the power of the dedication. So you see, devotion is powerful, because it's not coming from the intellect. Devotion is of the heart. The power of the intellect is limited; the power of the heart is infinite. Invocation, as I ask God, or Jesus and the Holy Spirit, to be at my side as I try to overcome this limitation, which is consequence to being a human – that is powerful. Therefore, the way to an advanced state is by the *power of devotion*, the committed, unreserving devotion to "whatever it takes is whatever it takes". It is not necessary to go through the depths of hell. Eternal agony is not required.

If something remains unresolved, you get brought back to choose again.

Each one of us is a student of that which is ahead and a teacher of that which is behind. So each one of us is both a student and a teacher, depending on the relationship.

To align yourself, to surrender yourself to Divinity, to fulfill your karmic potentiality to the fullest – what more can you do? I want to live in such a way that life is a prayer. And I want you to live your life in such a way that you have no anxiety at all about meeting God. Are you willing to be answerable for who you are and what you've done with what you are? What more can you ask? – I pushed myself to the limit in every direction, to be the fulfillment of my potential. That relieves me of all guilt, because now I can make a mistake, but the overall context sanctified that mistake by the overall intention. So, by intention then, our life becomes the devotion; we become the prayer. By virtue of that, we invoke

Divinity, and then, through the heart, through the alignment with Divinity, we empower all of mankind. So we say, *Gloria in excelsis Deo*.

We would like to recontextualize the evolution of the ego in order to eliminate the downside of traditional religion. The downside of traditional religion is that the ego and animal nature become vilified and labeled as *sin*. By making the ego not acceptable, our animal nature gets repressed. Then, man has to repress it and project it onto the world: "I'm not cruel, savage, vicious, etc., but those people over there are – it's *them*; it's *the world*"; or one will project it against oneself, for instance as self-hatred.

Undemonize the ego, so that you can be friendly with it, and handle it without fear and anxiety and guilt and shame and despair and self-flagellation. You'll have to plough through all that. (...) Guilt about the animal ego is so pounded into the human psyche that it takes a great deal of work to undo it. (...) *Without the ego, you wouldn't even be here today. The ego is a consequence of the evolution of consciousness*. So we congratulate ourselves that we have evolved into this advanced animal, so that we can now transcend our limitations.

In spirituality, the commitment is ultra-*yang*, but the process is ultra-*yin*.

What you do in classic meditation is, you're witnessing the phenomena of the mind; and the purpose of it is to withdraw into the *witness-observer*. You become the witness of the phenomena instead of the subject. And as you do that, as you move into the witness-observer, it suddenly dawns on you: there is no 'me' doing the thinking; not only am I not the mind and the thinking – there really isn't any thinking going on; it's mentalization, and I am not even the mentalization. The sense of I-ness is withdrawn from the content of the mind as it plays across the television screen. Witnessing-observing does not have a personal pronoun; it's only a *phenomenon*. It's a *quality of consciousness*. It becomes more and more *impersonal*, until the duality recedes and the totality of the oneness shines forth of its own radiance. So, by meditation and contemplation then, you withdraw from identification with body, mind and emotion. You become *the witness*; and finally, you are *that which is aware of the witness* – you become *awareness itself*.

Any repetitive movement may take you into an altered state of consciousness, and an altered state of consciousness is not a spiritual state. So the downside of a *mantra* is *auto-hypnosis*: you're going into an *altered state of consciousness* instead of an *advanced state of consciousness*. The consequence of the *mantra*, then, is based on your intention of what you expect it to do for you.

As there is an expansion of context, the sense of self shifts to the field.

Judgment is mine, says the Lord. – Because if the Lord gives you judgmentalism, you will use it as a weapon to attack and beat up others and yourself.

Can we let go of our attachments? Can we let go of this or that? – A loaded gun pointed to the temple of your head clearly reveals that it is not that we *can't* let go, but we *won't* let go – because the ego gets so much juice out of a given positionality. What propagates the ego is the *juice* that it gets out of all those positions. The ego has no source of energy except the animal life energy. It doesn't get *kundalini* energy from a divine source – it only gets animal energy; and it gets it by juicing every ego position. Consequently, it juices this and that because it gets energy out of all of those things.

You don't live long enough to work your way through all the aspects of the ego. So, whatever you're stuck with, you only have one addiction: you love the juice which you get out of an ego position. It's not about any particular negativity or judgmentalism or shame or anger or guilt or martyrdom or being the victim; it's only about the *ego satisfaction*. You can say, "I don't like this", but your ego juices it, because that's its only source of energy... and we don't want to surrender our *secret gratification*. And therefore, the question is: *am I willing to give up the satisfaction that I am extracting and juicing out of ego positions?* (...) We're not to be faulted for it; we're made that way.

What is required about the past is a *decent regret*. Don't get into an ego display of wallowing with sackcloth and ashes, and going on your knees all the way to the cathedral, flagellating yourself and eating dirt and dust in the meantime. A decent self-regret, because that which you were at the time was limited.

Within a person is the *trusting heart of the child*. The child trusted his mother beyond all question. The 'Sieg heil' or 'fatherland' or 'good cause' brings forth now the loyalty and innocence and trusting of this heart of the child, which is then ravaged by the dictator. In the name of the fatherland, you march off and become cannon fodder. There they go, over the top into machine gun fire; and as fast as they come over the top, the bodies fall over... Tens of millions mowed down. The vulnerability is the innocence of the heart of the child; and you see, then, how it is manipulated into patriotism, for the fatherland, the motherland, for chairman Mao, for Karl Marx, for God knows what. For the revolution. Everybody's got a revolution. Keep your revolution to yourself. Substitute evolution for revolution. *Change yourself and not the world*. Let God worry about the world: "Somehow the world got on without me this far, and I guess they can continue on without me."

Apathy is a defeatist attitude; it's a lack of taking responsibility and a hiding behind outside excuses: "I can't do anything about it." – It's a result of declaring oneself helpless and hopeless, of negating one's self-worth. Why is it a spiritual violation? Indolence and sloth are one of the seven cardinal sins. Why? Because *it's a lack of respect for the divine gift of life itself*. It's a repudiation of the value of the gift of life itself, which serves Divinity. So it's a negation of the reality of Divinity as an expression as your own life. (...) The appropriate attitude is to have reverence for life itself, including your own life: "I respect and revere this life, because this life is a gift, and the purpose is to serve God to the fullest extent." (...) Look at the persons who stand as an example of what can be done with the help of divine will. (...) The only way out of this is to surrender to divine

will: "Lord, I of myself do not have the energy or the know-how to transcend this level." Then, divine will is what energizes you, because you don't have enough energy coming out of the ego.

We tend to become like what we hold in a so-called ego-ideal. (...) People who are a failure have a hostility towards success.

What can we do for mankind? Own our own reality and acknowledge it and reverberate to it in others. Those who are valorous own their valor within themselves; they give it strength and recognition. And in that way, all of humanity becomes valorous, and that's how we evolve together.

We don't need more freedom of speech, folks. We need freedom *from* speech.

You are witnessing *continuous emerging and transformation*. Nothing is starting from nothing and then ending up as complete. *Everything is in a process*. And if you live a contemplative lifestyle, this becomes apparent. You begin to witness that everything is spontaneously and effortlessly becoming its potential as an actuality. Potentiality is innate within the essence, and then it unfolds. Now you understand evolution and creation. Evolution, then, is the way that creation appears: you set up phenomena in a time frame, and then you add causality.

Each one of us represents an *infinite potentiality*. Each potentiality within us manifests, and it does so when it is energized by intention. (...) *Intention is the empowerment that enables manifestations to occur*. That which is held in mind tends to manifest – the higher the level of consciousness, and the more that is so. People of a high consciousness, even if they hold a thing for a few minutes or a few seconds, it will tend to manifest in their life. And therefore, the wise watch what they hold in mind.

The core of the ego is neediness. It must always get energy from out there.

Mankind never could tell truth from falsehood. Usually, what is substituted for truth is *persuasion*. We have no way of discerning truth from falsehood. The mind, then, can be programmed very easily. Intrinsically, the ego is set up in such a way that the mind is unable to discern truth from falsehood. There is no way to cross the bridge between the world as we see it (*res interna*) and the world as it really is (*res externa*). And that is the great tragedy of human life.

Every *advancement* in anything, for instance knowledge, always has a *fallout*, which is sometimes known, and at other times completely unknown.

The energy of an action comes out of the intention of the doer. Therefore, the results of an action depend on the intention of the doer.

If you are against war, you are against normality, aren't you? Man loves to be at war.

If you understand the energy of the bagpipe, you understand what war is all about, the archetype of the warrior, its karmic upside and its karmic downside. (...) Jesus Christ did not come with the sword of peace, but with the sword of truth.

The majority of the people are not interested in *serenity*, but in *nervous stimulation*. They turn down serenity all the time and prefer the apparent chaos of the world. (...) The ego lives of the juice it gets from excitement. It feeds on the animal juice of excitement. Therefore, *serenity seems like suicide to the ego*. The last thing that the ego wants is serenity.

As you let go of attachments and aversions to that which is linear, you move into the 500s, into unconditional love, true devotion and joy. The miraculous begins to happen around 540, spontaneously and of itself. The so-called *siddhis*, classical supernormal phenomena, begin to appear. Beyond joy, you move into ecstasy. You become tireless for days non-stop: no food, no water, no physical requirement – because it's not *your* energy. You're not dancing, you're being danced. There is no *you* causing the dancing – you are the *witness* of the dancing; the dancing is happening *of its own*.

You break through the Roger Bannister barrier. The mind has a conviction that it can't, and you refuse the 'can't' – you just move on right through it. This is required eventually to reach enlightenment as well. The Roger Bannister effect also applies to states of consciousness. You say: "I can't this", "I can't that" – but once you break through the "I can't", you realize that *I can*. It isn't that *you can't*; it's that *you won't* – because the ego gets so much juice from its positionalities: it's thriving of the juice of its positionalities.

The brain is a *receiving instrument*. The Buddha said that there were six senses and not man's traditional five, and he conceived that the brain is a receiving instrument for the mind. So the brain is a sensory organ of thinkingness. *The transformation of the brain comes only about as an evolution of consciousness, as it begins to value truth over the personal gain of the selfish ego.*

You're not attached to the world at all – you're attached to the *ego juice which you get out of your perceptions of the world*. You are not attached to any given set of positionalities; they come and they go. To be right, to get even, to be rich and famous, to have lots of followers, feeling sorry for yourself, being a martyr, being a victim, being a loser, masochistic attitudes about oneself, self-degeneracy – that's not what you are actually attached to. All of these positionalities give you an *ego juice*, and that's the only thing you are attached and addicted to.

It takes consciousness level 500 to break a personal addiction. The propensity to addiction is quite severe at the lower consciousness levels.

Serenity arises as the automatic consequence of understanding and comprehension.

The truly humble person cannot be humiliated. The person who owns his downside cannot be hurt, is not sensitive about slights, doesn't feel that their rights have been violated because somebody disagrees with them. They have accepted their downside.

With the complete destruction of morality and ethics, society soon becomes chaotic.

This world is becoming that which we hold in mind.

Everybody wants you to emotionalize. But when things are really serious, emotionalizing stops. So all *emotionalization is really a self-indulgence*.

Rather than admit defeat, the ego will walk you over the cliff. People would rather die than be wrong. The *inability to learn due to the pride of the ego* – people die for illusions all of the time. The faith in chairman Mao resulted in the death by starvation of 30 million people, the greatest famine in all history.

By contemplation and witnessing, you cut off the mind. You withdraw from the participant-experiencer edge of the ego; you withdraw from thinkingness.

Face anything with great equanimity. Surrender to the will of God.

It's only by surrendering to God that you survive periods of great stress. Surrender continuously in a prayerful attitude, and one's karmic proclivities will then emerge of their own nature.

As you witness, even the witnesser will eventually disappear. The witnessing is happening of its own. Equanimity then comes from non-attachment, detachment. You become the witness, and being the witness, you have no positionality about what's going on. And pretty soon, the observer-witness goes away, and the only thing left is consciousness itself, without a subject and an object – a non-dualistic way of being, which is in greater accord with Reality than it is with content.

What you experience is not *outthereness*; it's the *ego's readout of outthereness*.

As you retreat from the juice of thinkingness, you let go of wanting to think. *You surrender your thinkingness to God.* And you step back into the silence, and *you live in the silence*.

A contemplative lifestyle is progressively nonlinear. It's not you witnessing; it's witnessing witnessing. There is no *personal you*. Witnessing is autonomous. It's an aspect of consciousness. The witnessing becomes more abstract and moves into consciousness.

Joy does not come from pleasure or accomplishments or possessions or things out there, but from the realization that: *in and of myself, I am complete and total and need nothing*. – So the more spiritually evolved you become, the less you need. You don't really need anything; all things are conveniences.

You have to transcend the experiencer. You are not the experiencer; *experiencing is happening of its own*. There isn't a *you* experiencing; there's *experiencing happening*. It's happening *spontaneously*, and you can step away from it.

The etheric brain emerges at consciousness level 200. It's pure energy; it's an energy system. But it's not protoplasm; it's not physical. It's the emergence of the etheric body.

God, grant me the wisdom to make the difference between appearance and essence. Once I see the essence, I am at peace.

We stand for what we believe in. Without principles, one is weak and easy to knock over. Principles give strength to your character. And in times of great stress, that's when you're gonna need that character. (...) Respect for truth, commitment to truth, alignment with truth – that is the basis of integrity. (...) Serenity comes from the certainly of your alignment with truth, and the absoluteness of that alignment. That gives you the strength and the power to stand up against anything; and with that, you can walk into the bullets. (...) Strength is standing for truth when confronted with adversity.

Value it all, and become attached to nothing. – None of it is special, you see. One pair of pants is as good as another. (...) *We don't want to get attached to anything which is outside our own reality.*

It's because of the *innocence of the child* that people follow the piper over the cliff. The child completely trusts its mother and its father, and it believes that everything it hears is true. A child cannot tell the difference between real life and what is presented on television. (...) We get hooked in fiction because the child in us likes the idea of *magic*.

As the level of consciousness moves up, you see that happiness is not related to outthereness – it is related to the level of consciousness. At a higher level of consciousness, you don't need anything; you might only have an apple and a piece of cheese, and you are joyous. At a lower level, you might have millions, and you commit suicide. Below consciousness level 200, there might be pleasure, but it is not really happiness. *It's only over 200 that you eventually reach a condition in which your inner state is completely immune to the external world.* If you are shot tomorrow, you just say: okay, alright – it just doesn't make any difference. *Because the inner is so complete that what happens in the outer is irrelevant.* The outer is at best a convenience. (...) The experience of truth will dissolve all sense of personal self, time, physicality. It is dissolved into an *infinite presence of love beyond all description*. Whether or not the body will survive is absolutely irrelevant, not even interesting. (...) The personal self dies because it is excess baggage.

That which is non-integrous is seeking for gain. It wants to influence you, enrole you, dominate you, control you, rule over you. (...) Never allow any teacher to rule over you.

One level of consciousness is not better than another. The level of consciousness denotes truth as realized at that level. In the sea, different kind of fish live at different levels of depth. One is not better than the other.

The self is reborn every split second. Unless you intend the continuation of your own existence, you will come to an end.

When you hit 600, you are invited to leave. It's invitational freedom. Whether you continue on in the world or not is really not up to any personal self; it's more or less the fulfillment of a potentiality.

Surrender at great depth is the *letting go of all attractions and aversions*, which are mostly to the linear. That way, you are completely free.

We accept that without God's help, the pursuit of enlightenment is not going to be successful. It can't be done by the personal will, because it requires stringent discipline, stringent self-control and great effort beyond the human will. "Lord, I of myself cannot handle this" – and then, surrender every resistance as it arises; stay on the edge of the knife. The minute you resist, you're in agony.

We're programmed like never before in history. We're programmed around the clock.

Holding a certain conception of God will be a block in the experiencing of the Ultimate Reality. The Ultimate Reality is nonlinear and not definable, so if you have any intellectual concept of it, it's gotta be false to begin with. The Buddha experienced Divinity, but he did not use the word God.

When you clear things within yourself, there is no point in feeling badly about yourself. Because of the collective unconscious, you've already picked up a lot of the *hundredth monkey phenomenon*. And when you do very intense, very advanced spiritual work, you become dismayed that stuff is coming up in you that you cannot recall in your personal life. It's because beyond a certain level, you're picking it up from the collective, the unconscious belief system of all mankind.

What is out there is just you and what you put out there.

What we are witnessing are *transitory perceptual phenomena*. The evolution is merely the perception of your own perception. But the unfoldingness is the source of all that exists from instant to instant, so that each thing comes directly out of Creation, and not from some preceding thought.

One has to understand the *difference between content and context*: *content* is the *ego*; *context* is the *spirit*. The infinite context is God, out of which everything manifests and arises; and the witness of His Presence is your own existence, because nothing has within it the power to create its own existence.

As you shift from content to context, you go from the fixation of content to the infinite possibility of the nonlinear domain of context, which is beyond form.

When we talk about spirituality, we talk about energies that are such high frequencies that they are beyond the physical world.

The universe recognizes truth and translates it into strength. Truth or not-truth are the two only possibilities, and the response is set by the state of the universe.

Nobody can know the world; the world is not knowable. You can only know your information about the world: the information which your senses give you, the information which the memory gives you, the information which your parents give you, the information which the media give you. You can only experience that which your own senses think is real; you can only experience your own consciousness. *Transitory perception is all you can see.* Einstein could not make the jump; he could not accept that there is no independent objective universe. Einstein could not make the jump beyond consciousness level 499: the jump from duality to non-duality, the jump to the subjective spiritual experiential as the radical reality out of which you can say that you are objective. How can you say that you are objective and scientific? You can only do that out of a subjective opinion that that's what's so, correct? *The basis of all reality, then, is subjectivity.*

Jumping from duality to non-duality is a paradigm jump.

Intention is so powerful that it already determines what you are going to see. *Intention determines the direction of the spirit.*

Science has its vested interests. It always has a politicized positionality. All these people have a check to expect.

One withdraws interest in the particulars and instead comes back in the experiencing which is coming out of the silent area of the mind as the general awareness of the totality. So that awareness gradually shifts from the central focus of form, logic, content, reasonableness, delineation, difference, to the overall context which surpasses all particularities. *The context gradually becomes the dominant sense out of which one's sense of reality is arising,* and the sense of self as causal disappears. Everything is obviously spontaneously arising out of the reality of existence itself.

Because all perceptions are transitory, there is no point in becoming attached to anything.

You're free as a bird. The body is an option which one chooses because certain things can only be learnt within the linear domain of physicality in form.

The sense of time is like a time track superimposed by the ego. Once you get out of that time track, the relief is tremendous. You are no longer driven by time.

The core of the ego is the *egocentricity of the infant*, who is in a rage that his expectations and desires and wants are not paramount.

Without the civility of domestication, which is represented by the influence of the feminine on the masculine, testosterone would have killed mankind a long time ago.

If your alignment is with integrity, then peace automatically ensues. So long as you distort truth for your own gain, you will not have peace. You cannot achieve peace. Peace is the automatic consequence when you remove the obstacles to it, just like enlightenment is the automatic consequence of the dissolution of the ego and the transcendence of the awareness of the Presence within, which shines forth as the awareness of your own existence.

Intention is so powerful that it prioritizes everything else: everything becomes aligned underneath one's purpose.

Integrity begins to shake out that which is non-integrous and make it more visible.

Lovingness is a way of being in the world; it is not loving this or that.

Peacefulness is an inner choice: one becomes that out of which peace arises.

Truth does not just stand by itself as a hypothetical possibility; it becomes energized by devotion. So *devotional non-duality* means that one is aligned with the fastest and straightest pathway to the realization of the Presence of God within. *One is willing to sacrifice everything for it; one is devoted to truth or to discovering truth, no matter what.*

You cannot love God and hate your own existence.

There's a TV set in your head which keeps you fascinated and hypnotized because it talks all the time. What you don't realize is that the majority of your mind is silent all the time.

Attachment to the linear is the mistake.

The renunciation of the gratifications of the ego is an *inward commitment*. It can be symbolized by joining a monastery, dietary regulation and prayers. These things symbolize one's commitment; in and of themselves, they are meaningless. The true spiritual devotee, then, is *a renunciate of all that stands in the way of peace*: you're renouncing it because of its falsehood. Out of devotion to God, one is willing to lay down the gratification and satisfaction of one's positionalities: getting even, being right, indulging in this or that physical experience, thinkingness or emotionality.

We have innate within us a *tremendous intense powerful devotion*. You don't have to develop it; you only have to rediscover it: it is within us already, pre-existent. It's an energy of such an enormous power that one summons up that power to relinquish any and every attachment that stands in the way. You won't find the willingness to do that within the ego-structure. The ego will give you an argument why you should not persist. So one has to move deeper within oneself. At the very innate core of one's being is a spiritual power of enormous strength, which alone can accomplish the impossible. *The ego in and of itself cannot transcend itself; it requires the Presence of God*. It is by *divine grace* that one transcends the ego. It is by *divine grace* that one moves from mind to no-mind. It is by *divine grace* that one moves away from thinking that content and linearity is the Ultimate Reality.

The field is so powerful – one exposure is all you need, and you will never be the same again. Anyone who has experienced truth will never be satisfied with anything less. Once you have been in Shangri-La, the memory of Shangri-La is seared into your memory. By comparison, everything else in the world is pale. Once you're going into that knowingness, all else in the world fades away. Now you intend to return to Shangri-La by any means, even if it costs you your life.

The desire to re-experience a drug induced high is actually the desire to return to God. It takes the power of unconditional love, which is the Presence of God, to overcome a powerful addiction.

Once you're on disability, forget it, because it sets up an unconscious mechanism which keeps you disabled. There are things operating in our psyche over which we don't have conscious control. That's why everybody deserves our compassion.

As long as you believe in causality, you will be unable to disidentify from the ego. The fastest way to make spiritual progress is to meditate and to realize that everything is happening spontaneously.

We can believe all kind of things; and in history, over time, we have. Consequently, what people believe and their opinions are worth nothing. That's the happy news. Everybody is free and entitled to be wrong, and they are.

Peace is the state when truth prevails; war is the state when falsehood prevails. So the opposite of peace is not war; the opposite of peace is falsehood.

You cannot be integrous and worship that which is secular.

The human mind is like a computer. The basic consciousness is like the hardware of a computer. You can program anything into it, and the ego then is all the software system programmed into it. Innocence is easily programmed into polarized ego positions. It has been documented that if you repeat a lie often enough, you program people and they will believe the lie, no matter how outrageous it is.

Remove all opinions. The way to enlightenment is not through opinionation. It's through *divine stupidity*, when you realize the limitation of the mind.

40 million years ago, you could see one species fighting for more space and mating opportunities – we seem to be obsessed with mating – and food and dominance. Therefore, you kill anything that invades your space. In 40 million years, how have things changed? Not much. We don't have fur anymore, that's one of the main distinctions.

The whole world is non-integrating. Human history is not pleasant to look at. In the books of human history, they pick out the flowers that survived: Mozart etc. But that was very unusual.

If you don't have your antenna up, you don't survive. You need a realist somewhere. The realist is willing to accept the downside of human life, but he's compassionate towards it. *If you're not compassionate, that means you're in a make wrong.* Compassion allows you to see that there are a lot of people that walk the planet that will skin you alive, right? They will. If you love them enough, you realize that that is a fact.

The luciferic denies the sovereignty of God and seeks grandiose control over others.

All war is based on a distortion of truth; all war is set by falsehood. The enemy of war, then, is truth.

The nature of the mind is such that it cannot tell truth from falsehood.

The beginning of all great discovery is *humility*.

The ultimate darkness is to label truth as falsehood, to deny God and substitute the opposite.

80% of the people in this world would rather have anything but peace. They don't want peace; they want *ego gratification*: their big ego wants to be right. The ego does not care about truth; it cares about winning and being right at any cost. (...) *Juicing phenomena* serves the world better than truth. So only 20% of humanity even gets to opening doors to truth.

The spiritual warrior has to give up naïveté, wishful thinking. He has to let go of illusions in order to be a champion of truth. The world doesn't change. This is not a celestial realm we are living in. You have to transcend illusions. *You don't reach spiritual maturity by hanging around in naïveté.*

The warrior is living for a principle, for a cause, for something greater than himself.

The dominance of spiritual truth is a way to God, a way to the realization of the Self, a way to enlightenment. The way to truth, then, is to *let go of positionalities*. War and peace are neither good nor bad. You can't say that to a normal audience. They're all the same. It doesn't make any difference one way or the other. Why? Because beyond perception, they don't have any particular reality. In the reality, which is this instant right now, there is no war, no peace, no anything else, right? Those are all programs and stories that you put over it.

The *karma* of being a human being is staggering, just being a human. Therefore, I honour and respect any human being that walks on this planet, because to be a human being is extraordinarily difficult, extremely painful, really challenging, uncertain at every second. We all live at one second from death at all times.

The tendency of the ego is to take a position, then to dramatize it, to put a lot of energy into it, then to polarize against people who think differently.

People are not reflecting reality; they are reflecting their own level of consciousness.

Regarding the subject of war, on the scale of consciousness, after having surmounted rage, anger, hatred, gain, greed, pride and crazy violent courage, you get into neutrality which is beyond all: it's okay to have peace; it's okay to have war – don't bother me. Then, there is detachment and the willingness to enter in on the bottom side of it. Then, we have reason and the acceptance that this is human nature; so what we are seeing is human nature expressing itself out there on the game board, the evolution of human consciousness at this point. Then we have unlimited, unconditional love surpassing all these things.

The archetype of the *spiritual warrior* is a warrior for truth, meaning *extreme dedication to truth, no matter what, the willingness to die for truth, to give up all positionalities*: "I brought a sword. I did not bring you peace on earth, but peace in heaven." – It's called *devotional non-duality*. The warrior comes out of the solar plexus and then moves into the heart, and from there to a higher level.

One has to be devoted, because devotion brings in the heart.

Love opens the door to the *awareness of truth* because you don't have to take a positionality. You can care for people no matter what they might be, because you see that that's only where they've evolved to at this moment in time.

There is no verifiable statement of truth that ignores context. That's how all the fallacies in the world arise. It's true, but not in this context, folks.

God's expression in the realm of knowability is via truth and via love, compassion, understanding and benevolence.

To be in denial of reality makes you a provocateur by virtue of the temptation and attraction of weakness. That's the *predator-prey response*. That's why weakness does not work in life. *Weakness just pulls for the predator who cannot resist attacking all that vulnerability sitting there, and you have to take moral responsibility that you tempted the predator. So the victim doesn't stop being the victim until the victim takes responsibility for the part they play.* Vulnerability and weakness tempts 78% of the population. 78% of the population is not interested in peace, ethics or honour. 78% of the population is run by what we call dark energies.

Pop-peace is not about peace – it's about politics, and they're just using peace as a slogan. (...) That which is contentious is not peaceful. Peace does not come out of contention. (...) To declare war in the name of peace is luciferic.

That which attacks innocence is the satanic. The contempt for that which is holy and sacred comes out of the satanic.

The energy of a thing comes out of its *spiritual intention*.

We try and contextualize *compassion for all positions*, to be compassionate for your enemy, who is walking under some kind of an understanding just as you're walking under some kind of an understanding, and I'm sure that on some other planes, some other day, we'll all laugh about it.

The world which you see is not a world of perception; it is an outpicturing of what already has existence within the field of consciousness.

The integrous will attract to itself the non-integrous, which hates it, and which will try to attack and destroy it. That which is a threat to the dominance of that which is non-integrous is hated by the non-integrous.

Things manifest as the consequence of the totality of prevailing conditions. When multiple conditions are favorable, it comes about as an expression of quality. So *karma* is not cause and effect. By spiritual intention, by the exercise of the spiritual will, one adds or detracts weight from the quirk of one's spirit which then rises higher or lower in the karmic sea which we call infinite context, which is God. As you go up the scale of consciousness, the shift is not quantitative; it's qualitative.

All work is important. When I was working in that warehouse, I knew what the price of will overcoming my resistance was. I gave it my best and I broke through the barrier; and my reward for giving it the best was that I found how to function effortlessly and tirelessly.

Karmic merit is not cause and effect. Cause and effect is a mental construction. This is a very difficult jump to make. This is the tautology: the intellect deals in abstract symbols and then thinks that it has just explained something. But it has not explained anything in reality; it has only explained how you picture it, the

way you explain it. So it still begins and ends within the intellect; it has no connection with what's out there.

We want to jump out of causality because causality is what keeps your ego anchored as a belief system.

Your *karmic inheritance* is *what you are*. You're it, baby!

I am grateful to Thee, oh Lord, that I am in a place where I have an infinite amount of choices and where I have a chance to redeem myself for past errors.

The source of joy is not *out there*. The source of joy is the *realization of the Presence of God within you as the source of life itself*. So from moment to moment, there is a joy of the awareness of your own existence. At no time is it possible to even have a problem. So there is no point in worrying about war and peace and *karma* and all that stuff, because you can transcend it all.

99% of your mind is silent at all time. All you have to do is to discover that and identify with the silence instead of the noise, and instantly you're home.

It's the willingness to surrender the fascination, the payoff, the juice you get out of watching the program which you are creating yourself, your own perceptions of the world: the payoff we get from being right, the payoff we get from making other people wrong, the payoff we get from being better than others, the payoff from getting even with others, the payoff from getting more of whatever there is out there that we want to gain, the relinquishment of the desire to control it all. The best way to God is to *surrender everything to God*. It's usually only done at the bottom of the pit of despair – when the torture gets bad enough, you say: "I give up".

The identification with the mind itself is so powerfully strong. The willingness to give it up, then, to let go all positionality – what will give you the motivation to do that? Nothing, except *spiritual inspiration*. Out of spiritual inspiration, then, comes the willingness to surrender totally all that you think you are and hold dear, and you surrender it to the unknown which you have experienced as the Infinite Presence. So the power to do it comes out of devotion, the *devotion to truth*. It is inspiration which will take you to the point where "I cannot lift one more box" – and then, I refuse that impossibility. Because that's a belief system, that's a limitation that you're run by your ego and that you're a victim of your own ego is a belief system. With absolute intention of all your spiritual will, refuse it – because it is a lie. You grit your teeth and you surrender everything to God every instant, no matter what; and then, you will come up against *life itself*. You'll have to surrender life itself. *Who I am* gets surrendered. And at that moment arises the fear of death. And then, you realize that you have to actually give up *life* – not just what you think is life, but *the core experience of life itself*: "This to Thee, oh Lord, I surrender." – And you do lay down your life for God: "For Thee, oh Lord, do I die." – This is the only death which is possible. You literally die from the essence of who you think you are and the source of your life itself.

The belief in causality is very profound. One really believes that it is the I within me, the *personal I*, which is the source of my life, and if I let go of it, I will die. And that is true: you *do* die. So, what you believe to be the essence, the core, the source of life itself is surrendered from a devotion that is so powerful that it is *greater than your love for your own life*: “To Thee, oh Lord, do I die.”

The willingness to surrender is a choice – and there, the words of the teacher come forth; the vibrational frequency of the truth stands there. And as you go through that gate, there is a knowingness which comes from within: “Walk straight ahead, no matter what, into the face of death itself.” – So the last barrier is death; and it is *death*, not the illusion of death. The surrendering of the will to live out of what one considered to be one’s source of life itself and trust in God alone as the source of life itself is the great threshold which we face.

Nothing causes anything. All the avatars spoke of a basic ignorance. All comes into existence by virtue of *divine ordination*. Everything is happening spontaneously, effortlessly and perfectly as evolution is unfolding. Creation and evolution are one and the same thing. In the great infinite energy field in which we all have our existence, everything is happening *spontaneously*. Everything automatically fulfills its karmic potential. *It’s all happening of its own with absolute perfection.*

The sense of a person independent from God, a *separate I* independent from the *Infinite I*, is based on the axiom of causality. The whole belief system of causality is the reason why most people never transcend consciousness level 400.

The moment which we call *now* is the advancing edge of evolution. We are the product of all evolution throughout all time. We inherit the potentiality, or *karma*.

There is nothing to be acquired. There is nothing new. There is only the relinquishing of that which you are not. It requires no effort. It requires a laying back and then allowing things to be.

People begin to intuit spirituality; and then, they get captured by the potential of their own future, which has been set by their own intention.

The solar plexus has gotten us to where we are; but then, once you have achieved that, you have the courage to go on looking for truth.

In our culture, which is devoted to promoting vulgarity and violence, where the outpouring of negativity is immense, avoid that which is fallacious, avoid coming out of the lower *chakras*. Sin is not to be feared or dreaded; it’s to be transcended and avoided, because it’s a road that leads you to unpleasant places. Hell and its terrible anguish is to be avoided, because it is outside of time.

The perfect Christian strives for *unconditional love*. From unconditional love, one goes to the highest celestial realms when one leaves the physical body (= *salvation through love*). The Buddha however, coming from a pretty sophisticated background, had a different message: the Buddha taught the way to *enlightenment*. Although the calibrated level of the world was only 90, the Buddha's audience was capable of reaching for something higher. On the scale of consciousness, unconditional love is 500-540; enlightenment calibrates at 600. The Presence of Divinity within as the Self is a realization that occurs at about 700, and that Self-realization is a practical goal. *Both salvation and enlightenment are practical possibilities.*

What the Buddha and what Jesus said a thousand years ago, some of it is verifiable, and some of it is not.

Reaching enlightenment requires an intense commitment. To reach enlightenment, one has to transcend duality; and to do that takes great devotion to truth. Not devotion to some other being, but *devotion to the essence of truth itself*, which is already within you.

Traditional religion will tell you what happened on the other side of the world with some other ethnic group two thousand years ago under peculiar conditions – but how does that help you here and now, as you are waiting for the bus? All of that is very interesting historically, and religion has become sort of archaic, getting into some kind of rigid identification with geography and historic events, most of which were more political than spiritual in the first place. However, there is within religion a *spiritual truth*; and some people are capable of ignoring the trivialities and focusing on the *essential truth*. When people reach a certain level of consciousness however, they begin to seek the core of spiritual truth for its own sake; they seek that which is the Ultimate Reality that is realizable. And so, *you begin to seek that which is truly called Self-realization: the awareness that the source of your own existence is within*. Therefore, if the source of your own existence is within, there is no point in looking for it in history or elsewhere. There is nothing new to be acquired: no new knowledge, no new experience. It's a matter of surrendering to that which already exists. And then, one is devoted to letting go all of the obstacles, all judgmentalism, all considerations, all dualistic *this vs. that*; and one is allowing that which already exists.

The Infinite Field dominates all within it. There is no other to be feared; there is no other to be dreaded. The source of joy, then, is not *out there*, but *within* – the witnessing, the realization, the experience, the knowing of the source of your existence.

First, we have to see: Where are people spiritually? What does that mean in terms of levels of consciousness? What are the values of people at that level? – Then, we have to address those values. At the bottom levels of apathy and indifference, you might have to pour energy into people first, because they have none of their own.

We do not help people by providing worldly help. This will only be a temporary relief, and people will relapse into their old condition. Material help or direct assistance is not really going to change things. *We lift the consciousness of all of mankind by evolving our own. Our good will shines forth into the world through our intention, through our devotion to the Presence of God.*

That which is willing to surrender everything to God, even life itself, already exists within you. Much to your surprise, it comes up in great power when you didn't even know it was there. The last moment, you're faced with surrendering *life itself* to God: "To Thee, oh Lord, do I surrender this life." – Not only to surrender the details of life, to dissolve and to transcend the ego, but eventually, to surrender *the very core of that which you think is you*. That which you profoundly believe is *you*, your reality and who you are *experientially* – this is what, at the last doorway, one surrenders completely. And that is the *door to enlightenment*. Because of the limitation of the commitment, it doesn't happen all that often.

The pathway to God is *radical*. It's a *radical devotion to truth above all else*. This is important because untruth stands in the way of love, and those who try to reach God through love actually run into blocks. So we try to resolve the blocks, so that when devotion comes up, there is nothing to obstruct it and, like the dam just broke, there is no stopping it.

The best way, the fastest way to reach the Presence within is through joy, happiness, thankfulness, gratitude, good will. So this is a different pathway than self-flagellation.

Those at the bottom of the barrel do not even have the energy to feed themselves. They will starve to death right next to the food. Hard to believe, but it's so. If you include them in your prayers, by your intention, by your compassion, you affect the field, you affect that which is real.

Everything is happening of its own, spontaneously, at all times. There is no *you* deciding anything – it's all happening of its own, autonomously, perfectly. It does not require *you* to do that. The ego is not the author of experience; it's something that gets filtered through. So the realization of the Self is God immanent.

Theology, philosophy, epistemology may perfect the talkingness about God, transcendence or the experience of God. But *God cannot be verified by objectivity at all*. Only the mystic, the one who has experienced what's real, can verify the truthfulness of any statement or writing.

Revelation is a non-verbal knowingness which arises from the field. It comes to you. It's not something you seek and find. It's like a gift, and because it's a gift, one can take no credit for it.

Once you get into duality, you cannot win. If you moralize, politicize and idealize, you're set up for war. That's what war comes out of.

There are two questions one should never enter into: one is “why?”; the other is “what if?”. – Those are the bear traps set to you.

If one would understand the purgatorial purpose of the world we live in, then there would be no point in changing it. *The world is perfect as it is.*

One gets outside the time dimension, because subjectivity does not live within the dimension of time – it just *is*. As Ramana Maharshi said, there is no point in trying to change the world, because the world as you see it does not even exist – it’s a *projection of your own perceptions*. To really see that means to be *totally accepting*.

“I’ll do this and that for the good of some other person.” – Don’t do anything based on ‘good’.

What matters is the *spiritual energy which you bring into the world*, not your deeds or conversations with others. Other persons will get it intuitively. – You never see a 12-step-group proselytizing or preaching. Spiritually committed people in our society are influencing others by virtue of what they have become. In the presence of a spiritually evolved person, it is quite difficult to be vulgar and violent and selfish; you start to feel uncomfortable about it. – It’s about *transformation*. *Spiritual steps are designed to bring about a transformation.*

There are experiences which are so catastrophic, so savage and brutal, there is massive anger, depression, drug abuse, self-inflicted physical violence, suicidal tendencies, the PTSD is so severe that you cannot recover from those experiences psychologically. So how *can* you recover? *Only by the miraculous*. Only love can bring a person out of savagery into beauty. *So the damage, then, is spiritual, and the recovery is spiritual. You can look at the people below 200 as severely damaged spiritually.* The field of love is so powerful that it pulls the miraculous forth, if persons have karmic permission to do so. It doesn’t always happen in this lifetime, and you don’t know the reason for it. All the steps which are extremely powerful require the *surrender of one’s willingness*, and they all require *humility*. We surrender it all to God, and we ask God for understanding and direction. Our antenna goes out into the field, and we say: “In and of ourselves, we are unable to help ourselves.” – It’s only through spirituality that recovery can come about. *The only hope for help is by the spiritual truth of those who are evolved. Therefore, everybody committed to a spiritual path is already serving all of mankind.* Just your willingness to advance your own consciousness already lifts up all of mankind. Consciousness is like the sea: it uplifts all the boats, no matter how big their size.

We have all come to this earth to grow our consciousness. All of us share the same path; everybody’s here for the same reason. If we had reached absolute perfection, we would be in some celestial realm. If we were hopeless, we would be committed into hell. No, this life is more *purgatorial*, because there is a *whole range of opportunities*. You can go from sinner to saint at any moment; you can make the choice. You have the freedom to recover; there are self-healing opportunities. We have the option of undoing past errors and creating good

karma for ourselves. The downside of that is that you also have the option to create bad *karma* for yourself; you can go up or down. So to me, this is a realm of great freedom; and every instant, you can choose to go up or to go down. So in this lifetime, we see *all kinds of transformations in all directions*. This world presents *maximum opportunity*.

The range in which we have free will is limited karmically. As you grow individually and spiritually, you begin to experience different dimensions and see different options.

Spiritual will sets up *karma*. It's about the decisions you make, not about the trivial.

Causality does not explain phenomena – it explains one's *perception* of phenomena. The number of factors which we have to take into consideration in order to explain why one speck of dust is sitting in the air is *infinite*. You have to go back to Creation itself. *It's inexplicable in terms of ordinary consciousness*.

All positionalities have a payoff in the form of juice. The ego gets its energy by juicing both positive and negative experiences. Because the ego is cut off from the love of Divinity, it must juice positive and negative life experiences. Its fuel is the juice which it gets out of positivity and negativity. The ego survives by *identification with its positionalities*, by being the special person/hero or the victim. *Therefore, if you are asking your ego to let go of the juice, you are asking it to die*.

The sentence, the punishment, which you put on everybody out there is the sentence which you put on yourself. In psychoanalysis, the first rule is to *soften up the super-ego*, which is the conscience, before you start bringing stuff up from the unconscious, because the super-ego is quite vicious. It wants to execute its enemies and gloat over the execution, extract every little bit of pleasure it can out of that. The more, then, we are softening our conscience towards others, the more we are softening it towards ourselves. *The more we are willing to forgive others, the more we are willing to forgive ourselves. In the end, they become one and the same thing, and we become more and more benign*.

The willingness to give up the pleasure of juicing positivity or negativity is what releases the addictions. Forgiveness comes out of the realistic understanding that *everything is just being what it can be at the time that it's being that*. You begin to see that the ego wants to judge and punish a flower for being half open. And as you begin to see the ridiculousness of the ego's position, you weaken its structure. You're pulling the sticks out, and the ego gets weaker and weaker.

To transcend the ego, you have to understand it; and the more you understand it, the more it begins to collapse. You find that compassion and devotion already exist within you. There is already within you a well and reservoir of intensely powerful devotion. Out of you comes an intensity and an absoluteness that is willing to walk through anything to reach God. It is like the

gravity of God. So the closer you get to God, the more powerful becomes the gravity. Everything that you need spiritually is already provided for.

You don't kill untruth; what you do is, you establish yourself in truth. You become committed to truth; and that's how truth becomes established – not by slaying non-truth.

Self-judgment is only the opinion of your ego, and it isn't worth a nickel.

The pain and suffering of a memory comes because you are *resisting* it. Go through it and at great depth surrender it – don't even label it or describe it – and as you surrender it, it disappears. (...) You cannot experience anything unless you resist it. Everything is only a *Divine Oneness*.

God is a generic term for Divinity; it's not a religion. That which is called the *atman* is the Divinity of the field.

Be kind to your inner ego instead of vilifying it. That which is cruel to itself is innately cruel to all of life.

In spiritual work, the field to which you are committed becomes predominant. The field begins to influence you, not just the ego. Below 200, the person is a victim of their own ego, the victim of the evolutionary animal within them.

People are attracted to a spiritual pathway. Whatever pathway appeals to you is the right one.

From 600 and up, you're welcome to leave at any time. You have *permission to leave*. Permission, then, means that the stayingness is only occurring as a result of one's spiritual will, for some greater good than one's own personal survival, because personal survival at that point is not interesting; whether the physicality persists or not is irrelevant.

Don't try to change the world. – The best thing to do is to leave it alone. Stay out of it. Do me a favor and don't try to improve it. – Because, like a pendulum, everything that goes *that way* then comes back *this way*, you see?

Your commitment to spirituality, your spiritual intention, reinforce the energy field of the collective, and everyone benefits.

The devotion is to truth, not to piety.

Whatever elicits *intense emotion and mentation* (agitation, nervous excitement, hatred), whatever creates *impressions* on you, only stands in the way of your enlightenment.

You love the tiger, but you understand that a tiger is still a tiger. A tiger that is integrous is integrous to its tiger nature; there is no other way for a tiger to be integrous.

The etheric brain is capable of nonverbal nonlinear knowingness.

Understanding comes about as a *self-realization*; it reveals itself. The *purusha*, the teacher within, has the ability to pick up the *knowingness of infinite consciousness*.

[Dr. Hawkins about 'himself' giving lectures:] There is no *personal self* speaking to you. The speaking is happening on its own.

You live on the edge of the unknown all of the time, and nobody knows what's going to come up next.

When one asks for a *miracle*, what one is really asking for is a recontextualization: to *replace perception with vision*, to *replace linearity with holistic understanding*.

The *old paradigm* would be *guilt and remorse and penance*: "On your knees, from here to New York City!" – which, below 200, anchors it, because there is no capacity for recontextualization in a spiritual direction. *Self-flagellation and self-hatred anchor you at the bottom*, and you remain at the mercy of yourself. (...) Devotional non-duality means a commitment to truth beyond all else. You're more committed to truth than to being a martyr. *The way to God is through joy and the awareness of one's own existence. The way to God is through forgiveness, being benign, merciful, considerate.*

We recommit to the very basics. The source of joy is the *awareness of your own nature*, the Divinity within you expressing itself as life and one's own creation. *In reverencing it in others, you are reverencing it in yourself. In reverencing it in yourself and in others, you are reverencing it in all of mankind.*

As the level of consciousness advances, it's much harder to be cruel to others. Anything which is non-integrative is now called into question.

As we grow spiritually, forgivingness becomes automatic. The reason for this is our spiritual perspective, the way in which we experience the world. We see that there is not anything to forgive – forgive what? Everything is just being what it is. Instead of getting judgmental about our life experience, the field itself is source of one's inner instruction.

Once you are aware of a thing, it is already complete and done.

The very nature of this world is purgatorial. You are provided with the *opportunity of maximum karmic benefit*, with maximum temptation and maximum payoff on either side. Each moment, you are free to choose. *To advance spiritually, this is the perfect setting.* To people who want to change the world, I say: good luck!

We all move forward into the next instant completely blind. People don't know where they come from; they don't know who they are; and they don't know where they are going – they don't know what their fate is. That's long term. Short term, they don't have the slightest idea what's going to happen at the next exit. (...) If I was St. Peter, I would give anyone who's been here a pass. (...) There are other realms, other dimensions. This one is for *maximum spiritual opportunity*. There is no way to escape this world; the communication-barrage is intense. This is where the burners are turned up in spiritual evolution, and great advances are made here.

The ego extracts emotions from some *identification with form* and then lives on that juice, on those emotions. It doesn't have its own emotions; it has to extract them from human life.

Wealth and poverty are not *out there*; they are *inner states of consciousness*. The same guys are always broke, even if you give them money. That's not just chance; that's who they are.

The reason persons are suicidal is because they are addicted to a given positionality; they are holding on to a given positionality. Holding on to that positionality is more important to them than their physical life. Rather than giving up that positionality, they will kill themselves.

The ego is getting interested in spirituality because it wants to get better or get something out of it. This is the *evolution of consciousness* pulling in that direction. It's spiritual endeavor and curiosity and inclination being pulled forth, because *one is pulled by one's future*.

The influence of a teacher, first of all, is to share the truth, and to share it within an energy field of a certain level. The same good advice spoken either by a bartender or a psychiatrist will not have the same effect. The energy of the field is what's being picked up by the aura – forever. The aura knows the truth of what is being said. The teacher serves more as an inspiration or a confirmation of what one spiritually suspects to be so. The sailor who sailed the seas has authority over someone who has read a book on sailing.

You leave a teacher as you have outgrown a given stage of your spiritual evolution. In the beginning, people do not think that they can reach enlightenment. But then, as one advances on the spiritual path, things do fall away, blocks do fall away, and your energy is increasing and increasing. Then, one day, you get the enthusiasm to *go the whole way*. And from that moment on, you surrender to God every instant around the clock, no matter what. At this stage, a protected environment will be helpful.

The intention sets the course. The field has to answer the intention. And that summons up the knowingness within yourself.

Spiritual work is like pulling the thread on a sweater: one part of the sweater comes off after another. One thing leads right to the next; so it's a continuous process. All you have to do is pull the thread on the sweater, and that starts the whole thing going.

The ego loves 'good causes': we're gonna save this; we're gonna save that; we're gonna save the other thing.

Once you know how to tell truth from falsehood, you become a little more perceptive. You get much sharper at picking up that *you're being had all the time*. Not a lot of the time. *All the time*. You're *always* being had. *You're always being programmed*. See, your mind, which you think is so wonderful, is one set of endless stupid programmings. It's worthless. It's handy for counting your change, that's about all that it's good for. – Now, you begin to look elsewhere for truth.

Guilt is really self-indulgence. Well, it's really narcissistic, isn't it? "Oh wicked, wicked *me!* *Me* made the mistake! *Me* is guilty!" – So who's the main person on stage there? You can see how the narcissistic ego loves to wallow in sin, self-punishment and self-flagellation. (...) Consequently, letting go of guilt is a way of worshipping God.

Don't wallow in guilt. Instead of guilt, what is required is a *decent regret*. In this way, guilt is converted into a learning tool.

Shame, you get it from society. It's really a *banishment*. From an evolutionary perspective, banishment means death, because the only way we ever survived is by belonging to a group, family, tribe, etc. Banishment traditionally was a sentence to death, because on your own, you couldn't survive very long. Banishment really meant death, in a way – excommunication for the unforgivable.

Make your super-consciousness more benign. Stop making your errors *personal*. It's *human nature*, you see.

Don't forget, we have a left brain and a right brain. If we were meant to be angels in this realm, we would only have a right brain. The left brain is very much an *animal*. So, anything I look at to forgive myself is almost always the animal. (...) *You have to get acquainted with your animal and acknowledge that your animal is there, and although your animal causes you a lot of problems, if it wasn't for your animal, you probably wouldn't be alive*. So we could *acknowledge the animal instead of denying it* and say: "Of course you wanted to be first; of course you wanted to be the alpha male, the richest one, the leader of the pack, the dominant one; of course you wanted to win the beauty contest; of course you wanted to be rich and famous". – Seduction, money, dominance, territory, and being on camera – it's just the same thing over and over again. That's the "me-me-me" of the *narcissistic ego*. So one way to subdue a thing is to acknowledge it. You have to realize that there is an animal within you and get acquainted with this animal and, *instead of turning it into an enemy, turn it into a pet*. First recognize the

animal, and then give the animal a name. *Acknowledge the animal's existence and its legitimate needs, and understand that without the animal, you wouldn't be here.*

Everything you do is teaching. The way you are, the way you hold yourself, is teaching by example all the time.

If spiritual work gets too intense, get away from it for a while. Do some gardening.

Stay in the positive. Don't experiment with negative energies.

What you presume to be the center of your importance right now is where you focus.

There is no person which becomes enlightened. What happens is that the linear disappears; *the linear is replaced by the nonlinear*. The nonlinear is a knowingness – *it's a state of being and awareness, and it exists in and of itself*. It is not an attribute of any person. (...) From that point on, then, what prevails is *the field of consciousness itself*.

In the beginning, you eliminate all conceptual thought, because conceptual thought has to do with *appearance*, and reality has to do with *essence*.

Without a *sense of humor* here, you're not going to last long. A sense of humor is the capacity to look at the other side of a story, to be able to handle it and let it bounce off, to say: "Yes, I know that this exists in the world; it's just that I don't subscribe to it." (...) There is no way you can handle so many extreme negatives and absurdities of life without humor. So *humor is a spiritual tool*, one that is underrepresented in the world's great religions. Without a sense of humor, you will have a hard time maintaining spiritual principles.

The idea of a *personal self* is the big barrier to enlightenment. (...) The phenomena are occurring without a personal decision. There isn't any *personal you* making decisions. There is no *personal self*. As long as you believe that there is a personal self making decisions, you will then have to take karmic responsibility for them. You'll be at the subject of *karma*. The Buddha warned against it: *no attractions, no aversions*. If you choose humanness, you then will have to take the *karma* that goes with it.

All events from this and previous lifetimes subserve a greater purpose. We learn something of great importance to each occasion. By letting go of all resistance, we surrender ourselves to God. If you volunteer your death to serve a higher purpose, then you lose the fear of it.

Through cascading levels of dominance, your highest intention will inform all other dimensions of life.

Jesus Christ said, *wear the world like a light garment*. See it for what it is, wear it lightly, and don't let it get to you and ruin your dinner.

People do not welcome truth. They welcome what they have a narcissistic investment in. They are not interested in truth. If you wanna get yourself killed, just go on spouting truth everywhere you go – you're lucky if you get across the room. Truth is not popular, no. What's popular is popularity. So everyone wants to be part of the crowd; so it's really the herd instinct: "If everybody believes that, then I am going to believe that too."

By seeking spiritual truth, by seeking to become one with the highest truth and to become the expression of that truth, you are serving all of mankind. (...) Out of reverence for Divinity, you then have reverence for all of creation.

If you live in this instant, it is impossible to have problems. It is only if you project yourself into the past or the future that problems come into being.

The karmic inheritance is one of *propensity*. Nobody is forced to do anything. We're dealing with likelihoods. The inclination is to get even with the son of a bitch, because he deserves it, and then, because of spiritual training and interference, there is a hesitation: perhaps there is another way of looking at it. Then you forgive him, and you say: I will not pull the trigger. (...) We all have within ourselves a *spiritual freedom*; we are always free to choose to do things differently this time. We all live in a state of *absolute inner freedom*, in an energy field of *infinite power*, and when by our intention we align with that power, we radiate out the goodness to the world which benefits all mankind. *By fulfilling your spiritual potential then, you are serving God and your fellow men, and you are doing all that you can for mankind.*

The absence of goodness is not evil. The biggest enemy is the *distractions of the world*. You don't meditate and you don't pray because you're too busy. It's not that there is an evil demon out there trying to steal your soul. Human life has become so busy, and the *demands for our attention* are so constant and so cleverly done, the media is so good at distracting us and attracting us and seducing us and getting our attention, that our spiritual practices get nudged out of our life.

We empower a thing when we acknowledge it. So whatever you want to empower in your life, you acknowledge it and you acknowledge the gift of it. Acknowledge the positives and surrender the negatives. You don't have to hate chocolate because you pick vanilla. You don't have to hate the opposite. You pick what you want and ignore the other.

By being thankful for our creation, we bless all things.

Have *goodwill towards all of life*, have *compassion for all expressions of life*, with all their limitations, without choosing one is good and the other is bad, because there is no way you can tell what is good and what is bad. *Good and bad qualities are all projections from my own consciousness; no such things exist in the world. Nothing is either good or bad in and of itself.* So, how it is is how it is – everything is what it is. So we try to non-judgmentally accept all of existence and all of life, in all of its expressions. The sun shines, and then it rains; it doesn't mean that

one is a good day and the other is a bad day. *So good and bad, then, are within ourselves; and then, these qualities get projected unto the world.* But in existence, there's only what is. It doesn't mean that you can disregard what it is: you can't pretend that a poisonous reptile is a good doggie.

Compassion is not a matter of showing it; it's a matter of feeling it from within.

The more advanced one is, the less special one feels – until you arrive at the understanding that what you think you are is nothing at all, nothing but fleeting imagination.

Don't fall for the glamour of a guru. (...) The power of a teaching arises out of that which it actually is in reality, and therefore it needs nothing in addition. (...) The focus is on *inner direction*.

See everything benevolently; see that each thing is an expression of that which it is; *have goodwill towards all of life in all of its expressions*. This is a continuous attitude; it's something that you become. You become aware of the Divinity of all that exists eventually. In the meantime, you are preparing the way by letting go of judgmentalism. When you let go of judgmentalism, you open the way to God to reveal the truth, the essence of that which things are. Because all you can see is *appearance*.

We have all been indoctrinated subliminally. The more you admit that, the more free you will be. (...) *You have already been programmed and indoctrinated by the media. Everybody in this room has been brainwashed*. The brainwashing by the media is faster than you can catch it. The realization that you have been brainwashed gives you a certain skepticism as to what you are holding in mind: "Is that my idea, or has it been imposed?"

You can't give anybody freedom. People are slaves to so many things that freedom is just a political slogan. *True freedom* is an *inner state*; it comes about as a consequence of one's choices. To be really free means you're neither bound to attractions nor aversions; you have transcended attractions and aversions. Now, this capacity is *limited*; it's very much *karmically determined*. Many people in the world are completely incapable of being objective. There is no point in criticizing them because they are born that way. *They don't have the capacity of discernment or self-control*. This is noticeable by age three, and the prisons everywhere in the world are loaded with them. *Freedom as an inner state of consciousness is a choice that is limited to a small percentage of the world*.

What we do with spiritual study is that we prepare the way. The likelihood of spiritual states is increased by our *spiritual alignment and intention*. This brings forth powers from the field of consciousness itself. Consciousness is the mind of God. So the radiance of Divinity shines forth as the infinite power of the field of consciousness itself, which has no beginning and no end. It's infinite in dimension, everywhere present, throughout all of time.

It takes some spiritual training to stop being attracted by the lure of pleasure, both the pleasure of the *high senses* and the pleasure of the *low senses*. As the Buddha pointed out, *the first bondage is bondage through the senses*. It takes some inner training to finally transcend enslavement by the senses.

Political rhetoric is entrancing. The energy of bombast is always the same.

There is no point in going to war with evil, because evil is self-destructive.

That which is of lower consciousness hates innocence and beauty.

The thing you need to wake up to is that you are being *manipulated all of the time by the ceaseless media barrage*; you are being *controlled* by all of this. *You are being programmed to think and feel and behave in a certain way*, so that this can be turned into money on election day.

The body is in the mind; and the mind is in the spirit.

It is not you as a person who is innocent – it is consciousness itself which is innocent, and you as a person are merely reflecting that which is universal, and that is consciousness itself. (...) You can see, then, that everything you ever believed, you only believed it out of your own innocence. Out of compassion, then, you can see that the same is the case for everybody else. Out of your own compassion, then, you see over and over again the *innocence of the child*.

A lifestyle of selling out to truth will bring inner pain and grieving.

When we refer to the 'external world', we are always talking about an *inner position which is coming out of a certain level of consciousness*: how we are with a thing, how we choose to be with it.

The pains and agonies which come about do so as a result of our hanging on to putting our survival onto something which is not the truth, onto something which is a violation of some principle of consciousness. And that really is what spiritual work is about. *As you get closer and closer and closer to realizing the Presence of God, the experience is one of peace and joy and happiness. As we get further from it, pain and agony are telling us that we are far removed from the truth.*

The Buddha said that all pain and suffering is basically coming out of *desiringness*. And desiringness is coming out of *fear*; and fear is coming out of a *sense of lack* – *a belief that one is separated from God*. Desiringness itself is going to lead to progressive frustration and a feeling of being separated from truth; and as you are going to be more constantly wanting and craving, you are going to be entrapped by that. The consequence of this *endless frustration* is going to lead to pridefulness and fear, anger, greed, apathy and guilt. The consequences are negative; they are not going to support your movement towards the truth. So *desiringness brings with it all the other negative energy fields*.

Out of being willing to be honest with oneself, out of being willing to admit that “I don’t know”, comes the willingness to surrender to God, and the truth then comes about through an act of *surrender*. The truth is not coming out of the pain. It is by letting go of that which causes the pain, that which one understands not to be the truth, that the truth is revealed.

The more we advance in consciousness, the more we see the whole of the world as an unfoldment of God’s perfection, the more we experience the Divine perfection as the essence of all things, the ever-presence of God’s love as the source of happiness and the source of life – the oneness of God, unity. Finally we experience God as that which is.

If you do not care enough about life in order to love strongly or to hate, then you will remain down there in apathy.

Once we have experienced something higher, we will no longer find satisfaction in the world of havingness or doingness.

*Once we have acquired *spiritual understanding* and *knowledge*, we move into the *perfection of our capacity to love*.*

If we make the ego into our enemy, we give it energy and power. Instead, we want to approach it with a *loving compassion* and see the *intrinsic innocence of the child’s consciousness*, and the programming which then comes in. It’s because of the child’s lovingness and trustingness that it is so programmable. We begin to see the innocence even within that which is most hateful. *Out of one’s compassion then, one sees the intrinsic innocence even within the ego*. We love our humanness, and the healing takes place out of compassion. Instead of getting into condemnation, we say: “I see the necessity of that at that time.” – So we look at our humanness, then, from the viewpoint of *compassion* and *forgiveness*, and we love it. (...) *We look at the child, and we begin to heal it through understanding, through compassion, through lovingness. And that which we forgive in ourselves disappears from our perception of the world* – so our perception and experience of the world begins to shift, and whole new avenues begin to open up automatically.

Enslavement by illusion is comfortable. It’s the *liberation by truth* that people fear.

You get programmed by *imaginary gains and losses*, in your own personal consciousness, within the overall field of mankind.

At the moment of birth, everybody already shows a calibrated level of consciousness.

Human consciousness is *dualistic*; the Garden of Eden is *non-dualistic*. So man fell from a non-dualistic heavenly place, from the pristine beauty of a celestial realm, and came to know good and evil, got involved in the linear domain.

The capacity to discern truth from falsehood is a *gift*, and man has to earn that gift *karmically*.

Power does effortlessly what force cannot even do with its best efforts.

The *kundalini* energy empowers you to *discern essence*. Your alignment becomes spiritual and you transcend the ego. It's so powerful that it brings to you what you need to hear.

Spiritual information itself has a catalytic effect, and if empowered by intention, it has a powerful effect.

Phenomena are emerging, and that's all you can say. So why do you want to put a clock and causality on it? Those are all limited perceptions. The *Present Moment*, or *alwaysness*, is as close as you can come to it.

In the Buddhist tradition, they say: *Rare it is to be born a human being; great good karma is it. Even rarer still is it to have heard of enlightenment. And rarest of all are those who have heard of enlightenment and made the decision to pursue it.*

Here in this domain, you find *all levels of consciousness thrown together*, from the highest to the lowest. Every second, you are presented with an option to acquire good *karma* or undo negative *karma*; every second, you are choosing an option. So this is a world of *maximum karmic opportunity*. Here you have the *freedom to choose*. There are other dimensions where you are not free to choose; there are no other options possible. So it seems to me that *this world serves the evolution of consciousness to the maximum degree*. Here you can make major jumps in consciousness; and on the other side, you can have major drops in consciousness: (...) the ego comes up and – bang! – takes you down... and you fell for the temptation of power, for instance.

There's temptations at each level; (...) the traps are there. (...) And the spiritual ego is quick and ready to trade on vanity, having followers, control of people, adulation, brainwashing people, money, etc.

Divinity, the Presence of the Self, uses what is available around you.

It seems that that which is threatened by truth seeks a leak in the dike, and feels you out. The Buddha described that as *being attacked by the demons*. If someone makes you a compliment, is there a feeling of pride within you? A flicker of pride about your achievements towards the world? That discernment has to be there. See, the other person is your teacher now. *Your weaknesses are brought up for you to own and transcend* – not for you to act them out at the price of integrity.

The spirit in you knows its own and pulls in that direction; the Self wants to return to its source. *Consciousness wants to return to its source.* (...) And you will find yourself attracted to whoever is further along the path.

You are just an antenna, just a conduit. You don't cause anything. The *siddhis* happen on their own. At the same time, spiritual reality requires that you do declare the truth of that which is within.

When the ego state disappears, it reveals the natural state – like when the sun shines forth. To pursue the spiritual path is like a removal of the clouds; it's not a gain. As you remove the obstacles, the sun shines through spontaneously, by its own unfolding – so there is no one to take credit for it, for making the sun shine.

As you walk through the last door, you must surrender *life itself*. Why would you have to surrender life itself, unless you think that you are the author of it? – “I am the source of my own existence”, “I am Divinity”, says the ego; “Without me, you won't survive”.

Divinity calls you back to *integrity*, and *integrity is the defeat of the ego*. The ego hates God and loves secularism, unless it can blow up a bus of children in the name of God, the All Merciful. How can you fool yourself to that degree? That's called the *luciferic inversion*, in which good and evil are switched: the luciferic inversion is the reversal of truth and falsehood. That is very clever. – One way to deny something in yourself is to substitute the opposite: “I am not greedy. I am one of the most unselfish persons in the world.”

Once you are given a gift, you become the *steward* of that gift. *It is now your responsibility to share it with the world.* (...) It's like a fire in the belly. Because humanity's survival depends upon it. Generation after generation, one hundred million people died, until Fleming invented penicillin.

That which is rhetorically convincing very often is not authority. Authority very often is not rhetorically convincing.

The secrets of life are revealed not in the linear domain of content, but only in the objective nonlinear experiential domain. *The Absolute Reality is experiential.* Descartes said, there is *res interna*, and there is *res externa*, and there is no connection between the two – because the human mind is not able to make the jump, to jump the chasm between *what is* and *what you think is*. And how do you know that you made the qualification correctly, beyond mere interpretation and guesswork?

The Greek philosophers were dedicated to the truth, and you have to acknowledge someone's intention, even if someone is mistaken. Socrates was my hero.

Why do people seek the great leader? – Because *they feel deficient within themselves*; because *they don't own their own power* – so they worship it as being *out there*. (...) The great leader has no intrinsic power; his power is a *projection of the populace*. If you see statues of a great leader all over the place, you know immediately that you deal with a narcissistic megalomaniac – because why would a person do that, except for self-aggrandizement?

The ego was *the animal's tool for survival*. What the human gets out of it is satisfaction. *The ego learns how to juice pleasant and unpleasant positions or experiences, so one clings to them and replays them over and over again. So one nurtures any given position or experience for a lifetime; one becomes a collector of positions or experiences.* For instance, one becomes an injustice collector, thus building the victim mentality ('the chronic professional victim'): suffering, being the martyr, being right and other people being wrong, etc.

The competition in this world is one of *being the victim*. The competition is ferocious.

The ego's only juice comes from the *animal energy*; the spiritual, then, becomes the enemy of the ego. (...) *It's only when you introduce some spiritual energy that you can counter the animal energies. Left to its own devices, the ego could never undo itself.*

There is no such thing as a justified resentment. So the question is: do you get more out of the resentment, the juice you get out of a given set of positions, or do you gain from letting it go? (...) People get all excited and jubilant when juicing their animal energies (such as hate, suffering, etc.); the egoistic gain is just tremendous.

Invocation itself, calling on God, is enormously powerful when it is genuine – not to control God or to press God to grant favors.

To ask God for a miracle means to be willing to surrender linear content for a greater context, the overall field.

Consciousness is the *capacity of awareness*. It is *impersonal*.

When you pray for understanding, the field opens itself up and what you pray for becomes obvious to you. So pray for understanding, and for the Highest Good: "My ego is seeking gain; how can I see this differently?"

Spiritual evolution is based on the *capacity for self-honesty*, which is based on *humility*. Humility comes about when you see the limitation of the ego. Mistakes and wins are equally helpful; mistakes are often even more valuable. Mistakes bring about a confrontation, and confrontation is often the only way that the ego dissolves and the spirit learns. Hitting bottom is colossal, because the ego is not going to let go until it is forced to.

Don't wallow in guilt, in how terrible it all is and what a bad person you are. All that is required is a *decent regret*. Guilt comes from the ego; regret comes from the spirit. (...) Regret understands that "I shouldn't have done that"; it then makes an appropriate change in one's ways. Regret doesn't hang out with your sins; it doesn't punish you psychologically and emotionally. *To regret means to be thankful for all of life's experiences and to be willing to learn.* Guilt is self-punishment, self-inflicted pain.

People's rock bottoms are at different levels. Depending on the strength of one's ego, depending on the investment which one has in the payoff of one's positions, depending on one's capacity and willingness to learn, hitting bottom will require a lesser impact or a bigger impact.

When you start looking at yourself, first develop a conscience that is rational and reasonable, and not sadistic. Don't start looking at yourself when you've got a sadistic super-ego conscience waiting to beat you up. The conscience can be quite cruel and savage. *Make sure that your conscience is a teacher, not a judge. The super-ego's intention should be benign; it should be willing to forgive by seeing man's limitation.* If necessary, call out your super-ego: "I'm willing to see where I made an error, but I'm not willing to be beat up about it." – The sadistic conscience is aligning itself with the devil and wants to make you fry in hell.

The ego places pride on all its opinions: they are *my* opinions; therefore, they should draw attention, because they are very important. The ego survives on *vanity*, on being right. And the ego will pick up a position (and a fight) about trivia: "You forgot to bring bread on your way home." That's where most marital abuse starts.

The only way to truly know is to *be*.

Divine will will wipe out any egoistic position. (...) Divinity does not step in unless asked.

Many people, when they pray to God, pray for some ego position. But when you truly pray for the will of God, then *you get out of the way*, because God's will may be that you get wiped out this lifetime.

What wipes out the ego is willingness, because that's what opens the door. You say: "I of myself, oh Lord, am unable to understand what this means in my life"; and you surrender it to God by *invocation* and *solicitation*. *By surrendering yourself to God, you open the door to spiritual energy.*

The persona picks up where the person left off. You could say that the spirit uses that mechanism to continue on with life in the world. On the other hand, you can leave any time you like; you are not obligated to stay. Once consciousness hits 600, you're not obligated to stay. In fact, the door is open. Sometimes, it becomes strong; it becomes invitational rather than optional. (...) You don't know whether you stay or not. And besides, it's irrelevant. It happens of its own. (...) *You choose enough of an energy of remotivation to keep you going.*

Your *intention* will pull you into whatever will subserve that goal. If you are spiritually intended, everything leads to an inner search; everything subserves your overall intention.

Spirituality requires *strength in conviction*. You have to stand up for your belief. Otherwise, it is just talk.

In this world, to be uninformed is what I believe to be a lack of moral integrity.

The love of money means the violation of spiritual reality for secular gain. Otherwise, money is merely utilitarian.

The moment you get involved in somebody else's affairs, you're taking on some karmic responsibility.

Each level of truth is only true within its greater and greater contextualization.

Carl Jung concluded, after a lifetime of study, that there is an inborn drive in the unconscious toward wholeness, completeness and realization of the Self, and that the unconscious will devise the ways and means of bringing this about, even if they are traumatic to the conscious mind.

All people live by faith; the only variable is in what that faith is placed.

*We live in our subjectivity, in the experiential. We live in the radiance of consciousness itself; that's where we live. And the quality of that subjective experiential reality is what a more mature person is concerned about. Therefore, love becomes of a greater value than possessions. (...) So that's the first trap we come across, to project the source of your happiness outside of yourself. That's fatal. The minute you project the source of happiness as something outside of yourself, you're now a victim. The catastrophe hasn't happened yet, but it is inevitable, because your happiness is dependent on an external over which you have no control. This is a *world of transition*; nothing remains the same. It's a *world of constant evolutionary change*. That which we think is eternal slowly turns to rust and dissolves, you see? And when you go to places like Egypt, some twelve thousand years of prior history, you begin to get a feeling for what age is. So, *if you attach your happiness or your survival to something which is out there, then suffering will come – it's only a matter of time.* (...) *That outthereness can also be a mental position, a positionality in which you become enamored.* (...) The real trap is to become enamored and to place your survival on something *out there*: success, money, good looks, any kind of outthereness – all those things are *transitory*. The Buddha taught that a long time ago: ***This is a world of the transitory; everything comes and goes. Therefore, if you get attached to anything, then inevitably it brings suffering. (...) So, value everything, value it all, and become attached to none of it. None of it is special, you see?****

Ah, the ego's dream to be in control... to rule everybody... to make them do what you want them to do... to make them think what you want them to think, behave the way you want them to behave... and die for you, too: (...) "You should die for my beliefs" – that's today's rule internationally.

Accept people as they are; see them in a compassionate way. (...) You see, everything and everyone is in a point of evolution, including one's perception and spiritual growth.

The *central elements of seriously committed inner spiritual work* consist of:

1. Discipline of focus without deviation.
2. Willingness to surrender all desires and fears to God.
3. Willingness to endure transitory anguish until the difficulty is transcended.
4. Constancy and watchfulness.
5. Moving from self-interest as participant/experiencer to that of the witness/observer.
6. Willingness to relinquish judgmentalism and opinion about what is observed.
7. Identifying with the field rather than with the content of the field.
8. Proceeding with certainty and confidence by accepting that enlightenment is one's destiny.
9. Avoiding glamorization or aggrandizing the endeavor or its destination, and relying instead on devotion for its own sake.

The capacity to become enlightened is innate. (...) The *power of intention* is like an *attractor field*. (...) The attractor-field of intention is so powerful that it begins to align all your experiences and interprets them in accord with your commitment. You say, "Oh Lord, let my life be of service to Thee" – those things are so powerful; invoking Divinity already transforms brain physiology. (...) Commitment then, intention, alignment, are extremely powerful. It begins to transform all experience. Invocation transforms brain physiology (...) and transforms how you experience life. (...) The way to God is to become that which you are, that your life becomes a prayer. (...) You reverence the Divinity within you and the sacredness which is innate to your own creation; and in doing that, you reverence God.

To *discontinue from the experiencer* is the *inner way* which requires *intense discipline*. (...) It's a way of being in the world in which one seeks to disidentify with that aspect of the ego which is not only in a dualistic positionality, but which is the leading edge of experiencing. Ultimately, what you are addicted to is experiencing. You are hooked to experiencing, (...) because *out of evolution, it was through experiencing that one survived*. (...) Experientially, what you are getting is the readout of the experiencer: you are not getting *res externa*, nature, reality – you are getting the readout. *You are not even addicted to the world; you are hooked on the readout that the experiencer is reading out to you, based on core-prioritization. What you value gets projected out there, and the experiencer aspect of the ego thinks "this is important" and gets attached to it. And now, you get attached to the juice which you get out of that perception. That's the way the ego keeps itself alive.* See, the ego has no source of spiritual energy; it only has animal energy. Consequently, out of every experience, it has to extract the source of its own existence. It doesn't have a source of energy within itself.

Devotion opens up *vision*, which replaces perception. Only by the *surrender* that accompanies devotion does intended action reveal itself to be a spontaneous unfolding of the evolution of Creation itself. *Devotion to God replaces the ego's devotion to its own self-interest*, and one witnesses the effects or consequences of

the overall field. (...) *The core of devotion is humility and the willingness to surrender all belief systems and illusions of 'I know'.* The Realization of the Presence of Divinity unfolds of its own when the ego and its perceptual positionalities are surrendered.

Worship is recontextualized devotion. It is not done for the benefit of the worshipper or the imaginary benefit to God, but instead, it is merely an *acknowledgment of Reality*. It is aligned with gratitude for the gift of awareness/consciousness as the Reality of the Knower/Self, (...) gratitude for the capacity for the recognition. (...) Devotion is a way of being with oneself, God and the world.

Nonduality means to bypass particularization and to return to unobstructed, verifiable, basic truth. (...) *Nonduality* means without form, division or limitation.

The purpose of *mantras* is to still the mind and to invoke a high energy field.

There is nothing the mind believes that is not erroneous at a higher level of awareness.

The whole *Course in Miracles* is based upon transcending the illusion that you are at the effect of anything out there. (...) Nothing out there has any power over you, unless you believe in it. (...) You see, the mind is so powerful that what you hold in mind tends to manifest. (...) And you automatically pick up many belief systems from our culture; there's no way to avoid it. (...) Then, you give belief to those prevailing thought forms, and they become sufficiently strong to develop physical symptoms. (...) So, unconsciously, you're holding that, or some aspect of you is holding that as the truth; and because of that, it's manifesting. (...) I always tell people who have illnesses of one kind or another: 'Do the *Course in Miracles* and hope for the best' – because you don't know what your *karma* is. But if you advance to a high degree, you can transcend that *karma*, and you don't have to be subject to that.

That which is all that is, is beyond all questioning. (...) Therefore, there are no questions, and there are no answers. (...) From the viewpoint of a more radical reality, everything merely is what it is, because each instant is complete and total within itself, and is out of time. (...) That is not comprehensible, but it is so. That which seems like a question is a positionality language from the viewpoint of the ego; and because it makes semantic sense, the ego presumes that there is an answer. But from the viewpoint of radical reality, no construct within form is real, and therefore it is not actually answerable. Therefore, *every question is unreal*. It seems to be answerable at a certain level, but as you transcend that level, no question is possible, and therefore no answer is necessary, nor is it possible either.

The world as you perceive it has no reality; so don't worry about it. Just perfect yourself – and that's all you can do. (...) The greatest gift you can give to the world is to perfect your degree of consciousness.

What I'm really trying to convey is a grasp of the difference between the linear and the nonlinear – because to know under which bush to look is very helpful, understand what I'm saying? That's what I'm really trying to say. (...) We tend to look for the keys here where the light is – but the keys were lost over there, right? So, we're trying to create an understanding of how to approach that which is really unapproachable from the world of the ego, without ending up in the dead end of many religious rigidities and belief systems. Because enlightenment is quite a bit different from being a religionist, okay?

The linear is always subjectively experienced by consciousness, which is in the nonlinear. (...) So the objective world doesn't even exist, except that it is experienced subjectively. And it is the subjective reality that we're talking about in spiritual evolution.

The ego really emanates from the animal domain; (...) its origin is really in the animal domain. You won't find anything in your ego that you can't see at the nearest monkey island. If you go to the zoo and watch monkey island, there's your ego, right there. The monkeys are grasping: they're challenging each other; they're baring their teeth; they're trying to grab each other and mate right on the spot, and fight off: all the females fighting for the males, all the males fighting for the females. So you see this alpha male and female dominance; and you see people looking for favoritism; and you see people codependent with each other: "Love me, because I love you." (...) You see all of human pathology exhibited there: paranoia, possessiveness, territoriality... – All you see on monkey island is today's headline. (...) So, *all we see in the ego is really the dominance of the animal within us*. And of course, the animal within us is still present anatomically as the old animal brain. So, being a human being is a very difficult thing. (...) Therefore, it's helpful to realize that we are a primitive race. *My view of mankind is a very primitive race, barely out of the animal stage*.

Consciousness is there before content. – Consciousness awakens with the awareness of existence. That which allows you to say *I* is presumed, as you wake up in the morning and open your eyes, to be the *personal I*. Because reality seems to have to do with form and facts and physicality. And one presumes that the sense of *I* is coming from a *personal I*. – And that's the only illusion that we have to jump. The sense of *I* is not coming from a *personal I* at all – it's coming from an *impersonal I*. Consciousness is an *impersonal quality*. The consciousness which arises as you awaken is not personal at all. You have it focused on the personal, but its essence is not personal. Divinity illuminates the awareness that shines forth as the awareness of your own existence, but its source is the *infinite I*, not the *personal I*. (...) People say they like to hear personal stories – but the personal story is actually irrelevant. (...) The *infinite I* is beyond time, beyond form.

The reason I track the origin of consciousness as it evolved through evolution is to disassemble the guilt and shame mechanism which precludes many people from serious spiritual or religious endeavor. (...) If you realize that the ego is just the persistence of the animal, then you can get off moralizing about it. And if you get off moralizing about it, then you can avoid spiritual guilt. If you've listened to

enough confessions, you will realize that *everybody's ego is the same*. The next penitent in the booth is just going to tell you the same thing as the last 10.000 told you: "I lied to my mother"; "I cheated on my wife"; "I'm lusting after my secretary"; "I stole pens from the office"... – So, the first thing we do is, we try to grasp the totality of the ego. And the best way to do this is to contextualize how the ego evolved throughout all of history.

You love the ego; you love the juice you get out of your ego. – And see, once you admit that truth, you've taken the cover off it: you love the ego; it's your source of juice – (...) where would you be without it? (...) So, the way to undo the ego, then, is *radical honesty*. The way to *Advaita* is *radical truth, the willingness to let go of all illusions*. (...) The source of the ego, then, is the *juice* that we continuously get out of it, which pumps it up and gives it life. And that's what you have to be willing to relinquish; that's what you have to surrender to God. (...) Give up the juicing, not the positionality – because the minute you let go of the juicing, the secondary gain you're getting out of that is that the positionality will disappear of itself. You'll laugh at it.

The pleasure that one gets out of the juice of the ego justifies everything: it justifies mass murder; it justifies genocide. (...) The megalomania behind it, as you see when you look at human history, is unstoppable.

Each one of us evolves based on *faith*. (...) One's *inner direction* leads one to that which you're able to hang on to with absolute certainty.

The ordinary man lives in the *world of content*; he takes the *subjective* for granted, without appreciating what it actually is. (...) *The subjective is where we exist*. We exist, our knowingness, our awareness that we are, or that anything else is, is only because of a *radical state of subjectivity*. It's roughly called *awareness*, or *consciousness*; and the thing that differentiates it from the newtonian paradigm is that the subjective has no content.

If we look at the world and society, what we see is the ego projected out there. The world itself is a playground, an amusement center, a graveyard – depending on your point of perception. (...) So, I consider it entertainment; it's sort of like turning on the TV. (...) The world pushes the extreme, just like TV programs push the extreme. (...) To me, the dramatic, most horrible news stories are ridiculous. Life is a theater of the absurd.

The higher you go in the levels of consciousness, the greater the power. (...) The bottom of the scale of consciousness is composed of profound states of egocentricity, out of which, in our view of it, can come considerable damage to the world.

To reach the so-called state of enlightenment, it is necessary to *drop all positionalities*. And in doing so, duality disappears. That is the pathway of *Advaita*.

When you read the daily newspaper, what you see is your own ego projected out there. Therefore, reading the newspaper or watching the news is really a neat teaching tool. (...) Because you see the games the ego is playing: the ego speaks through this person's mouth, and then through that person's mouth – you know what I mean?

From the newtonian point of view, something might look like an accident. But from the overall point of view, there are no accidents possible. (...) All that is, is held within the infinite power of the infinite context of God; nothing can happen outside of it. Consequently, an accident is not possible. (...) *Accident*, like *chaos*, means a limitation of perception. (...) *In the infinite context of God, everything falls within coherence; no accident is possible.* (...) The entire universe is one infinite coherence. (...) The entire universe is one karmic unity. (...) So consequently, everything within the universe is subject to the laws of the universe. (...) And each thing, you might say, has its own *karma* within the infinite coherence of the universe. (...) So, then, each thing that occurs is a result of the essence of its own reality. (...) Each thing is the result of that which it is. And spiritually, what it is, is the accumulated result of its own decisions by its own spiritual will. *By one's own spiritual will, one rises or falls like a cork in the water.*

By the nature of existence and beingness, one can only be what one is. And what one is, one has sculpted by one's own hand. And therein lies the infinite justice of God.

Those who seek God do so out of the evolution of their own consciousness, because the quality of consciousness is to progressively seek its own nature.

At the level of integrity, at 200, you have the real true beginning of empowerment. Below that, you'll get inflation of the ego, egotism, superiority, pridefulness, arrogance. (...) At the lower levels of the scale, the ego seemingly shrinks, you see: despair, anxiety, depression, anger – in these states, everybody comes to see the doctor. This is my office, down here, the lower part of the scale. (...) People don't come to see me out of arrogance. (...) So, the levels from 200 down are all *levels of weakness*. And if you don't have any real power, then the next thing to do is to inflate yourself: puffed-up arrogance. (...) If you have real power, you don't need any of that, and you're not even interested in it. (...) What people think about you is sort of irrelevant, because you're *autonomous*. (...) But to people who are not autonomous, what people think about them makes a big, very big difference.

In the upper levels of the scale, you have *power*. Power influences everything within its domain as a consequence of that which it is. That which you *are* has a more profound effect on everything than that which you *do*. And that's sort of the meaning of the spiritual teacher who says: *don't worry about saving the world, save yourself*. Because through the evolution of your own consciousness, you're already doing more for mankind than you can do out there with placards, with any kind of activism. (...) The world out there is just a story, a perceptual story as witnessed by the ego. And therefore, there's nothing out there that needs saving.

So don't waste your time saving the world. Save yourself, because thereby, you radiate forth that which has a profound influence.

Force exhausts itself. (...) Sooner or later, force always results in counter-force.

125 is the level of wantingness; this comes out of the solar plexus. (...) The solar plexus is also the level of courage: you have to have a lot of guts to get out there in the world. But if you get caught in it, if there is too much energy in the solar plexus, then you get into cravingness and wantingness. And the difficulty with this is, you can never satisfy it. Everything satisfies for the moment – but tomorrow, you'll want something else; and the day after tomorrow, something different again. *You can never satisfy wantingness.* (...) There is no end point. (...) It's endless, and it can lead to addictions: drugs, alcohol, sexual addictions. Or the cravingness for power, wealth, worldly goods, things like that. Or it can be the craving for experience and novelty, chasing this and that, racking up a score with various things. (...) First, you strive for something; then, you get it – but there is no satisfaction. And so, you strive for *more* of the same, or for something else. – There is no end to it.

The higher levels come out of the *crown chakra*, the *third eye*.

Fear runs most of the world, most of the time. (...) *Conquering any given fear does not really solve it, because fearfulness is a state of consciousness, and it will just invent new things to be afraid of.* (...) Fearfulness, then, is a *lack of faith in God*. And as one lives in constant fear, one may withdraw and become despondent, and eventually descend into depression, despair, hopelessness.

Moving upwards or moving downwards – the *direction* that you move is what's important. It's not at where you're at on the scale in particular; it's not any level of consciousness in particular. (...) For instance, moving from apathy or depression into wantingness is moving upwards. Wantingness takes you out of apathy or depression. (...) Spiritual work, then, is making choices that move us upwards, towards the light. (...) And the whole use of the scale of consciousness, the whole use of what we learn from it, is merely to support the intention on the part of everyone here to move forward in consciousness and to fulfill the human potential.

200 is a very critical level. Instead of coming out of weakness and the utilization of force, you come into *real power*. And real power now begins to totally change your life: people react to you differently, respond to you differently. Your intentions tend to manifest in the world. (...) That's a subjective experience. So what you hold in mind now tends to manifest, and therefore the saying: *be careful what you hold in mind* – because it tends to materialize. (...) That's why you can't cure poverty with money, because poverty is a *reflection of a level of consciousness*: at that level, consciousness will always pull poverty to itself.

Being a human is extremely difficult, because the evolutionary tree of a human is via the animal. (...) The human brain is structured based on the emergence of the animal. So we see awareness coming up through the animal kingdom and becoming more and more complex, that complexity being reflected in the neuronal structures of the human brain. And the beginning of spiritual awareness now puts man in the most difficult position possible, if you ask me. You have on the one hand *animal instincts*, which run you, whether you like it or not, by the very structure of the brain that you inherit. And now, you have *spiritual awareness*. So the human being is balanced between the animal and the spiritual. (...) So here you are, a spiritually aware being stuck with animal instincts. (...) The animal instincts coming out of evolution can't be avoided. (...) They're wired into your hardware. (...) The primitive emotions, the predator-prey response... (...) – they're all getting triggered automatically. (...) You don't even have a chance to say hello about it. (...) That's our *karma* – we have the *karma of the animal kingdom*.

The animal does not live in a world of possibility; (...) the animal side is *instinctual*. The animal side is built in; it's wired into the human brain. (...) So, one way of looking at the ego, then, is to have *compassion* for it as your little animal. (...) The human brain is wired that way; so what's the point in feeling guilty about it? There is no point in feeling guilty about it. (...) So *the ego, then, is nothing but the animal*. (...) Give up judgmentalism and accept it for what it is: getting this, getting that, fighting, winning, getting ahead of other people in traffic – of course it wants to do all that; that's what it does! Otherwise, we wouldn't call it the ego. It's doing what it's supposed to do. (...) That's what the animal in you has been trained to do; and that's what it has been supposed to do for millions and millions of years, in order to survive. And if it hadn't been successful, then you wouldn't be here today. You are here today because you owe your life to the success of your animal predecessors.

Let go resisting the ego. Instead of suppressing or repressing or denying the ego, accept the ego for what it is and own it: (...) *put your ego on a leash*. (...) Make friends with your ego; give it a nickname; adopt it as a pet. (...) – What mankind does, is: repress all this, deny it, because of guilt; and then, project it out into the world. They don't eliminate it; they just move it *out there*. (...) It's much nicer to feel that *the others* are the bad guys: *you* are not the bad guy – *they're* the ones!

What we try to do in spiritual work is to *overcome the compulsiveness of the ego, of the animal reflex* – to not automatically respond with guilt, to not automatically respond with fear. And as we do this, as we move upwards on the scale of consciousness, we become more and more free.

The majority of mankind has not reached the level of 200, the level of integrity. The majority of mankind lives in the lower levels. Understanding this gives you a certain degree of compassion. In other words, people can't help being other than the way they are. (...) From the viewpoint of consciousness, they are *victims of their own ignorance*. That's what Jesus meant when he said: *Forgive them, for they know not what they do*. – Their level of consciousness isn't high enough for

them to even see that they've got a choice to be other than they are. So, one of the consequences of *karma* is the range of choice.

The greatest service we can give to all humanity is to become all that we can become to the best of our ability. And that energy radiates out and lifts the level of consciousness of all of mankind.

The God of the Old Testament, and the gods in many other cultures, are really demonic. These are demonic depictions of God: God despises you. He's vindictive. He's also sadistic. He likes to be cruel and throw you into fire for endless torture. He disdains you. He has nothing to do with you. He condemns you. He's angry. He's mad at you. He seems to hate you. He's punitive. God gets even with you. He is prone to jealousy and vanity. (...) This is the God of Judgment Day that everybody is scared of.

Forgiveness (350) is very important. And in spiritual work, this is a level we all struggle for with our egos: to be merciful towards ourselves, harmonious with others, accepting of ourselves and others without condemning them. So here's where we get off condemnation of others, right and wrong, judgmentalism and righteousness, which is the worst of all the ego's prideful positions. Now, we transcend, and as we do so, we come into an understanding and capacity to comprehend, and we reach this wonderful level called *reason* (400). (...) So the 400s is the world of the intellect; it's the world of modern science, civilization, the university, the Great Books of the Western World.

For the person who's dedicated to enlightenment, spiritual curiosity is a trap. You haven't got the time. The Buddha said, *waste no time*. (...) If you're devoted to reaching some degree of enlightenment, you don't have time to check out the astral circus.

The out-of-body experience was highly educational, (...) but the near-death experience was profound. (...) The residual of the near-death experience was a complete elimination of fear, fear of death. And during World War II, I had no fear of death *at all*. (...) So, with a near-death experience, there is a *transformation of consciousness*.

For each individual human, the level of consciousness is set by *karmic merit*, which is *the totality, the composite of all spiritual decisions of the spiritual will*. It's the spiritual will that is the source or the center from which you evolve spiritually. The center out of which you come for your spiritual work is the spiritual will. It's the spiritual will which sets *karma*, and not necessarily one's actions. So one's feelings and emotions shift up and down the scale of consciousness all the time, but that does not change one's *intention*. (...) So your intention is more or less the stabilizer of the ship, see? (...) When you're driving your car, you constantly make little corrections, but your intention is to drive East, and you continue to drive East. So these little corrections are fluctuations, but your intention remains the same.

Out of those who become enlightened, at 600, about half of them will not survive. Half of them will leave the world, because you don't have to stay in the world. The option to leave is available. From the high 500s, from 600 up, there's no necessity to hang on to the body. This is strictly an option; you can leave anytime you want. (...) Beyond 600, I'm not sure how one survives at all, really. (...) Consciousness usually stops there, doesn't go further. Actually, there is no further to go; one has already become the ultimate possibility. There is nothing and nowhere to go from there, so it would not come to anybody as an option. (...) What happens at 600 is that it is very difficult to function in the world of form – it takes energy. (...) The nonlinear domain is prevailing. At 600, then, it very often is not possible to function. (...) So at 600, many people, as they get close to that, they seek out spiritual communities: they join ashrams; they move to a place like Sedona. (...) They're letting go of identification with the physicality of the body itself. Then, they are letting go of the content of mind, becoming the witness of the content of mind, then becoming the awareness behind the experiencer of the witness of the content of the mind. You see, *layer by layer, you withdraw your identification from the particular, from the finite, from the definable, from the material.* (...) The enlightened person, once you go up the scale, becomes what the world calls, I guess, a *mystic*. (...) Self as God manifest is around 700 – those are the somewhat well known gurus: Nisargadatta Maharaj, Ramanah Maharshi, various others. They calibrate 700, 740, around there. The sage is 700.

On the scale of consciousness, the top levels correspond to *God and the glorification of God*; the bottom levels correspond to *ego and the glorification of ego*. (...) To glorify the ego, to worship the ego, is the expression of megalomania. So the ego, the unbridled ego, when it is glorified, becomes the opposite of God, which entitles the person to go to the lower astral domains. So, one gets there by choice: by glorifying the ego, by denying the reality of God, by declaring that the ego is God.

The greatest pleasure of the lower astral is to pull people off the straight and narrow. (...) Jesus was tempted by Lucifer; (...) the Buddha described similar temptations. (...) To seduce the innocent, to cause harm to the innocent, to kill the innocent – that is the way that you rise in the lower astral. It's by killing babies that you really get to be somebody. (...) Kill the infant in the mother's arms – that really gets you up the hierarchy in the lower astrals; that gets you higher than the mafia. The mafia only kills bad guys. But killing an innocent baby – that really gets you there, baby. You got to be cold, heartless, cruel – the ultimate of the opposite of goodness. So the astral realms have their own hierarchies; they're complex.

Consciousness is *impersonal*; you make a decision from your *spiritual will*. (...) The ego doesn't have that kind of strength; the mind doesn't have that kind of strength. Spiritual will, though, is extremely powerful. That's why the Buddha said, *once you have heard of enlightenment, the end is certain.* – Because once you have heard of enlightenment, the spiritual will clicks onto it.

The people around you all believe in death. So, this makes it very hard to leave your body if you have any close friends, associates, wife or something, because they're going to grieve and miss you, because they think you're dead. And therefore, 600 and over, it's probably best to be a monk living off by yourself.

That which is integrous speaks of its own. And with sufficient spiritual experience, you get to almost intuitively pick up where it is. And, in the opposite way, that which is non-integrous begins to have certain signs that you begin to recognize.

Moralizing about this world won't help; it blinds us to the reality of what the world is. But if we recontextualize, we now begin to understand the purpose of this world: it provides an *infinite panorama in which all kinds of evolutions can take place, up and down the scale of consciousness.* (...) This world is *purgatorial-like.* (...) And *in playing our part in this panorama, we serve others.* Merely by being there, each one of us serves others in their evolution. So we can end up respecting them all, as mistaken as we may think they might be.

The tiger trainer is not naïve, and yet his love is intense. The tiger trainer does not pretend that the tiger will not kill him; he does not ignore the tiger's inner nature. He demonstrates that you can love and still be aware of the downside of that which you're dealing with. (...) Unconditional love does not mean to be naïve; unconditional love does not mean to be blind to the ways of the world, blind to the non-integrous.

Spiritual awareness goes through various degrees of maturity; and you have to be prepared for the downside of what will come up if you're spiritually seriously committed. (...) Because if you're seriously committed, the downside *will* come up; that which is opposed to spiritual truth *will* come up – because it is threatened by the commitment and progress of the spiritual aspirant. (...) Consequently, *one becomes a target for that which is non-integrous.* (...) And everyone who reaches unconditional love, then, diminishes the domain of that which is non-integrous, diminishes its control.

Quite a few people who seemed to be of spiritual integrity one time, have fallen later on. (...) What happened to them? Well, *the personality was still dominant.* And it's not just gurus and spiritual teachers that this happens to. It happened to Napoleon: (...) he calibrated at a high level; but once he reached power, he went down. (...) The seduction of the glamour of power – this is what they fall for. (...) If you're complete and total within yourself, then you're immune to seduction – because seduction is based on the fact that there's something out there which you want. But if you don't want anything, then what could be offered that would be interesting?

Your own commitment to your own spiritual integrity will eventually lead you to leaving behind that which is non-integrous. You leave that which is non-integrous because you have evolved to that point – not because some teacher, guru, master, leader, or whatever they call themselves, tells you to do so. So to be told that you must break up relationships, leave families, drop or modify any given life arrangement, sign up for courses, then sign up for still more courses – all this is

nonsense. (...) And your intuition will say: "You know, there's something wrong with this spiritual-teacher-guy – (...) he seems a little too controlling; he seems a little too interested in money." (...) – *A true spiritual teacher never advises on personal affairs.* (...) These are all control techniques; these are all non-integrous. (...) It's *spiritual exploitation*; (...) one's innocence is exploited by masterful seduction, by techniques of spiritual seduction which have evolved in some cultures for thousands of years. (...) And in some places, that's pretty commonly done.

In a cult, if you want to leave the cult, then there are repercussions, sometimes quite severe, even to the point of death. You become anathema to the group. So there's an *us versus them*; the whole structure is dualistic.

What one is devoted to is truth, not the avenue of truth. One is devoted to truth itself. The speaker of truth is just a convenience. (...) So all the adulation of some spiritual teacher is all just glamourization. (...) If there's great oohs and ahhs about the leader, be aware of it. (...) *What is to be respected is the truth – not the leader, or the personality of the leader.* (...) The Self within you and the Self within the teacher – it's the same. (...) It's not *your* Self and *their* Self, and *their* Self is better than *your* Self. (...) No, it's the *same* Self. (...) So *you worship the truth, and not the personality through whom it may be spoken.* The personality is just a tool – it's nothing at all; it's evanescent: it croaks; it dies; it withers away.

Until the *third eye* opens in the *Buddhic body*, there's no way the average human can discern truth from falsehood. That's where a teacher comes in handy.

Knowingness is self-revealing. You remove the blocks, you remove the impediments, and then, by devotion to the truth, the way is opened, and truth reveals itself. (...) One experiences the Self in its full radiance; one experiences the oneness with Divinity. (...) *Anybody who's ever experienced the Self in its full radiance has had exactly the same experience throughout all of time, in all cultures.* (...) The experience of the Presence of God has always been identical, in all cultures, throughout thousands of years. Not statistically frequent, but unmistakably identical. (...) Anything that varies from that is not the truth. (...) And that's why no teacher has an exclusive on truth.

The spiritual truth is the Presence of God within, in this instant. It has nothing to do with whatever happened in history. Whatever happened in history is totally boring, (...) totally irrelevant. The spiritual truth is the reality of *now*.

The energy of the truth is what the teacher transmits, not to one's mental bodies, but to one's higher spiritual bodies. It's the vibration of the higher spiritual bodies that gets activated by the frequency of that vibration, which comes out of the certainty of the absoluteness of the Presence of God, for which I give thanks, oh Lord.

Don't try to conquer the mind. (...) Just don't identify with it. (...) By transcending identification with the mind, what you do, as each thing arises, is that you let it go, until finally the mind is silent.

Every thought comes out of nothing. Once you discover that, you're close to being home. You begin to identify with the silent nothingness out of which each thought arises. (...) One identifies progressively with the field, with the context. (...) You're the context out of which all arises, out of the energy of life. (...) Then, the mind becomes progressively silent, and there comes a moment when the only thing left is you. The only thing left to be surrendered is the sense of Self, that which you've always identified as Self. And you realize that you have to surrender that also. At the final doorway to enlightenment, then, stands death. (...) Because if that which you think you are is life itself, then to surrender that to God means to die. (...) And this is the one and only time you actually die. There's the knowingness that what you are facing is *absolute death*. (...) At that point, walk straight ahead, no matter what, no matter how severe the fear. The greatest fear of all, walk through it.

Through certain understandings, the ego begins to collapse. What one is seeking, then, in so-called self-realization, is the awareness of one's identity with that which exists prior to thought.

This is a *world of appearance*; this is the *manifestation of that which is karmically necessary to evolve spiritually*. Therefore, this is a perfect world – there is no point in changing one iota of this world.

The modern wolf in sheep's clothing is coated in intellectualism, in ideology, which undermines integrity, which transfers power from the integrous to the non-integrous.

Judgment Day is *every* day. (...) Judgment Day is right now; Judgment Day is continuous; Judgment Day is this instant, forever.

Those who allege that their life is devoted to God must, by necessity, become integrous. Integrous means also the willingness to stand and be counted for the truth, the willingness to stand and say, *no more*. To not take a stand is to join the oppressor, and you then drop to their level of consciousness. No, we're required at a point in life to say *no*.

What sets *karma* is *spiritual will*. The person, then, who sacrifices his life for what he understands to be God, as Krishna says, is in a good place: "he may be screwed up, but he will still be beloved by Me, because I know he did it for My sake, but didn't know who I was."

It's so important to constantly come back to context, the context of life, and not to get lost in the content. (...) People get lost in the content. They lose their sense of Self; they lose their identity. They lose the basic essentials of life. (...) Therefore, **it is important to clarify the meaning of your own life, the meaning of life itself, the meaning of human life**, to see yourself as part of the evolution of consciousness since the beginning of time. (...) It is important to give yourself some slack, some space in which to grow and make mistakes. (...) We already have a load of stuff to deal with the minute we come into this life, the minute we're here on this planet, so we should have a certain compassion for

ourselves, a certain compassion for other beings. (...) *So, we develop a certain compassion, because we realize the limitation of the human condition. We realize that without divine intervention, our goose is cooked. That's a fact.*

What humankind tends to deify is history, historical events, which are somewhat interesting, but not really. They become a block to the awareness that the Presence of God is at this very instant; the Presence of God is an *alwaysness*. It's *beyond time and place*: neither now, nor back then, nor in the future.

God is found in the sacredness, the *respect for the sacredness of all of life and all that exists in this instant*. People say: well, what about the wicked? – They're the perfect expression of wickedness. Why would you want to change them? (...) They're the perfect expression of wickedness, so that you can see what it is and have a choice, so that, by your choices, you can trace your karmic path. (...) So the value of this life is that instant to instant, we constantly choose and thereby determine our own future. It's not up to some arbitrary judge elsewhere.

Religions make God a *dogma*. They give a name to God, and then become proprietary. That which has no name, they put a name on it, and then kill anybody that doesn't go with that name.

The *infinite mercy of God* is that through prayer, through divine intervention, *the opportunity to transcend exists always*, even at the depths of the pits of hell, beyond all human imagination, but as intuited and written about by Dante.

Spiritual practice is something you do as often, as frequently as possible. The one that I recommend is not dissimilar from that recommended by Ramana Maharshi, in that there is a constant letting-go-ness and a constant looking within. It's a matter of focusing: instead of focusing without, focus within. (...) In other words, you're trying to get to the *very core of consciousness itself*; and as one does that, it transforms everything.

Little bits from childhood, little pieces of music, some vignette from a television commercial... (...) – all this crap goes through your head. (...) Mentation goes on and on; there's no way you can stop the mentation. The mentation proliferates faster than you can counter it. So therefore, one has to *transcend*; one has to *become that which is witnessing the mentation as it goes by*: the memories, the fantasies, the laments of the past, the daydreams about the future... (...) So, in meditation, you're trying to sense: what is it that exists *prior to thought*? (...) And you begin to withdraw from the thoughts. The thoughts are changing all the time; that can't be who *you* are. (...) So *one withdraws one's identification from thinking*.

The thoughts themselves are the *content*, but what is the overall *context* which is holding this capacity for thought and feeling and all in the first place? What is a *priori*?

The core of thinkingness is the narcissistic egocentric investment in our thoughts: thoughts are valid and wonderful and valuable because they are our thoughts. (...) So we notice that all thinkingness has a payoff: (...) we get off the vanity. (...) There's a secret vanity to thinkingness: you're getting up on something; you're getting even with someone; when you think negative thoughts about people, secretly you're punishing them... (...) We write these stories in our head. (...) As your head manufactures these stories, it's strictly egocentric; it's strictly narcissistic; it's very self-indulgent. (...) And as you let go of wanting to dramatize everything into the form of a story, you'll see the self-indulgence and the egocentricity of that. (...) You see that the ego is in love with itself; it is getting an enormous payoff from all this thinkingness. Consequently, you decide to turn this pleasure, the secret pleasure of thinkingness, over to God, to surrender it to God. And as you let go of wanting to make stories, they become paragraphs. As you let go of wanting to write paragraphs, they become short sentences. And then, you begin to see the unclogging of thoughts as they arise. (...) As you do this, what happens is, you nip thoughts in the bud. (...) One surrenders thinkingness to God at greater and greater depth, until one gets to the very core of thinkingness itself. Then, one surrenders the identification of self as thinkingness; one surrenders thinkingness to God. That is quite a sacrifice. (...) Because the identification of self as thinkingness is part and parcel of identifying yourself as ego, as human ego. And you'll see the great reluctance with which you let go of thinkingness, and the great tenacity with which you hang on to thinkingness, despite your lamenting it. (...) Now, you have to give up the secret delight in the torment. (...) So, in really intense meditation, then, there is a willingness to surrender everything to God. And what you end up surrendering is mind itself, thinkingness itself. (...) As thoughts disappear, so does mind.

Does enlightenment depend on grace or intent or devotion? It depends on all of them.

The *third eye* is an esoteric, sort of occult reference to the *chakra* system. It means *spiritual discernment*; it means one intuitively sees the difference between that which is aligned with God and that which is not. It's a knowingness that comes on without any thinkingness. (...) It's like intuition. (...) As you read an apology for evil, you just know that its integrity is out. You can go back with the intellect and find out why you think it's out, but it's a knowingness: at first glance, you can tell what they're up to. It's an awareness.

Jesus has warned against the wolf in sheep's clothing. What Jesus said is, you don't have the capacity of spiritual discernment, because your evolution is not high enough. The *third eye* is not open in you. And because the *third eye* is not open in you, you need spiritual Masters to tell you the difference. You of your own do not have the capacity to tell the difference. (...) Spiritual awareness, the opening of the *third eye*, comes belatedly late in one's evolution. By that time, many spiritual aspirants have made some serious mistakes. Therefore, we say, stick with that which every mystic, every enlightened being throughout time, has described as truth, and don't vary from it. *Straight and narrow is the path*. And there are many carnivals going on on the side: esoteric, other dimensions, strange people getting strange messages... (...) And people will follow the most

bizarre and crazy things you can even imagine. (...) Doing numerology, doing the I Ching, doing the tarot cards, get a channeling from Master Honky-Donk from the other side, wait in the desert for the UFOs to pick you up... – Did Jesus say that? No. Did Buddha say it? No. Did Krishna say it? No. (...) *Straight and narrow is the path.* You don't need anything bizarre; you don't need anything peculiar; you don't need anything unique. (...) *People who pick up these deviations are really resisting God. It's really a way of avoiding the truth; that's what it is.* And they use it as an excuse. (...) True spiritual work is mundane; it doesn't sound exciting. Not like getting a psychic reading, you know what I mean? Getting a psychic reading is so narcissistically fun.

To me, *wickedness* is to prey upon the innocent and the naïve, and distort their capacity to perceive the truth. That's my definition of wickedness. *To seduce the innocent and brainwash them into believing that which is non-integrative* – that is perversion; that is degeneracy.

Joy comes from the awareness of the source of your own existence. The Presence of God within gives a certain radiance to one's inner experience. The inner experience of one's own existence itself becomes continuously joyful; so it doesn't matter what you do out there. (...) It's all the same. One surrenders the source of joy from out-there-ness to the awareness that its source is *only from within*. And that comes about through spiritual evolution.

Anything that represents the collective devotion of mankind to reflect the reality of Divinity as best as it can be reflected within our human domain is respectful, worshipful and sacred. (...) The great cathedrals represent the collective inspiration of a whole society, a whole civilization: the spiritual intention to glorify God and reflect God and worship God, and to provide a place for others to worship and acknowledge the sovereignty of God. (...) Some of those cathedrals are so costly, it really took the earnings of the entire population for generations to create them. A great sacrifice, a whole lifetime spent in worshipping God by devotion in the form of service. (...) So the cathedrals are the coalition of, the concordance of, multiple art forms: painting, sculpture, architecture, music, incense, stained glass windows, the design of the floors, the way the squares are set, the mosaic... (...) Then, the cathedrals become sanctified by the prayers of those who have worshipped there over many years, for a thousand years. (...) For a thousand years, mankind has been on their knees thanking God, worshipping God; and if not sacred to begin with, those cathedrals are certainly sacred by now. Thousands and thousands of pilgrims over a thousand years have worshipped there, and they worship with incense and beauty and incredible music.

On the scale of consciousness, the lower levels are levels of force, violence, coercion, therefore revolt. (...) Force will not succeed over the long run; (...) force cannot prevail over power. (...) All that is based on force expends itself, destroys itself. It dissipates itself. You have to constantly stoke it: you have to pour more money, more bodies, more slaves, more energy, more taxes. (...) *The value of spiritual work is that it takes you out of force into power.* (...) Power is what you become. Then, the very fact that you are there already changes the nature of

events. You don't even have to say anything. (...) Then, one's presence is bespeaking something in some other dimension of significance. People who are more spiritually evolved, then, have an effect that radiates out from them, that is invisible, not discernible, not logical, not traceable. (...) But the whole field changes due to their presence. (...) That which has power energizes all around it; power energizes all around it. It radiates forth without limitation; it doesn't run out of energy.

I say, to people who are spiritually committed: you've only got so much time and so much energy. So you really want to use it to the best purpose available. (...) You don't want to waste it.

Anything spiritually dedicated is probably equal to anything else you might do that's spiritually dedicated – whether it's rotating a prayer wheel, or sowing for the poor, or just doing the most honest day's work you can do.

In a certain way, our modern media, I think, speed up spiritual work, because you're bombarded with spiritual dilemmas and provocations. (...) So, even if it isn't our own ego, it's the collective ego of society that reflects back to us the *necessity for constant spiritual growth*. (...) How can I overcome this hatred, this anger, this resentment? (...) Nowadays, you don't have to be there in the Middle East war and get shot and shoot back and forth. You can witness it and come to a way of transcending the whole thing, without actually having to be on the battlefield.

Spiritual will is what sets the calibrated level of consciousness. What sets your calibrated level of consciousness is not the act, but the *intention* behind the act. And *the freedom of choice of intention is the last freedom one has*. Even in the very depths of hell, there is still freedom of choice.

The choices that are available to you, to everyone, depend on the evolution of one's level of consciousness. – If you have reached the point of spiritual nobility, then the choice to forgive your enemy, (...) or the choice to honor the spiritual commitment of that which the world would call your opponent, is open to you. But from a lower level, you could only hate your opponent. (...) From a lower level, the choice of forgiving people is not open. And the majority of mankind doesn't think of forgiving their enemies, right? They go on hating each other: generation after generation, century after century, for a thousand years – they don't stop. (...) So, *the options that are open to you reflect the level of your own spiritual development, of your own consciousness*.

As you get into the higher levels of the 500s, you get into a benevolence towards life, a benevolence towards yourself, a benevolence towards all that exists. There's a benevolence towards even the most horrific, because it cannot help but be what it is. It doesn't have the karmic 'whatever it takes' to be other than that which it is. And then, in a greater level, one says: there's no reason for it to be other than what it is. It can just be what it is – not particularly saintly, but so it is what it is. And there's a letting go: why change anything as it is? Because, you

see, the only thing you want to change is your perception of it all and your judgmentalism about it.

There is, within you, the power and the willingness to surrender all, including life itself, to God. There is within yourself already a powerful devotion. (...) The power of that devotion lies within all of you, and it's the guarantee of your salvation.

Heavens, hells and purgatories are pretty much accepted by all the world's religions as a reality.

To be spiritual doesn't mean to be a fool. (...) One of the lessons we learn along the spiritual pathway is that naïveté is different from ignorance, and ignorance is different from innocence. (...) The goody-goody side of spirituality has a big trap to it. (...) What passes as spirituality is often denial, a posturing ignorance, an assumed innocence. (...) So, part of being spiritual is starting to become integrous – it requires *honesty* and *strength*. Part of the spiritual path is the *spiritual warrior* who stands up and defends the truth. (...) So *you've got to be real to be spiritual*. You have to be able to accept the reality of how it is, not to get into pretense. A lot of prayer is just pretenseful.

How does one transcend the fear of one's own extinction? (...) – One has to be willing to become extinct, to dissolve into nothing, to no longer exist, *to surrender existence itself*. That's called for.

The more you evolve through the heart, the greater power you have to let go of positionalities that are deeply ingrained.

The ultimate truth is the ultimate beyond even experiencing.

Truth is always the same; there is no variation in truth. Then, there's fancy side trips off into other domains, and the lure of the siren's song of specialness coming from various dimensions. These are all lures to pull you off the straight and narrow, and to test your conviction. Don't allow yourself to be pulled off the central path.

Not all questions can be answered; not all questions need to be answered. (...) Pose your questions as a meditation, and simply surrender them to God. (...) Then, the answers present themselves in due time. (...) The content comes forth in due time. (...) – Because otherwise, you see, the ego just uses the questions as another way of maintaining its dominance over your consciousness.

One-pointedness of mind to go the whole way in non-duality and Zen and advanced Buddhism, this is a capacity that you learn. And then, you really need it, because you're going to run into tests that are really quite powerful, stronger than what you think, overt and not so overt. Because as you move ahead, that which is made uncomfortable or displaced in its control and influence over mankind begins to get annoyed that you're moving out of their domain and that you are threatening that domain. And so, you start getting challenges. And when

the challenges come up, that's when you need the tools. So in spiritual work, then, out of love and compassion for yourself, and out of love for God, devotion to God, you develop these strengths, these capacities, this discernment. And eventually, it's like a knife: you can cut through anything. You can lose anything and everything; you can disconnect parents, grandparents, country, lovers, wives, children, dogs, cats, houses, titles, anything – in an instant, it's gone. So that laser-like one-pointedness of mind and the willingness to cut through anything, no matter what it is, is what's going to be needed later on. So we perfect it every day. (...) Later on, the willingness to surrender life itself, as you understand it, to God, is going to require all the strength that you've acquired. So devotion, then, is a one-pointed willingness, and it gets tested all the time.

God is a great demand. (...) *Your devotion to God has to be absolute; your devotion has to supersede all else.* And that which carries you through the final door, is the willingness to surrender that which you think and believe, in your most inner conviction, to be life itself.

Spiritual work is a form of love: (...) the willingness to let go of anything, to surrender everything to God. We surrender it all out of devotion: *Out of love for Thee, oh Lord, I let go of my attachment to this and that; out of love, I surrender it all to Thee, oh Lord.*

Karma yoga, the *yoga* of service, brings up something extremely important – it brings up that which spiritual work is really about: *a recontextualization of your entire life, of your whole life, and everything in it.* So devotion, the pathway of love, is sanctifying all of your life, in all of its details, in all of its expressions, as an expression of love to God and to all that exists. (...) So, *as a devoted being, all your actions become those of devotion, of service to others, of service to God.*

Without the capacity to face the truth about yourself, you're not going to move up any higher on the scale of consciousness. (...) This capacity, this integrity, is very, very necessary.

Spiritual students should be forewarned that that which is non-integrous will certainly seek to pull you out of the game by one temptation or another. – So, is it best to avoid people who are spiritually below integrity? That's what all the spiritual teachers said: to not hang out with such people, because they have sort of a collective karma, and just the fact that you're there begins to attract negative things to you. (...) *What attracts negativity is the spiritual field which you radiate.*

Spiritual work designed to affect specific content is limited in its power. But spiritual work designed to advance the field of consciousness itself lifts all the fish in the bowl – you understand what I'm saying? (...) So, to work towards the advancement of consciousness itself lifts the whole game. (...) Otherwise, you're just trying to affect specific fish.

Anybody who chooses to be unconditionally loving knows that there's going to be a price: all that which is unloving is going to come up to be surrendered. On the other hand, you now get assistance from dimensions from which you never got assistance before.

The karmic consequences of suicide are no different than those of the state of consciousness which led people to commit suicide in the first place. The physicality of it is irrelevant. So, if you commit suicide because you are in a state of grief at 60, the only thing that happens is, you go out of body and find yourself at 60. So suicide in itself does not solve the problem. (...) It's better to keep the physical body until its *karma* runs out. (...) Suicide is really the consequence of the despair and self-hatred or whatever it may be that led you to do it in the first place. So it's *intention* which seems to determine the karmic consequences: (...) the karmic consequences are due to the intention that led to the action. (...) And the hopelessness or desperation is going to continue whether you're in or out of the body. (...) So it's spiritual intention that sets the karmic cost or consequences.

At one point, you've gone to the movie theater so often, and you've seen so many movies, all possible twists and turns... – and you're just not interested anymore. (...) *Enlightenment*, then, would be the *dissolution of the identification with content, with existence as form*. (...) What you are is the capacity to be aware of any of this, (...) the capacity to be aware of phenomena.

Spiritual energy is quite demanding, and *the nervous system has to evolve in order to handle higher spiritual energies*. (...) In this lifetime, it's been extremely agonizingly painful, because each sudden, sometimes extremely major advance in consciousness was also accompanied by a severe, burning, painful sensation throughout the human body.

The ego arises out of the evolution of consciousness, beginning in the animal world, and evolving up to humanness. In this evolution, conflict doesn't even begin to arise in any kind of a serious manner until the physical consciousness, the consciousness of physicality, begins to meet spiritual reality. That's where *homo spiritus* gets born. The animal doesn't have any conflict, does it? It doesn't have like a spiritual nature that has to balance against its animal nature. (...) Up to level 200, it's not a real problem. Below that, you just hate people, and you enjoy hating them, and you don't have any problem with that. (...) Below 200 is below integrity.

Everything is dependent on from what position you're viewing it. Everything is a product of point of view, and the answer you can get is only an *artificial construction coming out of the point of view*. That's the whole basis of quantum mechanics. You find what you look for. If you're looking for dots and zeroes, you'll find dots and zeroes. If you're looking for triangles and whistles, you'll find triangles and whistles. (...) Consciousness is such that the question already defines the answer: (...) whatever you ask about is what you're going to find. Certainly, quantum mechanics is a beautiful scientific way of saying that.

Spiritual maturity comes at a considerable cost. (...) *For the evolving spiritual aspirant, naïveté is the downside in which they are attacked and get hooked.* All kinds of very outlandish schemes are presented: (...) killing innocent people to go to heaven, killing Americans to serve Allah, all kinds of deception, all kinds of brainwashing, all kinds of delusional craziness. (...) And they buy that out of spiritual naïveté; they actually believe it. (...) Basically, the human psyche is innocent and vulnerable. (...) Start early enough, and you can program consciousness to believe anything and everything – and even when confronted with its opposite, it will still sit there and refuse it. (...) That which is pseudo-spiritual is seductive, glamorous – the trappings, the gizmos that go with it. (...) Card tricks, magic stones, psychic readings, rituals... – the glamour of it all. (...) And unless you're quite advanced spiritually, you will not be able to tell truth from falsehood.

There's heavens and hells, and there's purgatories. The life experience of the average human being here is *purgatorial*. You can go from the pits of severe pain to the highest ecstasy. You can pick the luciferic and the satanic and the demonic, or you can pick enlightenment. So an earthly existence is almost purgatorial, in that you have a choice of all dimensions: from here, you can go anywhere. And the temptations then arise from all these various dimensions.

Spiritual evolution is the enemy of that which is grossly negative. On the spiritual path, that which is grossly negative will seek to pull you down. It hates that which it sees as more powerful and more evolved than itself.

The lower astral is composed of those who were given the choice and refused God.

Thinkingness should be *voluntary*. – (...) The world is forever asking you to think and comment; there is no end to it. (...) You get dragged into complexity. The world pulls all your energy and your interest. And your survival gets pulled out there. Ramana Maharshi said it correctly. (...) He said, *the mind gets pulled into the world, away from the Self*.

Consciousness is like a potential energy field, and within it are so-called levels, which we call attractor fields.

Intrinsically, everybody is innocent. (...) Consciousness is innocent. (...) What happens, then, is that on this innocent consciousness, the prevailing incoming programs start to impinge. The little toddler, two years old, believes anything that he hears. He believes mommy and daddy; he believes the teacher; he believes what he hears in church. (...) And as you take a position, you limit your perception. (...) *Perception becomes progressively limited as belief systems begin to take hold. So everybody is run by their software.* We could say that everybody is *intrinsically innocent and naïve. They have no context of higher awareness in which to judge an incoming program.* (...) Once held in consciousness, these programs now become very powerfully suggestive. (...) You can prove this when you put a patient under hypnosis. (...) The body will respond to the belief system. (...) In multiple personality disorder, we see a very interesting thing. When one

personality is there, the person has an ulcer. Another personality may be an alcoholic, a drug addict, a nymphomaniac. Another personality may be church-going and honest, and have no allergies: he can eat anything. And these are real things that really happen in the body.

Every time you hold a negative thought in mind, a thought that makes you go weak with kinesiology, what happens is, you're blowing the immune system. You're blowing the whole acupuncture meridian; you are disturbing the energy of the organ energized by that acupuncture meridian. (...) A negative thought that you hold in mind affects the emotional body. The emotional body affects that energy around the physical body called the etheric body, through which the acupuncture system flows. And that subtly alters, in a pathologic direction, the physiology of the physical body organ. Consequently, the way people die and get themselves off the planet is by holding negative belief systems and thoughts. I've seen people recover from every element known to mankind by going back up the other way, by canceling negative thoughts, by elevating their level of consciousness, by holding loving thoughts instead of negative thoughts. I myself did the same thing. (...) As your own consciousness reaches a certain level, as you realize that you are the source of all belief systems and that you are what is empowering them, you then become immune to them.

Both creation and destruction are illusions, depending on where you stand or position yourself: for instance, with respect to music, one tone destroys a previous tone, thereby creating a melody. This understanding is symbolized in the Dance of Shiva: creation and destruction, birth and death – these seemingly opposite polarities are only a shift in perception. (...) In the same way, every loss is a gain: where there was something before, there is now freedom.

What people consider tragedies in their life are always opportunities. The dark night of the soul is the very springboard to letting go. – The ego is very tenacious; it doesn't let go until the state of unbearable agony sets in. In my own experience, it was unbearable agony that finally made the ego let go. (...) Through despair, the arrogance of the ego finally lets go. (...) The dark night of the soul is the opportunity to let go of all one's positions and to surrender completely to God. And when you do that, a new experience of self and reality takes the place of the old. It's as if a new self is born, and the old self has died.

It seems as though the brain is a receiving set for levels of consciousness. The energy fields of consciousness, then, are like sort of radio waves, and the brain is a receiver that picks up on them. (...) So it's the consciousness that supports the brain, and the brain then acts as a receiving set much like a radio. What is the brain picking up? Well, it is really picking up a carrier wave transmitted through the acupuncture system, the etheric body.

2.4 % of the people are consistently negative in their responses; their responses are opposite to the normal. Love makes them go weak. They are repelled by love; and things that are negative and repulsive are attractive to them.

Everything is true only at its own level of consciousness. Everything that the world believes is no longer true at a higher level of consciousness. *Each thing solves itself at the next level*; and what was the truth at one level becomes, not a lie – it becomes irrelevant at the next level. So, as they move upwards on the scale of consciousness, people let go of things that were overall meaningful and caused a great deal of suffering, and they move on into a far more comfortable energy field.

All spiritual truth is contained in all other spiritual truth. It is only necessary to understand one single spiritual concept; (...) then, you persist with this one technique relentlessly. The last time that there was a great expansion of consciousness in my own experience was the result of eleven days, eleven days during which I fixedly never allowed one single thought to manifest. At first, you start with thoughts that are practically paragraphs, whole stories, and you let go of those; then you let go of sentences, you let go of phrases; and then, you watch and you see how thoughts are beginning to arise in the mind. Well, you become aware of that which is witnessing the mind, and you become the witness of the mind. Then, you see that thoughts are arising from some kind of energy that wants to manifest as a thought, and you go earlier and earlier in the thought. And so finally, the mind falls silent; and after eleven days of that, suddenly that already incredible state expanded into its present state, whatever you want to call it.

Ninety percent of the things which you do during the day are not logical. It is an automatic pattern recognition and an automatic action. The ego then takes credit for it a split second after it occurs and claims that it decided to do that. But no such thing happened. If you really watch how your mind operates, you will see that actually, it is going on by itself. (...) Just witness the mind and its shenanigans, and the body and its going here and going there, which it does itself, sort of like a karmic wind-up toy. The body just runs itself, and the mind just runs itself: it just babbles on; it doesn't need a *you* to run it. And finally comes the realization of that which is the Self, which is something quite different than the body and the mind.

With the birth of the ego arises *fear* and the *desire for continuation and survival*. And with grace, by grace, one transcends all the various levels and reaches the state of healing and being healed. And so, that is the meditative practice that I recommend.

An energy field of 540 heals anything you put into it – sick rabbits, wounded legs, people in despair, people addicted to substances, whatever. If you picture it like an impersonal electromagnetic energy field with a certain power, a power that we calibrate, let's say you set the dial at 540, then whatever you put into it is going to begin to heal itself. The kind of love we're talking about, *unconditional love*, never dies. Because it is a decision that you make within yourself that sets up an energy field which is stable. That which is unconditional love is unchanging. Within the energy field of unconditional love to which you committed yourself, negative emotions may come and go. (...) They are passing emotions, but they are only passing within a greater energy field.

What is it that's not healed in me that's bringing up negativity? – There's the beginning of a revelation, you see. Now, the beginning of transformation is bringing you to certain inner revelations. You begin to realize that when things are not going smoothly, then that's merely something to be handled. It's something that is not understood. And then, when it is correctly understood, when it is held from the viewpoint of *understanding*, then the understanding heals that. For instance, resentment is your problem to handle and get off, you see. To get off the resentment is your problem. It is not for the other person to change; (...) it's not the other fellow's problem.

States up to 600 are states that you could say are blissful: states of inner joy, expansion, feeling generous, forgiving, ecstatic. Those who are into meditation know what we are talking about: states in which the personal self is transcended.

To fall into the state to experience the ultimate truth is the most addicting of all experiences. What do we mean by addicting in this context? We mean that the mind now seeks that state above all else. (...) This has nothing to do with drugs; it has nothing to do with drugs at all. People in the world fall into this state by virtue of spiritual practice, by virtue of consciousness techniques, by virtue of near-death experiences, by virtue of their own *karma* that has brought them to a certain point of awareness. By virtue of meditation, they fall into states of *samadhi*.

In the movie *Lost Horizon*, Shangri-La represents a state of consciousness of unconditional lovingness and perfection, of the awareness of the truth of who you are, of inner quiet joy and ecstasy. (...) In Shangri-La, what you experience is the truth of your own *isness*, your own beingness. (...) And so, once having had this experience, the hero of the story, a very successful person, not a loser, tries to go back into the world, and he cannot find satisfaction in the world anymore, because of the memory of what is possible. The memory of that is always there. You see, because Shangri-La is always there. This state of consciousness, like the sun shining, is always there; it's *within you*. And you know that the only thing that's blocking it is your own access to it. And so, people who experience that, then, will often commit the rest of their life to perfection, to purification, to removing that which blocks, so as to move back into that energy field on a permanent basis. (...) Worldly success, money, power, appearance, status, prestige, sex – all the things the world says you should want, all those things calibrate at about 200. And having once experienced something like 600, an energy field of 200 is really no longer appealing. Just go and try to tell the former person who has experienced this that he should really get a new job and a hobby and move to Cincinnati and quit that girlfriend and move out of his mother's house, then he'll be alright. (...) It won't work. (...) – What you're suggesting is a 200 solution to a 600 experience, and that's why it doesn't work. A 600 energy problem requires a 600 energy answer. (...) And so, the hero of the story lets go of everything in the world and struggles to go back to Shangri-La. And in doing so, he sacrifices everything and becomes almost like a madman. They say he's like a madman as he goes through the villages, and finally, even the sherpas desert him, and he's left all by himself. Finally, at the point of death, the lone survivor gets back to Shangri-La and returns to that energy field. But this time,

it's different: this time, he gets there by *conscious struggle*. The first time, he lands there by *accident*. The first time, karmically, you might say, the plane lands within striking distance, and he gets there. But the second time, he gets there only through *his own effort and constant recommitment*: he has to say yes to every step of the way.

All a drug does is clear the field for you to experience something that is already there. The drug has no power to create that experience whatsoever; it has no power to create any high at all. It only has the power to block off that which is not the truth about yourself, and to get you closer to the energy and the feeling and the inner vibration of that which is. That's why it is so addicting. (...) Once the person realizes what it is they are seeking, that inner experience and consciousness, once they realize what that is, they will then begin to seek it *directly*.

The whole context of your life is a lie, and all you do is lie all day long – so one more lie doesn't really have that profound an effect. But if you are in a very high state of consciousness and you own the lie, then the effect is disastrous. A lie with power, a lie with the power of 550 behind it, is quite a different lie than a thought with an energy field of 50 behind it. A lie of 550 can totally reverse all your energies and transform your life into destruction: you now deny the truth of that which you are. You say: "It doesn't exist within *me* – on the contrary, it exists *out there*; it is within *that*." – And giving away the truth of that which you are then reverses the energy field. (...) It is the ascribing of the power, the truth of that which you are, to something that is outside of you, that you are not – and that statement is made in a high energy state. (...) So in a high energy state, you said, *the power is in that; it is that that I worship*: "This is what I worship; it has become my idol. This is the center of my life now." – So, what has really happened is that God has been replaced by *that*; that which I am has been replaced by *that*. The giving away of the power to *that*, then, is what reverses the energy field. So now, that which at one time got you high, now sends you into destruction. The very same thing is now the two-faced Janus. (...) That which once was positive in your life is now the most destructive thing in your life.

Some power greater than myself is necessary to return me to sanity. (...) Something greater than myself is necessary to turn this whole field around. Something greater than *myself*, and by that, we're talking about the small self. *Something outside of the ego and more powerful than the ego is going to be necessary to conquer the ego*. Something greater than that which is in the box; something that is outside of the box. (...) I of myself, unaided, do not have the power to overcome the attraction of an energy field of that power. (...) It requires something of equal power to neutralize it and to handle it. That's an admission of the truth. (...) So the step of surrender, of letting go, then, the turning over of my life and my will to God as I understand Him, comes out of the pain and the suffering of the descents into hell, because these lower states are really approaching states of hell. (...) That surrender to something greater than myself, that realization that I myself cannot do it, is what eventually brings about *salvation* – because it opens the space for something greater than oneself to

come in; it opens the space for the *grace of God*. (...) So when we ask for grace, we create the possibility for it to happen.

The whole implication of the holographic conceptualization is that it reveals to you that *you are everyone*, that *your consciousness is all there is*. (...) We *are* the world; we *are* everyone. (...) That which is myself is not different than that which is the world.

85 % of mankind, 85 % of the people on the planet, calibrate below 200.

Consciousness knows truth from non-truth, and that's all it knows. The only thing that consciousness knows is truth from non-truth – it instantly knows that. (...) It knows whether truth is present or not.

The human mind, unaided, is unable to know truth from falsehood.

Consciousness is innocent. Everybody is the *prisoner of his own software*; everybody is the *victim of his own software*. So instead of condemning people, we feel compassion for them, because we can see that they're run by their own software and they don't know any differently.

You can't tell people how to pray; it's an attitude. *Prayer, to me, is a reverential attitude*. And because it's an attitude, it can prevail anywhere, anytime, anyplace. (...) The same reverence for life, the awareness that Divinity is the source of this life, and the reverence for that Divinity prevail over all else.

Higher ego states, lower ego states – these are all points of view; these are all within the box. All that is within the box is the ego. (...) It is the letting go of those positions that come out of the box that leads to the realization of the truth. Which brings us, then, to that which is the general, overall nature of spiritual work itself: it's the *progressive letting go of positions*, the *progressive letting go of points of view*, and thereby *moving into an ever-enlarged, ever-enlarging context*. (...) *The coming to surrender through humility allows the process of revelation: instead of 'I know', the truth becomes revealed*.

We don't ever make a mistake in our spiritual work; everything is on purpose. Once we set our intention on achieving an understanding of the truth, on being open to grace, so that truth may be revealed, however you wish to hold it in your own mind, whichever expression is most appropriate for you, then you must remember that you have asked for all that is in error to be brought up for recognition. (...) Therefore, there's no point in going into personal self-condemnation about it; nor is there, on the opposite side of the coin, any point in going into personal pride about it. (...) You realize that everything you've ever believed in your whole life, you believed it out of your own innocence. And when you see that, you develop compassion and understanding. (...) Those who have reached very high levels of consciousness condemn nothing.

As you get closer and closer to the experience of the Presence of God, the inner experience is one of *increasing joy and happiness*. As we get farther from it, it tells us that we are far removed from the truth.

The critical point in all spiritual work is the *capacity to be willing to tell the truth*.

To me, inner peace is acceptance of what is from instant to instant.

This is not a celestial realm; this is a *purgatorial realm*: this is supposed to be where you have the choices, all the way from the cut-throat at the bottom, to a Christ-like figure at the top. This realm covers the whole spectrum; (...) you can go from the very bottom to the very highest. (...) In a celestial realm, you don't have any choices between falling for this or going for that – (...) you can't move up. (...) So, this is a world of maximum opportunity; I have no desire to change it – it is perfectly fine the way it is. (...) *This, to me, is a world of maximum spiritual opportunity*.

This world is a staging area: you come in with certain karmic propensities; you say yes or no to them; and then, you leave for other dimensions. And then, if karmically so inclined, you can reincarnate again and try again. And in this way, over great expanses of time, consciousness evolves itself. (...) So don't worry about a lifetime.

If this is a staging area, if this is an island for the migratory souls to land and refurbish and take off again, then the reason we're here is to learn as much as we can about that which is permanent, meaning spirituality, because skills and devices and property and money are all transitory. You can't leave here with that. (...) You can only take with you that which you have become. So *the purpose of being here is to become all that you can be, as aligned with truth*.

The spiritual intention is *devoting oneself to Divinity*. The technique, then, becomes merely the manifestation of the intention.

One's calibrated level of consciousness is actually a *consequence of the spiritual will*. (...) Spiritual will doesn't change from instant to instant. The content of consciousness constantly shifts – but spiritual will, which is your committed intention, that does not change from moment to moment. Your spiritual will does not shift instant by instant. Choice shifts instant by instant. But your intention, your spiritual will, which is the way you set the rudder, the way you set the course on the compass, that doesn't shift from second to second. On the path, you go up a little bit this way; and then, you go up a little bit that way – but the compass is already set. So it's your spiritual will, your intention, your commitment – that's what makes the spiritual pathway work. That's why there's 10.000 ways to God. Because intention is so powerful. Rotating prayer wheels, burning candles, sitting cross-legged, breathing in funny ways – all of that helps because of the spiritual will.

Many people in this lifetime have fallen considerably. Napoleon did, and Hitler did. (...) So the narcissistic megalomania lies in wait, lies in wait. And the grandiosity then destroys what could have been great. Winston Churchill did not succumb to the same temptation, you see. So power, then, worldly power, differentiates the sheep from the goats. You either become a statesman, or you become a megalomaniac.

Because the mind is dualistic, it thinks in terms of opposites: good and bad, light and dark, truth and falsehood. *Transcending the duality of the polarity of the opposites* is one of the barriers to enlightenment. And classically, the doorway to truth is guarded by the two dragons.

Altered states of consciousness are not spiritual – they're altered states of consciousness. They may have a beneficial effect on you, on your arthritis, but it's not who you are. So I don't believe in any artificial means.

Salvation means reaching heaven, the celestial realms – unconditional love at 540. What did Jesus Christ say? He said to learn to love, and when you love, when love is your orientation, then upon physical death, the spirit goes to the celestial realms called *heaven*. So the purpose of Christianity, the same as Lotus Land Buddhism, is that you lead a good life and therefore land in the celestial realm. (...) Both Lotus Land Buddhism and Christianity are practical. They say, the negativity of life in this world is so extreme, the likelihood of getting past the gravity of that negativity is slim. Very few people become enlightened from this domain; practically no one ever. The gravity of negativity here is profound, see? The energy field of negativity is so heavy; to see the sun is very rare. But if you lead a good life, with Jesus Christ as your savior, as your guru, as your teacher, then, upon death, you go to the celestial realm. And from the celestial realm, which is the same as Lotus Land Buddhism, from there, the gravity is much less, and from there, you can go on to higher levels of consciousness. (...) By contrast, the purpose of Buddha is to teach *enlightenment*, which is *beyond* the celestial realms.

Change is continuous at all times. You can't focus on one thing and say that it's good or bad. You can't say that it's good or bad. (...) What seems to you to be good or bad is your point of observation. (...) What you observe, whether you see a thing as constructive or destructive, is a function of your point of observation. (...) The meaning of the *Dance of Shiva* is that the oscillation of what you think you see in the world is the *scintillation of your point of observation*. It's not going on in the world, you see? (...) From the viewpoint of the *Dance of Shiva*, it looks this way as Shiva turns this way; and it looks that way as Shiva turns that way. (...) So there's no value judgment. (...) Changes take on various forms, you see? It's neither good nor bad. *And to survive in this world, you have to roll with the changes, because nothing is going to stay the same*. (...) There's no value judgment attached to anything. (...) For instance, just in the twentieth century, there's a hundred million people who have been slaughtered by other people. Sounds awful, doesn't it? – But how do you *know* that it is? You don't; you *presume* that it is so. (...) That's a *perception*, a *moralistic judgment*. From another viewpoint, the

death of ten million people is nothing at all: in the history of the world, they've done it for a zillion times already – so what's one more time?

Everyone, where and when they're born, and under what circumstances, is karmically perfect. (...) The initial conditions are karmically absolutely perfect. So that knocks the wind out of playing the victim, and self-pity, and resentment. (...) So, the conditions of your birth were optimal for the karmic lessons of this lifetime.

People who are seriously spiritually committed are as rare as hen's teeth. Probably half or one percent of the world, if that much.

The human nervous system is comfortable up to about consciousness level 700. Beyond that, it is not comfortable – the energies are too extreme for it. It is not equipped to handle such high energy, any more than wires for 110 volt are equipped to do 220 volt. That's just my explanation.

The media are moving into a *substitute for reality*. (...) You become programmed without knowing that you're being programmed.

Spiritual evolution means that we learn to *transcend the ego*. (...) The direct application of Christ is to realize that ego is the *consequence of evolution*: it's trained; (...) ego does what ego's supposed to do. (...) *Your ego is the same as anybody else's ego*. – So when you get to train the ego, you get to adopt it – instead of resisting it and denying it. Realize that the ego is the old animal brain within you. (...) So instead of denying it, instead of making it your enemy, you adopt the animal part of you as your pet.

In many areas of life, that which befalls you tends to be the consequence of that which you are.

In the history of civilization, peace has prevailed 7 % of the time; and war has prevailed 93 % of the time. (...) So what is the likelihood of peace in the near future? That's a dumb question. To be what we are, to be that to our fullest capacity, is doing more for world peace than anything else on the planet. *To be the ultimate capacity of your own potentiality, that is being a Christ to the world*. (...) That level of perfection of consciousness, (...) that potentiality within yourself, to fulfill that, that is what you're doing for world peace.

You don't really become a Man, in its true meaning, with a capital M, until you begin to see that the mind has other uses than subserving animal instincts. (...) The higher use of the intellect is to *discover spiritual reality and the ways to God*.

Spiritual decision and choice – that's how we evolve spiritually. (...) I picture this life as purgatorial. In other words, we have a huge range of choice at every instant. (...) So from moment to moment, I am constantly determining my own karmic destiny.

Individual consciousness is *evolutionary*; so you need a realm of optimal opportunity. (...) To evolve, and to also be answerable for who you are, you would have to have a universe which is *purgatorial in range of option*. (...) If this was just heavenly, you would be stuck. (...) So this realm is purgatorial in range of option: (...) it offers the opportunity to undo old *karma* and to create new *karma* – from the most base and hideous of human behaviors and choices, to the most lofty and exquisite.

The human mind can be brainwashed into believing *anything*. (...) If a lie is repeated often enough, the human mind will believe it.

Looking at the human condition, you begin to become very compassionate about mankind itself: born without fur or hooves or claws or fangs, nothing on, in the middle of the woods – how is this human being going to survive? – So you develop *compassion for the human condition*. You see that a human being does whatever he thinks he has to do to survive, because that's been the nature of life since it has been on the planet as it evolved: the first and foremost dedication was to one's *survival*. And then came the extrapolation of that orientation as it expresses itself in mind, in the intellect, then in politics. (...) So now, you develop compassion because you see that Jesus Christ and Buddha and Krishna, all the great avatars of all history, stand for compassion, stand for forgiveness, say that *ignorance is the only sin*. (...) So, if ignorance is the only sin, then the purpose of today's lecture is to advance our consciousness, so that we become more aware. This changes our perception of the world: we can transcend polarities that we would have gotten caught in before, and we become more and more forgiving, more easy-going, more loving ourselves. And that's how world peace comes about, because as a group, we are profoundly affecting the level of consciousness of the world.

The ego is a substitute for God: *ego-centricity* – it seeks to displace God as the authority. (...) So, *the ego, then, feeds of itself*. Because it is devoid of divine energizing, *it's self-energizing: the ego survives by the juice it gets out of its own positionalities*. (...) Hatred, indignation about perceived injustice, remorse, revenge, envy, jealousy – *the payoff is tremendous*. And this game is played endlessly, for thousands of years.

The motivation to seek God is God. Nobody seeks God except under the influence of Divinity, because man left to his own devices will never think of it.

The spiritual work is to surmount and transcend the common human failings that are inherent in the structure of the human ego. So whatever defects you have are not just *personal*; they're not just *yours*. They are the problem of the *human ego itself*; and the problem is one of evolution. (...) So, stop taking the ego personally. The problem is the *ego itself*.

In accordance with the laws of consciousness, the power of the spiritual teacher transmits into the consciousness of the student. (...) So there is a definite value to being in the physical presence of the consciousness of a spiritual teacher. (...) The strength of the ego can be quite formidable. And without the assistance of

the power of a higher spiritual being, the ego cannot of itself be transcended. So one indirect benefit one gets from being in the physical presence of the consciousness field of an enlightened teacher, is that it diminishes the hold of the ego and increases your power to transcend it. And this is because of your intention. For a person who does not wish it to happen, it will not happen.

Just illustrating the distribution of levels of consciousness, 85 % of the people are below the level of integrity. (...) 85 % of the population is non-integrous – which explains history, both past and present. Somebody's always looking to bomb somebody; (...) this is a bomb-crazy world.

There are people unable to learn from experience. And it comprises about 6 % of the population.

Awareness is an *impersonal phenomenon*. There's no person that gets enlightened.

The human mind is *self-referential*; it has no outside point of reference. So, the average mind is like a ship at sea without a GPS.

All truth will eventually take you to Divinity. God is the source and the essence of consciousness out of which arises truth. So if every time you come to a split in the road, you choose that which calibrates to the higher, and you keep doing that, you'll end up with God. (...) You find out what the truth is, and then you devote yourself to it. (...) Devotion to truth – this is what we call devotional non-duality. Non-duality meaning, you're beyond truth and falsehood. (...) And you'll see that those things which will bring you to God are the highest: inner joy, lovingness, reason – these qualities precede that.

Nothing can be said about the reality of your existence. Ramana Maharshi said it: *the world which you see does not even exist* – it is a projection, a mentalization.

Mindfulness is a spiritual practice to be aware of where you are at all times, to be aware of what the mind is doing. And, of course, as you let go of everything, through contemplation, you eventually begin to realize what the mind is, you see. And the mind is *addicted to experiencing*: it's hooked on experiencing; it tries to extract experiencing out of the incoming stimulus – that's the way it's going to survive. So *enlightenment is when your awareness, your observation, gets beyond experiencing*. (...) To be *meditative* and *contemplative*, then, is to be with consciousness, awareness, without necessarily experiencing the content of consciousness, awareness: one is the witness of it, one is the observer, but one does not necessarily have to experience it – you don't have to juice it. So the ego, to survive, is addicted to experiencing, and it survives because of the juice it gets out of that. So we eventually transcend that through faith, hope, devotion and prayer: "oh God, please help me go beyond that." – Through humility, through self-realization and awareness, through mindfulness, we get to the *witness-observer*. (...) The witness-observer is coming out of consciousness itself. It is detached from subjective identification with the experiencer.

Below the mind, there is a silence. (...) Then, the ego jumps in and tries to fill it up with something. But if you lose your attraction to the titillation and novelty of the mind's thinkingness, trying to extract experiencing, then you'd be satisfied with having no experience.

Declaration is very powerful. If you declare *who you are* and the *purpose of your life*, then you've made a very major impact on what your consciousness is going to be attracted to: it's going to be attracted to those things that bring about enlightenment. (...) *To declare that one is the servant of God and that one's purpose is to realize the Divinity of one's own inner Self and the Divinity of almighty God, and to become one with God* – that is a declaration made by a fraction of one percent of humanity. It's been a fraction of one percent ever who reach the evolution of consciousness where they make a declaration that the meaning and purpose of their life is to serve God, to become one with God, to become enlightened.

Intention determines how you're aligned: it determines your preferences; it determines your attractions and aversions. (...) So if you get into a negative thought or a negative fix, ask yourself: how could I be seeing this differently? And the more often you choose a benign option, a benign way, the more you are likely to choose that option again. (...) Ask the Holy Spirit to recontextualize it, so that you see it differently, so that you see it through the eyes of forgiveness. (...) So what you're really asking God to do is *to recontextualize the way you're experiencing and comprehending the situation*, and that takes you out of right and wrong, and condemnation of yourself and others, and that takes you out of guilt and anger and hatred. So the recontextualization, then, is done as an option, because that's your intention, your commitment to be that way. Now, another person who is not spiritually oriented just sees something and hates it and feels justified, and that's okay with him. But as you grow spiritually, the negatives are no longer so pleasantly tolerated: now you find that they're not welcome anymore. (...) As you realize that you're dedicated to God and that you're answerable to God, then you become very aligned with *truth* and *integrity*. (...) *You know that you're answerable to God, and so, to be answerable to God for one's life, then, almost guarantees spiritual purification.*

The sophisticated person holds all information as being tentative. (...) A mature person knows that, no matter how much you know about a thing, there is still more to be known. Therefore, all information held is tentative: (...) it's the truth to the best that we can discern it at this moment.

There's an aspect of consciousness, which I call *persona*, which learns to interact with the world and converse with it and know which streetcar to get onto and all that. But it has nothing to do with who or what you are: you are the *witness*. It could be just somebody else in another body – it doesn't have any personal meaning anymore. (...) After you lose the ability to relate to the world, then, after some time, you slowly, slowly, over time, relearn that aspect of consciousness which I call the *persona*.

Along the spiritual pathway, there's periods, sometimes long periods, where your capacity to function in the world, to be active in the world, is curtailed, really curtailed. (...) In spiritual endeavor, a great deal of energy goes into spiritual work. And you don't realize it, but it siphons off a lot of energy that would otherwise go into physicality and movement etc.

Religion has to do with a lot of information, and mastering the information. The information then becomes integrated and can become quite sophisticated. Theology, advanced theology, is a very fascinating subject, and you can spend a whole lifetime studying theology. In the mystic, the understanding comes about in a different way: it's an effulgence; it's a *revelation* that requires no thinkingness at all. It doesn't require information. And that which ensues as the mystical state doesn't know anything at all about religion. (...) You can memorize all the spiritual literature in the world – but when the mystical experience occurs, it has nothing to do with anything you spent your whole lifetime studying. Mystical experience and religion – *they're not connected; they're not in the same realm.* (...) There is no connection between the linear and the nonlinear; they are two different realms. (...) The studying and all that, it only sets up the stage. *The knowledge of the mystic arises; it is self-revealing.* So mysticism is surrendering to the capacity of Divinity within you to reveal itself; and it reveals itself when it is karmically propitious to do so, not necessarily when you want it to happen – it can happen at very inconvenient times. (...) Intention and commitment, *probably in a number of lifetimes, set up the likelihood for mystical events.*

In the mystic, the heart energy has arisen. Technically, it's called the *buddhic body* – so, the etheric body, the energy body.

Mysticism is the *inner path*. It arises from within; (...) it just takes over. (...) It's characterized by union with the Divine. In Christianity, it's called *unio mystica*: the mystical union of self and Divinity.

In self-realization, the personal sense of self is unceremoniously dissolved into the major Self. There is no warning about it; it just comes on. (...) Self-realization, then, is *autonomous*; it comes about of its own – there is no cause. (...) It's *beyond cause and effect*. (...) What happens is that you stop identifying with linear definition; instead you realize that you are one with essence. One sees the world as oneness; (...) one sees the perfection of all that occurs. (...) Self-realization may take you out of the world, or you may remain within the world. And then, you're labeled *the sage*. The sage, the mystic, is one who has realized, and who stays in the world to serve a teaching function or a communication function.

Divinity within is called *God immanent*. The state comes about as a consequence of what the world calls *grace*.

The infinite field out of which all phenomena in existence arise is *the field of consciousness itself*, which in other terminology is called *the Buddha nature*.

Enlightenment means that you stop thinking about yourself as a self-existent, causal agent. There is no *personal self* making decisions or doing anything.

Once the person becomes enlightened, they can leave. And most do leave. Most people, most devotees, when they get to 600, leave; the great majority does leave. And there's hardly any on the planet ever, really.

The reason why the mystic doesn't talk about *me* and *you* and personal pronouns very much, is because the only thing left of the person is the witness. That which was the person persists now as the *witness-observer*. (...) Another problem you have is the *loss of desire and wantingness*.

The purification of the will, assisted by the continuing illumination of the mind, leads you to divine love. (...) As you perfect lovingness, as you let go of self-centeredness and selfishness, lovingness becomes *unconditional love*.

Through devotion, you develop a *persistence in the pursuit of truth*. And the only desire you have left is a desire to serve God, your fellow men, and your Self. And you do this through meditation, contemplation and reflection.

Formal meditation, formally sitting down to meditate, is limited. And the reason people give it up sooner or later is that they don't have the time. (...) But *contemplation* really is a *lifestyle*. Contemplation means realizing the importance of reflection, because reflection opens the door to the pathway of the mystic.

Once you remove the barriers of thinking that the *personal I* is who you are, once that illusion is removed, the truth and the reality flood in. (...) So, the mystic, the knowingness of the mystic, arises when the barriers to it have been removed. (...) Your life, then, is a *supplication* in which you are *constantly opening to the grace of God*. Your openness then invites *revelation* to occur.

You lighten up the world by that which you have become. – Therefore, your own spiritual progress serves not only yourself as far as you are reaching for enlightenment, but it serves God and your fellow men. The purpose of spiritual work, then, is to serve God, your Self, and your fellow men: “*Gloria in excelsis Deo* – Glory be to Thee, oh Lord, that my existence may be of service to Thee.” – This lends a certain grace to one's presence.

The thing about rapid spiritual evolution is, what happens is: you're pulling up *stacks of negative karma*. What you're doing is, you're accelerating evolution. (...) An intensely committed spiritual student may be pulling up, in one lifetime, the negative *karma* of 10 or 15 lifetimes, or even more – which may take the expression of physical illness.

The higher power uses anything in its own service. It's willing to sacrifice the small self for the sake of the large Self. (...) *Man's calamity is God's opportunity*.

The trouble with relationships is that they tend to be *horizontal*: (...) it's record keeping and score keeping. So most relationships end up in control-squabbles, struggles over money, and all those things. (...) A relationship that's *vertically aligned* is parallel: you're both aligned with the same goal. You're both aligned to spiritual perfection, and so you're willing to forgive anything. (...) If you're both aligned in the same direction, you automatically find ways to heal anything, (...) because you're both aligned with forgiveness and growth and supporting each other's spiritual growth and development. You're not interested in winning and losing. There is no winning and losing in a vertically aligned relationship. (...) And it's not only a marital relationship; it's any kind of organization. (...) If you can get any organization vertically aligned, it's going to be successful. (...) To serve each other's highest purpose is another way of serving the highest good. And that gets you out of power struggles. Most people usually get caught up in power struggles. So serving the highest good and serving each other's highest good is the way to get past that. That makes you vertically aligned, parallel. So you're never criss-crossing each other. Whatever happens, that doesn't change your goal: it's a temporary blip on the screen.

The ego is prone to suggestibility and entrapment. It's very easy to seduce the mind. (...) The ego gets easily seduced by the novelty, by the circus, by the carnival that goes on. (...) So the mind gets glamorized by the drama of all that; it gets hypnotized by it. (...) When there's a little accident by the side of the road, the traffic backs up for miles. There's nothing but a dented fender – a dented fender, and the traffic backs up for miles. (...) See that? And if you can see through the illusion of that, then you're free of it. You have to watch for the seduction of the mind by the bazaar, the seduction by the tragedy, the seduction of the mind by "oh, isn't that terrible?" – Those are all seductions. *You have to refuse the seduction:* the seduction of the mind by tragedy, the widow, the whole sad story. And everybody's got a sad story.

Everything is a spontaneous emergence of potentiality into actuality, depending on karmic propensities and local conditions, and intention. So intention and context play a part in the likelihood of manifestation.

The lesser energy levels are operating within the overall larger field of the greater energy levels. And by intention, you set the greater energy levels. (...) So *by choice, you're setting up fields of progressive dominance; and now, the lesser fields are only operating within the higher fields.* So, let's say, if the highest intention of your life is to serve God, then lesser decisions about health or longevity and many other things will be subservient to that.

You choose your alignment, and then you stay with it no matter what comes up. And if confusion is what comes up, then you surrender your confusion to God. You can't really make any progress spiritually without confusion. (...) At that point, you have to *understand* the confusion. (...) I would thank God for the confusion. It's better to be confused than to be certain that falsehood is true. There's a phase called *divine stupidity*. Welcome it. (...) There is a period called *divine stupidity*, because you realize that the ego can't know truth. (...) *Divine stupidity*. And Susan and I have divine stupidity. And we share it, yeah.

“What do you think about so-and-so? What do you think about the world coming to an end?” – I don’t know. I don’t think about it at all, you know what I’m saying? (...) It’s a relief not to have all the answers, you know. Let God worry about it; put Him to work!

When your life becomes a prayer, you’re surrendered to Divinity, you’re surrendered to God, and your life is lived thusly, in a *yin* supplication, opening to the will of God, and invitational. Well, *Divinity can’t refuse an invitation*. So, if you live your life as a prayer, you ask: “What is Thy will for me, oh Lord?” – Then, that summons forth the awareness. *God cannot refuse supplication*. Now, the supplication, see, activates the Divinity within you to finesse an answer out of the universe. So, your life becomes a supplication, asking always for God’s will for you, and *the humility to surrender to God’s will becomes a way of being*. You can’t get it on and off, you know?

Jesus Christ is your advocate before the Father. Those who will dedicate themselves to Jesus Christ, he will act on their behalf. In Buddhism, there is a similar aspect of the Buddha who acts as your savior. In other words, by aligning yourself with that which calibrates at 1000, you then, you might say *karmically*, have the right that he will speak for you.

When you’re out of body, you can think, feel and hear, and there’s a sense of self the same as when you’re in a body. (...) So, the powers to hear or to see are within the spirit, and not within the body. The body is only the linear expression of a faculty which is innate to the spirit.

I advise past life regression only if you’re stuck in something. If you see a persistent pattern and you can’t get over it, then you can try past life recall techniques, auto-hypnosis, self-hypnosis, and so on. And ask God to allow you to understand what this means. (...) What happens with the past life recall is that all of a sudden, you are *in* that experience, and the experience is happening *now*. You’re the experiencer of the experience, not *remembering* how it was, but *experiencing* how it was. And then comes an understanding and a comprehension, because you re-experience it. You say, ‘Oh, yeah, uh-huh, I see now.’

Most people just assume, from the viewpoint of the ego, that this is the only life there is, and the only time you’re going to be here. No. As you get more evolved, you realize that this is *only a chapter in a book*, that your spirit is nonlinear, and that it’s been evolving over great courses of time.

Those who surrender themselves and dedicate themselves to God, belong to God. Those who surrender themselves, Krishna said, to me, become mine. In the 91st Psalm, it says, *those who surrender and serve me become mine*. And I declare thereby that we all belong, therefore, to Divinity by our own surrender. Those who surrender to God, those who worship, those who are devoted to truth – we belong to Thee, oh Lord. We are one flock; we will not be parted anyway.

On the path, one thing after another comes up to be surrendered. (...) It applies to so many areas, you know. After one thing, something else comes up. And you just keep surrendering stuff as it comes up. And you don't have to keep asking: "Where am I with it?" – You just keep going until there's nothing left, and you can see that each thing is a block, you know. And you don't worry about it.

Intention is quite powerful. Intention already selects all the possible answers and eliminates the impossible answers just by the question which was asked. (...) *By setting a spiritual intention, you shift the hierarchy of values. (...) Eventually, everything, all of life experience, gets recontextualized as to its spiritual importance or meaning or significance.*

When you really get serious, your spiritual intention is aligned that you're going to transcend the ego *no matter what*. This alignment, this is what I call *the final run*.

Group intention energy is quite strong: there are things that you might fall back into, but because of the group, you won't fall back into them. – So the traditional teaching is to *hang out with holy company*. Why? Because they have a collective spiritual energy. It's a group energy that is uplifting.

I tell people, don't try to calibrate low energies. You'll get attracted to that which is evil and demonic. (...) You will get hit by that energy. And one of your energy fields and *chakras* can get reversed, so don't play around with it. (...) Don't start investigating anything negative. (...) It's morbid curiosity. (...) When, out of curiosity, you play around with very negative energies, then you're trying to flirt with the negative, and you think that you won't get burned. Well, that's not going to happen. (...) You want to check out hell? You're not going to check out hell without getting burned. (...) I know a lot of people who did pendulums and started checking out other dimensions. And they really blew out and became psychotic. (...) Same with any kind of divination. It shouldn't be done for sport. Many people play with divination, and we never hear from them again. (...) So I don't recommend it. (...) I advise people: don't go there; don't be tempted by the drama of it.

Humility is the willingness to surrender all to God, and eventually to surrender the notion that there is an *independent individual 'I'* that is motivating, that is the cause. And that's the ultimate vanity. So, constantly surrendering will eventually take you to the narcissistic core of the ego. And then, when you surrender that, you go into a real state of bliss, because you see that everything is beautiful and perfect, and there is nothing that you have to do or become.

Each understanding is only true at its own level. It's not true at the level that you're experiencing reality – it would become just an intellectual belief system.

Spiritual work is *persistence*. (...) You pick out something, and you use that as a sort of primary tool, as a daily practice.

Everything is *physical, mental and spiritual*. I believe that you should approach it from all three angles. (...) Also, these things are very *cyclic*: something (f.i. a depression) might be overwhelming for a few years, and then disappear – then, it'll recycle itself back for some time.

Curiosity is, on the one hand, a blessing. (...) Curiosity is innate to life. Without curiosity, we couldn't even live. (...) On the other hand, it is a trap. Curiosity is sort of a glamour: (...) that you have to know all about something. (...) Curiosity takes you right over the edge, and you get fried.

You don't want to increase your intuitive powers. What you want to do is to decrease your reliance on thinkingness itself and perception, and ask God to reveal the answers to you. See, I say to you: when you step back, it's invitational – it's a *yin* position. You're summing forth Divinity by your willingness to surrender. *You're asking the Holy Spirit for a miracle. By a miracle, I mean that the Holy Spirit recontextualizes it so that you see it differently.* And because you see it differently, your motivation changes without you having to actually do anything, you know. So, by being responsive to that which is sort of revealed, awareness comes on without going through the thinking track.

I think most of us in this room have been in a really bad situation at one time or another. (...) It's pretty universal to go through a real crusher at least once every lifetime, because the fact that we're spiritually evolving tends to bring it up, to live it out. (...) That's the price of one lifetime.

Today, the media barrage is relentless; (...) you're programmed all the time. (...) For young people, the media barrage is such that the very capacity to even discern illusion from reality is being lost, even when you spell it out to them – *even when you spell it out to them.*

Propaganda and indoctrination – alright, so *memes* are repetitious phrases that become quoted so often that they're accepted as though they were true. They're accepted as though they were true by *sheer repetition*. And you see that all the time in the media; you see it in the evening news. It's constant. The meme, then, is a way of becoming programmed and indoctrinated without realizing that you're becoming indoctrinated – because it's such a common phrase. "Stupid white men" or whatever – it becomes a meme after a while.

Narcissism is interested in just dominating with its own viewpoint. *Spirituality begins to seek truth for its own sake.* (...) One's *alignment with truth* means that at every intersection, you choose that which is true; and if you constantly choose that which is true, you will end up in a completely different dimension than people who constantly choose that which is false. They end up in an alternate reality. (...) What to you seems blatant and obvious truth, to them is falsehood. What to you seems logical and sensible, doesn't even cross their mind. So, you know, the Lord said to be forgiving towards all, and to be forgiving depends on how you see the person. So when you see the person differently, then you realize that they live in a different sense of reality, a different world than you do. You can't judge them by your standards, because they can't even comprehend

your standards. *They cannot comprehend your standards.* So, we consider *mercy*, and especially being merciful towards the weak and innocent, as a virtue. (...) So, always choose the high road; always choose mercy instead of revenge.

I don't know what people want *worldly power* for; it seems to me like a terrible nuisance. But a lot of people will do anything to get it. (...) Desire for control, power over others, being dominant over others – people seem to get a great deal out of that; (...) this is like an obsession with many people. (...) *Today's liberator is tomorrow's dictator.* – You know any cases where that's not true?

Desire for acceptance and approval runs a great many people all the time. All they're looking for is approval from somebody out there. (...) And people want to control you with their approval or disapproval. (...) Letting go of people's desire for approval means that you're less controllable.

Right now (August 2007), Western civilization is in a free fall; the consciousness level of America is in free fall. And it's okay with you, because over history, great civilizations have risen, and then they've declined. (...) That's the way it's been since the beginning of time. (...) So with acceptance, you accept that *all things tend to fluctuate*. Do we know why? No, not necessarily. (...) All I know is that the waves tend to come and go.

The way to save yourself a lot of anxiety and a lot of working through negative feelings is to *accept death*. Work your way down the stack of fears and accept death. And as you accept death, the rest of the fears diminish or disappear altogether. Through the acceptance of mortality and limitation, (...) through the acceptance of mortality as an inevitability, (...) you walk through death's door. (...) *Let go and surrender everything.* (...) It's your clinging to physicality that creates suffering.

One reason people have a fear of dying is because of *moral accountability*. Uh-oh. The reason they don't want to die is because they know they're going to be faced with moral accountability. One's angel takes the moral inventory with you, in which you get a chance to look at yourself. And the whole life runs before you; the whole life runs before you at the last moment. And one is accompanied by a divine angel at this point, by one's guardian angel. So, as you exit, you take the moral inventory along with your own guardian angel who reviews your life with you. Then you see that the options and the choices and the karmic energies for the next reincarnation are already set. First, you see yourself as you really are. You say, I don't want that to be on my soul forever. I don't want that unkindness; I don't want that negativity; I don't want that selfishness to be there. And I beg for a chance to correct that. Then, if you're karmically entitled, you get a chance to reincarnate. And this time, you're going to be more sympathetic, more understanding, more forgiving, more loving. This time, you're going to value life above winning. So, moral accountability is why most people are afraid to die – because you realize that you're about to get confronted with the truth of what you have been. And so, if we accept moral accountability as we go through life, we don't build up a fear about it. We pray for forgiveness: (...) *I forgive myself for that, and I ask God to help me become more gracious.*

What is meant by *karmic inheritance* is that the energy field of that which you are imprints all your decisions and their consequences, and this etheric body then is your soul, your spirit. It stays with you. And because it's context, it tends to influence the likelihood of various things happening in your life. It doesn't cause them, but it increases the likelihood of collapsing the wave function from potentiality to actuality of certain events. So I'll say to people, if you have unfortunate things happening in your life, especially if they continue, then look for the karmic inheritance. (...) Presume that this is a payback.

Fulfill your obligation and your destiny and potentiality: *to serve God, your Self, and your fellow men*. Having done that, is there anything left for you to think of to do? That pretty much clears off the desk, doesn't it? (...) To be a channel of God's will for the good of all of mankind, as well as your own evolution, because after all, you are *part of* mankind, so don't leave yourself out. It isn't you *versus* mankind – you are part of mankind; and so, in serving mankind, you serve yourself as well. The purpose of life, then, is the fulfillment of one's destiny, and you fulfill that by service to God, to your Self, and to your fellow men.

You don't experience the world. You experience your experience of the world. *What you're experiencing is your own experiencing*. (...) And once the experiencer dissolves, there is no 'me and the universe'; there is no duality of 'me and the world' – they're one and the same.

Kundalini energy is spiritual energy; it's not a physical energy. As it runs up the *chakra system*, the spiritual energy system, it begins to influence everything.

The teaching of a Master, dead or alive, can give you a direction, but *truth stands on its own, autonomously*. It does not depend on anyone's authority.

How to help people who calibrate below 200? – It's very difficult. They're dedicated to evil, and other than hitting bottom and going through a spiritual transformation, I frankly wouldn't want to work with them. (...) So, in my spiritual experience, the way to help those people is to help them to hit bottom. Unless they hit bottom, they're just going to be recidivist, and they're going to drain you of your energy. They're going to drain your energy with sympathy and empathetic, sad stories. And then, if you don't comply, there will be a veiled threat, and you'll have to live with the fear. And what are you going to get out of that? Somebody who used to calibrate at 70 now calibrates at 75. (...) It always seems to me like do-gooderism to try the impossible. It's naïveté. I practiced for 50 years and I don't want to take on a case like that. I tried. Unless they spontaneously hit bottom – forget it. If they hit bottom and want help, that's different. And you guide them to a 12-step-group or something. Because it takes a whole group energy to hold together a person whose life has been dedicated to evil, you know what I'm saying? What's the recidivism rate amongst the population? 95%. In jail for rape, after release, what's the chance of returning to jail for rape? 90%. Unless there's some major confrontation that causes them to stop and hit bottom. Right? You see all the Hollywood hotties parade back and forth across the stage – in and out of rehab. It's a hopeless situation.

Cultural norms decide what's right and wrong; and unfortunately, cultural norms are also used to define truth and falsehood. So we have *paradigm allegiance*. So a cultural norm is very much a *propagandized politicalization*; and therefore, what's normal in one environment is not normal in another. Cultural norms, then, dictate behaviors: what would pass as okay on a beach in the US would get you arrested over in an Arabic country.

We are all subject every day to the pounding by the media, the politicized media. So *we have to stay in spiritual alignment with truth in a world that is not aligned with truth*. (...) And the more your consciousness evolves, the more you're willing to look at the downside of things and say to yourself: "Hey, it looks to me like a setup."

Sometimes, spiritual error occurs because one tries to apply a spiritual dictum which is appropriate in one context, but not appropriate in another context. This is the *fallacy of mixing levels*, the letter versus the spirit of law. (...) And *to render unto Caesar that which is Caesar's, and unto God that which is God's*, is a way of expressing the different levels.

Just your selection of vocabulary already changes reality, or the seeming reality – just by *semiotics*. Semiotics is the science of how language and vocabulary are structured.

The purpose of the spiritual teacher is to make you aware of the *spiritual ego*, that the spiritual ego is always waiting for you. And you see all these famous gurus that have fallen, where the spiritual ego was glamorized.

Personal love is dualistic. (...) Then, love as a *you* and a *me* becomes an attachment. (...) So, personal love, love as an emotional attachment, is a tether that needs to be relinquished. (...) But lovingness, Love with a capital L, Love as a way of being, is an aspect of Divinity.

Spiritual purity has no interest in the personal lives of the aspirants, in their clothing, their dress, their style, their sex life, their economics, their family patterns, their lifestyle or their dietary patterns. But the controlling pseudo-guru is always telling you that you have to have his approval for this and that, and of course, to sign over your wealth and your ownings, your possessions, to him. (...) They want to control you; (...) they want you to belong to the sect. And if you try to get out of it, there are recriminations. Sometimes, it's quite severe: force, intimidation, brainwashing, adulation of the leaders, indoctrination... (...) Anything called *training*, watch out – (...) and you can tell the brainwashing; you can pick up the programming instantly. (...) It has a sound and a sight to it. (...) It's almost like a mechanicalness.

Where does enlightenment arise? It does not arise anywhere else except in extremely spiritually dedicated people, such as a group like this. Therefore, I am honored by your presence. (...) You are God's gift to me. Thank you.

The *etheric brain* is an *energy field* which does not happen until you get to level 200. Below 200, everybody has a *group etheric energy and attractor field*. All animals below 200 do not have *individual karma* – they have a *group karma*. Same with humans: 200 and up, you now have an etheric body; you have *individual personal karma*. (...) The etheric brain is energy; it is not physical. The energy field of the etheric brain, by induction, activates the neurons in the physical brain, just like magnetism induces electricity in a wire. (...) Spiritual intention and commitment activate the etheric body; *kundalini* begins to rise. Then, you see and experience the world differently than people do below 200.

Karma yoga means *selfless service*. You're not looking for any payoff; you're not looking for any gain – you do it for the sake of doing it.

Straight and narrow is the path. – Bypass the seductive allure of distractions. Because that which is not aligned with truth sees truth as an enemy. The occult, magical powers, unseen entities, the astral circus – the purpose of much of that is merely to take you off the pathway, to captivate you with magic. (...) So the straight and narrow is to refuse the seduction of the allure, the temptations of the ego, see? And its juice, its satisfaction. So that is really the straight and narrow: *to negate the allure and the attraction of the linear*. And as people evolve, each level has its attraction.

To become a renunciate doesn't necessarily mean to escape from the world. Instead, *a true renunciate renounces the ego gain and satisfactions in the juice. True renunciation is internal.* (...) A true renunciate walks about the earth the same as everyone, but renounces the temptations of the ego. (...) He can walk and participate in the world because he has already refused its attractions and its allures. (...) *Neither attraction, nor aversion* is what defines freedom.

People are easily duped and misled; they're easily programmed and brainwashed. It's now done systematically. (...) People are purposely misinformed. (...) Things that influence perception, perceptual influences, would seem to be rather obvious. (...) But perception is very, very programmable. (...) And what is not so obvious is *the now purposeful brainwashing by the media of the populace* (2006). It is actually intentional; it is not exactly innocent. It's quite deliberate: *the deliberate programming of the public via the media*. Even Reuters has joined into it, and so therefore, academia fell into it quite a while ago. The progressive programming of the human mind – my only concern about it is that it's going to injure the capacity of the human mind even further than it already has. (...) So become aware when you're being programmed, when you hear some kind of a theme repeated over and over again. (...) You hear some things repeated so often – just be aware. (...) The propaganda minister of the Nazi regime was an expert at this, and his directions are being followed today: (...) if you repeat a lie often enough, the mind will begin to believe that it is the truth. (...) And as you get more advanced in consciousness and get the essence rather than the perception, you begin to intuit when you're getting brainwashed. You don't know what's wrong with it, but there's something wrong with it. It sounds good, but there's something wrong with it, the way it's being presented or the way it's being utilized. (...) Sometimes, they're using truth to support fallacy. (...)

The more advanced consciousness spots the fakes from the real early in the game.

Dr John Medina says that the mind has multiple processors, which I agree with, but they subsume as one primary processor. You give that which you value dominance. (...) It's called *intentional set*. (...) So the mind has multiple options all the time, but what happens is, certain fields, I call them *attractor fields*, become more powerful, and you then begin to experience and perceive and interpret via the predominant intentional set. So *spiritual commitment is really an intentional set. The intentional set, then, influences the priority of perception with experience.* (...) *The mature person, the experienced person, has trained his perceptual set, so he doesn't have to tune around the dial to find it.* (...) He has an intentional set that gives him the whole program. So spiritual intention, then, sets a set of priorities. Your priorities are to see the world through the eyes of forgiveness, benevolence, unconditional love. So spirituality is merely a setting of priorities of these intentional sets, and after a while, it becomes habitual.

The willingness to surrender opens the door for a greater revelation. So the experiencing of essence begins to expand: it becomes greater and greater and greater. Finally, you become existence itself.

I had the out-of-body experience a number of times. And I remember, you could see, hear, and everything was perfect. So I realized that you don't hear and see through the physical body – you do it through the *etheric body*. (...) So, the reality, then, is that the capacity to hear or see is not dependent on the physical body. And when you identify with the physical body, then it's limited to the restrictions of the physical body. Then you are subject to the physical body. So you are not subject to the limitations of your physical body, because your infinite Self is not subject to limitation. That which you are is not subject to limitation; it is only subject to the ego's belief systems.

Depending on your level of karma, the karma involved, you've only got a limited range of options due to karmic propensities to begin with.

You've got to *make up your mind*. Otherwise, you'll notice that you're making decisions all the time, either wittingly or unwittingly. For instance, when you're driving a car, if you're making constant adjustments, I mean, your steering wheel will never just stay still. And you'll soon be off the road. (...) If the kind of decisions you're making are based on your spiritual alignment, (...) then to be a servant of God already defines somewhat what your role is going to be.

The core of the ego is the ego's belief that it is the source of your life. (...) So you surrender everything to God, and when the core of the ego comes up, you'll know it, because *the call is to die*: (...) "This, too, I must surrender to Thee, oh Lord" – this, too, must be surrendered to God.

The average person, in a lifetime, advances consciousness about 5 points. (...) That's the statistical average. But on an individual basis, consciousness could jump extremely high.

You can only go as high as you've been low. Going high after a low, then, means that now you've earned the right to *face something even heavier*.

The lower mind is interested in desiring, controlling, dominating. It relies on force. And it's interested in being smart rather than in wisdom.

Your commitment to the spiritual brings up the non-spiritual, which isn't going to give up that easily, you see. The minute you decide to be kind and generous and loving towards all people, somebody really awful will show up – you can bet on it: “Oh yeah, how about now?” – So, alright, you can apply your forgiveness to yourself now: “I forgive myself for being mean and nasty in response to that person.” (...) Spirituality is a world of hard knocks, folks. (...) So, it's not just airy-fairy for weird people who, you know, wear sandals and have long hair and all. No, it's highly practical in what the people call ‘the real world’.

To transcend linearity and duality, to me, is the ultimate spiritual purpose of human lifetime.

Enlightenment is the dropping of a sense of *personal self* as the determiner of behaviors and decisions and of who you are; and you begin to see that you are *the field*.

The ego's problem is its inability to admit that it is not God. That's the whole core of philosophic relativism etc.: *the illusion that it is the core of the ego that is Divinity*. Therefore, that's why enlightenment is so difficult to achieve – because that which assumes it is Divinity will not allow for any infringement. It maintains its illusion of Divinity, no matter all the confronting evidence. In fact, it has contempt for confronting evidence. *Ignorance has, certain forms of ignorance have, contempt for wisdom, contempt for truth*. A great deal of the world has contempt for truth. *Contempt*. (...) The core of the ego, then, doesn't care anything at all about you: it's *suicidal*; it's out to *destroy you* – so long as it can maintain its sense of sovereignty. Radical reality, then, means the willingness to surrender the claim to sovereignty of the inner sense of a *personal I*, and to surrender to the field. Then, the ego says, “if you surrender me to the field, you become nothing”. – But the truth is, if you surrender the ego to the field, you become *everything*.

The awareness that everything is happening *spontaneously* gives you a very rapid leap forward in consciousness. You become aware that all phenomena are occurring as a consequence of the field, not as a consequence of the *personal I*. (...) *It's all happening of its own*. Classically, that's called *purusha*. (...) The *purusha* is the Self of the teacher which speaks only from its own knowingness, from within.

The core of the spiritual process is the dedication: *now, the heart is more powerful than the mind, you see*. Therefore, devotion to truth, devotion to spiritual evolution, is very powerful. The intellect alone can't do it – otherwise, you would become enlightened by reading a lot of books. (...) Willy-nilly devotion also is not sufficient. There are lots of people that are devoted, and they have been for many

a lifetime – but they get so far, and no more. Because beyond that, you also need knowledge; you also need certain energies and frequencies in your aura.

You have the obligation to be responsible for *your life as a gift*. Your life is a gift. Therefore, unnecessarily risking one's life, I feel, is sort of a spiritual violation. (...) It's not being a *steward of your assets*.

What is my life devoted to? What is my ultimate goal? – One in ten million will say: "To become enlightened." – It's very rare.

Keep your children away from negative influences. All current research shows that exposure to violence creates violence. (...) The mere witnessing of violence potentiates violence. The reason is that the mind of the child cannot differentiate fantasy from reality. So if a child sees a fantasy of violence in a cartoon, that's the same as if he witnessed it in real life. His brain does not differentiate fantasy from fact. The way to have a violent kid is to put him in front of the TV set and brainwash him for the first five years of his life. I can guarantee you where he's going. Then, when he gets beyond that, you get him a video game called "Killer 2", you know? (...) They got a video game to program you, pavlovian conditioning: kill, kill, kill, rape, rape, rape, kill, kill, kill. Rape the woman, shoot her, take her money. Thousands and thousands of times, you do that, all while your brain neurons are connecting with each other. Thousands and thousands and ten thousands of times. Jesus Christ. And then you say: "What's the cause of violence in the children? Bad parenting?" – Give me a break. (...) *You become that which you witness*. Witness cruelty, and you become cruelty.

You don't have a predestination. You have *karmic propensities* within which you have choice. That's the purpose of human incarnation. (...) The exact timing of your exit is preset; that's the only thing – the rest is not preset. The moment of your death is preset at the moment you're born, but not the means – for that, you have the option.

Be grateful for your own life; (...) treat life with respect. (...) *To revere one's life, to revere life in all of its expressions, including your own*, means that you then become responsible for it. (...) Reinforce the sanctity of life. Because that way, you reflect the sanctity of life back to itself. And life is aware when it's recognized.

Grief is inevitable. Everybody goes through grief in their life. Grief is recurrent and inevitable. Some people know how to handle grief: they don't fight it; they don't resist it – they just experience it out. By letting go, they experience it out. (...) And some other people, 30 years later, are still pumping it out for all it's worth. (...) They cling to it and keep trying to juice it for a narcissistic gain. So you see how the bottom of all these stuck positions is a narcissistic gain; it's always a *narcissistic gain* – so you don't have to surrender all these multiple things. You only have to surrender narcissistic gain, and that eliminates all of them; all of them disappear – because they are all hooked into narcissistic gain.

Jesus didn't talk about previous embodiments because he never had any. The Buddha, however, did.

The *spiritual will*, that which you spiritually intend to be the result, is what determines one's *karmic fate*.

Karmically, you're beset by certain problems and questions in your life. So they tend to press for expression and for awareness. And this sort of leads your investigation. (...) Most people already intuit it.

One reason why enlightenment is statistically rare, is because first of all, you have to have an *intense commitment*. There has to be a certain *karmic setup* for it. Then, you have to have had the good fortune of running into good teachers. Then, you have to have fallen into the soup and found a way out. (...) Karmically, throughout time, you made some bad decisions – and then came along a way out, see? Alright, so integrity is what carries us through; (...) our intention is what carries us through. It doesn't mean we don't make mistakes. But it's very difficult to make the whole trip.

Try to undo *karma* the best you can; try to undo whatever you might have done. Whenever anything negative befalls you, it's always very practical to presume it's some kind of *karma* coming back. If you treat it as though it's some karma from a previous lifetime, you don't have to literally know it – just guess that it's likely so, and do what you can to undo that via forgiveness, forgiving yourself, forgiving the other person. Below level 600, it's not likely that a person is going to remember a past lifetime.

Spirituality means, *transcending content to realize the context out of which all arises*.

A spiritual group is useful as mutual support, and the continuous feedback helps to clarify one's understanding of a particular religious or spiritual position. (...) And as you move up, as your own spiritual awareness moves up, the spiritual group that you found useful at one time, you're going to outgrow it now. Then, one moves on. (...) Eventually, you outgrow all groups.

As consciousness advances, you're less and less subject to negativity. One reason is, you don't give it any energy; you don't give it any power. And you begin to realize that the nature of God is such that the essence and the truth of who you are is unaffected by anything in the world.

You cannot know *the world*; it's unknowable. You can only know *your information about the world*. (...) The basis of all reality, then, is subjectivity – (...) *radical subjectivity*.

Intention already determines the result. (...) Intention is so powerful that it determines what you are going to see.

The physical brain is not capable of comprehending non-form; it is limited to form and physicality. (...) But consciousness is not limited to physicality.

You can't create peace. Peace is the state when that which opposes it is removed. (...) You remove the clouds, and the sun shines forth.

The temptations, the seductions, the traps, the scenarios, the hidden agendas behind so many pop-sounding political slogans and agendas, and supposedly spiritual groups, etc. – you wonder how anybody makes it through, how anybody makes it through this minefield. (...) Well, once *devotion to truth* begins to arm you, once this is your priority, it tends to expose that which is not true. *Straight and narrow is the path*. And when you're committed to actually knowing the truth and following the strict pathway to truth, it tends to unearth and reveal by your intentionality all that which is detrimental to your goal. That which is detrimental to your goal now becomes exposed. You didn't realize that some person was secretly undermining you, but now you suddenly become aware of it. So *integrity*, then, begins to shake out that which is non-integrous and make it more visible.

We have innate within us a tremendous, intense, powerful devotion. You don't have to develop it; you only have to discover it. There is within us already, pre-existent, an energy of such enormous power that one summons up that power to relinquish any and every attachment that stands in the way. You won't find the willingness to do that within the ego structure. The ego will instantly give you an argument as to why it should not persist in the direction that it's positioned in. So one has to reach deeper within oneself. So, at the very innate core of one's being is a spiritual power of enormous strength, which alone can accomplish the impossible.

The ego, in and of itself, cannot transcend itself. It requires the Presence of God. It is by divine grace that one transcends the ego; it is by divine grace that one moves from mind to no-mind; it is by divine grace that one moves from thinking and content and linearity to the ultimate reality. It's by *divine grace*.

The interesting thing about past-life-regressions is that it's always the same Self that is in each experience. (...) It's always the same Self. So no matter what lifetime you go back to, it's the same *you* experiencing that. (...) *There's only one Self experiencing yourself.*

Truth has nothing to withhold. (...) There are no secrets to truth. Truth has no secrets. So that which becomes classified and hidden away as a secret is a means of control, mystification and glamorization: "And for a price, I will let you join the secret society. For another five thousand, I will make you an ascended master in the levels of esoteric truths from ancient masters." – Wow!

The whole point of a good spiritual teacher is that the vibrational frequency of the teaching is picked up by his students, picked up in the world. It's an *impersonal transmission*.

The purpose of that which we traditionally call *dark forces* (f.i. drugs, addictions, seductions, false gurus, etc.) is to take you out and own you: to prevail, to dominate and take you out. – Because then, the dark forces own you; then, you become one of their zombies, and you do as you're told. You are now dominated by the field to which you surrendered. (...) If one's level of consciousness evolves beyond 540, then one has become the program itself, and one is no longer dependent on an external group energy. That's the purpose of all spiritual groups, by the way: it's a *devoted* group, a *devoted* ashram. (...) The *devotion* is their power.

Salvation (Jesus Christ) is a different goal than *enlightenment* (Buddha). (...) Jesus Christ is more like Lotus Land Buddhism, in which one does not have enough personal spiritual energy; and therefore, your devotion to the savior, his karmic sacrifice and infinite power, is the means for your absolution. See, in Egypt, Osiris, the lord of the underworld, weighs your heart on the scales of justice. In the heavenly realms, then, your witness is Jesus Christ, who speaks on your behalf – because you don't have enough karmic merit to enter the fields of heaven that calibrate over 600 on your own. So, Jesus Christ speaks for you; and his karmic merit is such that he absolves some of your karmic negativity – some of your karmic negativity gets absolved by your devotion to him. The Buddha taught us a stricter, more straight way, which does not depend on salvation. It depends on the level of the teacher. It's a straight way of non-duality. Zen is probably the best example of Mahayana Buddhism: it's the straight way to the dissolution of all *karma* altogether, to transcend the ego altogether.

Of all the world's religions, the calibration of Buddhism has decreased the least – (...) Buddhism fell the least. (...) Probably, Buddhism got the least impaired by falsehood along the way. (...) *Generally speaking, in all religions, the institutions which grow around the original truth then tend to obscure the truth over time.* – But the original truth, of course, has not changed. And within the core of every great religion, the essence, the flame of truth, still exists, pure and undiluted.

The luciferic sets the stage, and that's the Trojan horse. And then, the door opens, and the satanic comes out with guns and murder. The prelude to all war is the distortion of truth; all war is set up by falsehood.

The ultimate darkness is to label truth as falsehood, to deny God and to substitute the opposite.

Only 20 % of the population even gets to the opening doors to truth.

You have to be willing to transcend certain illusions. They may seem painful to let go, but *you don't reach spiritual maturity by hanging out in naïveté.* (...) Devotion to truth, then, means the willingness to look at some painful facts of life. (...) The ostrich who hides his head in the sand is a wimp. The wimp is unable to look at the downside of human life.

Out of dedication arises the *spiritual warrior*. The spiritual warrior means, extreme dedication to truth, no matter what: the willingness to die for truth, to give up all positionalities. It's called *devotional non-duality*.

Non-integrity survives by virtue of rationalization, by making it sound okay. But truth cuts through that.

Peace does not come out of contention; war comes out of contention. So if you are making peace contentious, you are declaring war. To declare war in the name of peace is luciferic. (...) You take what sounds like truth and you turn it into its opposite. You polarize the people in a contentious war of ideology, power, politics; and this divides people. That which divides people into war and camps does not represent peace – that which is peace *unites* people. Right, so 78 % of the population then is run by what we call *dark energies*.

One form of the satanic takes the form of bloodshed, killing, murder. (...) Sadism, savagery at its extreme, that's satanic. (...) The ultimate satanic energy is the serial child killer. (...) The pornographic addict child killer calibrates probably the lowest of all. It has to do with cruelty, savagery. (...) The serial child killer calibrates at seven. They're usually possessed from lower astral domains, and really not, in a certain way, not really responsible. (...) Another aspect of the satanic has to do with sexuality, sexual perversion, sexual obsession, obscenity, drugs, the kind of music put out by certain groups and great names celebrated by the media – these are overtly profane, overtly sacrilegious, overtly attacking that which is sacred, that which is divine, that which is holy, especially innocence. (...) The contempt for that which is holy and sacred comes out of the satanic. (...) That which attracts the satanic is innocence. Innocence in our culture is youth; and it is very easy to program youth with programs that have no respect for decency. (...) So we have the satanic attack in our culture via the media. The main avenue of the satanic attack is via the media, in which many of these things calibrate 70 or 80 – music, video games, television content.

To purposely place temptation in front of people, you must handle the karmic consequences. (...) You're the perpetrator. Why? Because you are provoking the human weakness which leads people into temptation.

Weakness pulls forth the predator. (...) That's the predator-prey response. (...) So you can't be in denial of your own weakness, because that makes you the provocateur by virtue of the temptation and attraction of weakness. (...) That's why weakness does not work in international politics. Weakness just pulls forth the predator. (...) *You have to take moral responsibility that you tempted the predator.* Consequently, the victim doesn't stop being the victim until the victim takes responsibility for their part in the play. (...) So we see that weakness, then, has a moral downside to it: you are tempting those who are predators. And if you keep doing it, sooner or later, you're going to get attacked. (...) 78 % of the population calibrate below 200 – so you are tempting 78 % of the population. Vulnerability and weakness tempt 78 % of the population. They are not interested in peace, ethics or honor, unless it's a political slogan.

Lucifer's sin was pride. The luciferic stands for the *denial of the sovereignty of God*; therefore, it is the ultimate of *arrogance* and *pride*. The luciferic is at 190. (...) The luciferic energy wants to wipe out God in human society and turn it into a secular society. (...) So the luciferic hates God and wants to remove any acknowledgement of God, any reminder of God in any place in society. (...) The luciferic intention is to destroy God, to *refuse to acknowledge the source of one's own existence*. And to arrive at that, you have to do a great deal of alteration of philosophy. And so, the philosophical basis upon which these things rest are always gross distortions. They're contentious; they demean the opposite view: they don't present their side – they attack the opposite side. (...) *One form of the luciferic is to distort truth, so that you cannot tell good from evil.* (...) *And quite frankly, after the luciferic has conflicted you and juiced you, then the demonic, the satanic, will kill you.*

If a person is not aligned with their own origins, if they don't respect their father and mother, their own culture, then they will turn against their own.

Lenin popularized terrorism in the Western world. Those who supported his position, he called them *useful idiots*: they are the first ones who are going to be executed after the revolution. (...) If they turn against their own, you can't trust them. (...) So after the revolution, you kill them all. The first people executed after the revolution are the revolutionaries. (...) After the revolution, they're all shot. So the revolutionaries don't bring about freedom; they bring about their own execution.

This is a very difficult planet for humans. Life is very difficult. And the chances of becoming completely enlightened are slim here, because the gravity of our civilization is so powerful. (...) But, under appropriate conditions, and with great intention, one can reach a very advanced state of consciousness even in this world. Therefore, *both salvation and enlightenment are possibilities, practical possibilities*. Doable – except that you don't do it. (...) So how to find the way? The most direct way, in my studies, understanding and experiences, is *devotional non-duality* – (...) one's devotion to letting go of all judgmentalism, all considerations, all dualistic 'this versus that', and thereby allowing that which already exists. (...) It's a matter of surrendering to that which already exists.

You can't experience God as transcendent; you can only experience God as immanent.

The direct path is through consciousness itself.

Causality is an operating principle made up by the mind that calibrates around 460 to explain perceptual phenomena. But it doesn't explain phenomena – it explains the *perception* of phenomena.

In the world, in the newtonian paradigm, you cause things to happen. In the spiritual paradigm, it's more like you finesse them. (...) Trying to press logic to know – that's not going to work in the spiritual domain. It's more your intention to know, your prayer and dedication, etc, that will finesse. (...) Through prayer

and meditation, you increase the likelihood that when you get your gas at the next station, the guy giving you the change says: “and by the way, so-and-so” – and that’s just what you’re looking for. So you have to be open to hear the answer to the question. And the answers will come through, you know: you’re sitting next to somebody on a bus, and he opens his paper, and he looks at his paper, and he says, yackety-yack, and man, that’s exactly what you’re looking for. So you give the universe a chance to respond to your question. And *don’t look for a linear cause and effect*. Because *once you pose the question out there, the answer will come to you*.

Before people have permanent, serious shifts of consciousness, they very often have flashes. They have *flashes of intuitive awareness*. It may not persist, but they’ve gotten the glimpse of what’s to come.

It is hard to see this, but it is only resistance that creates any suffering. The minute you surrender, it’s no longer suffering. It’s like you’re out of the scene and you’re witnessing it. There’s nobody there to suffer. That’s an imagination; that’s a *projection of the ego*. So you can transcend the situation. People have been in the midst of being raped or murdered, and they literally did go out of the experience and witnessed it – and came out of it unscathed. But that would be a relatively spiritually advanced person who would know how to do that – to merely surrender and let it happen and not even resist. And when burglars and others kill people, it’s always for resistance. (...) They’re in like a megalomaniac state: any *no* will get you killed. (...) Alright, so the ego, then, of that person will not take a *no*. Consequently, to survive, you transcend *no* and say *yes* to everything that may happen. Because if you say *yes* to everything that happens, then suffering is impossible. (...) There’s a way of going through even physical surgery without anesthesia. (...) One has to let instantly go of resisting pain, (...) completely surrender it at great depth. (...) *Surrender at great depths*. Just let it be what it is; don’t call it anything. Don’t call it pain; don’t try and resist it. (...) Completely and relentlessly surrender to it. (...) Just keep surrendering to it. (...) And as you become one with what the world would call pain, the pain disappears. And you transcend the body, and you’re the witness of the phenomenon. (...) So you better go with it and try to transcend it. Because otherwise, the guy might kill you. And that takes care of that karmic debt, if he does. So it’s okay either way: it’s okay if I survive, and it’s okay if I don’t.

I’ll say something that’s very advanced, but still, it is the truth: *You cannot experience anything unless you resist*. – Without resistance, you would not be experiencing anything. Everything is only a Divine Oneness. To experience anything out of it, you have to start resisting. And as you resist, you now bring things into experience.

In meditation, you’ll go into a great state, and then, you come to a door, and the door is usually one of fear. Because at this point, you’re leaving the known for the unknown. (...) And if you move on and walk through the door of fear, then that fear disappears, and you come into a new state of even greater joy or ecstasy – which, again, takes you to another door, another unknown... (...) So, walk straight ahead, no matter what.

In the course of the spiritual process, people may go through a phase of hypersexuality. They may also go through a period of detachment. Either way, it isn't whether sexuality is there or not – it's whether it runs you against your will. You know, it's like physical appetite. You can either eat, or not eat – but you're not run by it. Periods of celibacy, my feeling about it would be that they are inevitable. Anybody seriously committed to the spiritual process may go through long periods of celibacy; one might even opt for permanent celibacy. Sexuality is just not interesting anymore. There is a state where you are completely fulfilled – (...) at a certain stage, you are so complete, you don't need anything, not even sex. And people have to remind you to eat, in fact – because there is no need for anything. There's a feeling of being total and complete every instant; (...) you go from complete to complete to complete. And because you're complete, you don't need anything.

The body does not remember anything. Consciousness remembers it. (...) Psychic pain is like fixated in the body; (...) it's a psychic imprint. (...) That which is traumatic, PTSD, post-traumatic-stress-syndrome, from any kind of experience – it can only be healed by love. And the kind of love that's required to heal it is a very high level of *unconditional love*. (...) So you strive for unconditional love; you pray for healing the memory. Don't forget, the memory is also your perception of the experience – it's possible to transcend it. It's possible to forgive and to see that, whatever it was, it was driven by some energy, possibly even by some kind of entity within the energy. (...) *Any experience, no matter how grave or horrible, can be transcended.* (...) There is a level of consciousness where I can love and forgive someone who is right in the very process of killing me. (...) It's possible. Now, those are great heights of love. And it takes work to reach it. But it's reachable. (...) The forgiveness of an experience arises from the spiritual energy within, not through some *me* forgiving *you*. And it transforms the experience: (...) you'll see there's nothing to forgive. But in the perceptual experience, there is. So, *to do all one can to advance one's level of consciousness is all you can do.*

Anybody who's done intense spiritual work speeds up their *karma*. Very often, this leads to matrimonial debates and divorces and disruptions of families. (...) Now, the worldly life of the spiritually committed person can appear quite chaotic. Then, they'll just get up and leave everything behind, walk away from it all. And people will say that they must have gone mad.

Spiritual commitment and orientation change the brain's physiology and functioning. (...) The brain physiology creates an etheric brain, so that incoming data does not go through a delayed pathway in the ordinary brain, but goes through a very rapid pathway, which bypasses the emotional center, so that you see things differently and experience things differently. (...) This understanding, then, allows for greater compassion for those who do not see and experience things in a spiritually-oriented manner. (...) The left-brain person is under fight or flight; (...) he emotionally responds first. (...) He is stressed out; he goes into depression or into rages. (...) Because the left-brain person is responding with stress all the time, (...) he loses immunity and is more prone to disease, sickness, depression, death. And seeking relief from these emergency emotions, he seeks

addiction, because addiction gives relief: addiction to drugs or alcohol gives relief. So there's greater propensity to homicide, suicide, rage attacks, and a shorter, more miserable life.

Draw from the ranks of *all religions*, and incorporate *the essential truth in all religions*. At the same time, avoid them. (...) One's spiritual awareness should really not depend on the say-so of authorities, or supposed authorities, ecclesiastic authorities, or of anybody, anywhere, anytime. Truth, spiritual reality, has only *one* source – and that's *yourself*. (...) Don't get stuck in authoritarianism, in quoting from elsewhere, in approval by higher authorities, in subservience to ecclesiastic authority.

There seems to be *collective karma*, *group karma*, which tends to interact with *personal karma*, and which sometimes overrules it. Yes, the *group karma* is sometimes more powerful than your *individual karma*. (...) Jung's concepts of the archetypes are quite interesting. (...) So, as you get to certain levels, you pull up the *karma* of all kinds of things, both positive and negative. There you go.

Ideologic war always precedes physical war. Therefore, the danger signs are in the distortions of truth: (...) when falsehood prevails, when the lie prevails. The basis of war, then, is ignorance. (...) The human mind cannot discern truth from falsehood; it can't tell a leader from a megalomaniac. And to make it even more difficult, some integrous leaders became megalomaniacs after they had done great things for society – and they went from consciousness level 450 down to 90.

Devotional non-duality means that one is devoted to the truth, and not to a positionality. *One surrenders one's positionalities to truth*. And a person unwilling to do that, then, is not willing to really make the effort to reach an enlightened state of consciousness. *The willingness to surrender everything to God as it arises is a form of contemplation*. So, a really spiritually committed person is in a constant state of contemplation of varying degrees – sometimes mild, sometimes strong. But the field, you see, now becomes committed to spirituality. And therefore, the person becomes a different kind of person. (...) So, we walk through life as a spiritually committed person. It's a *contemplative lifestyle*. And you don't have to run off to a monastery and sit cross-legged and shave your head. You don't have to wear Birkenstocks. You don't have to wear robes. You don't have to do strange and wondrous things, and make weird sounds. – You can walk through life committed to God and surrendering everything as it arises. *So, the surrendering process is continuous*: you are constantly surrendering things to God as you see them arise. You realize now that the arising is coming out of the animal. So, instead of condemning it and vilifying it and demonizing it, you forgive the animal. You begin to recognize your ego as the animal inside of you, and you make a pet out of it instead of a demon. You call him Wally. You call her Trilla. But that's sexist, isn't it?

Being friendly with your alligator is not going to pay off. (...) And making friends with your tiger can only go so far, because his inner ego is 40. And one day, he's going to love you so much that he's going to eat you. (...) The core essence of primitive life can only be interested in itself. It only has enough energy for its own survival; it cannot be interested in you. (...) Therefore, we can forgive it and see that that's what it is, that's what it was programmed for. (...) And many people *beyond 200* still think that they have to do what they do in order to survive. See, they still think like animals.

Lower levels of consciousness plus testosterone – you put the two together, and you got human history. Testosterone comes out of the animal, does it not? And what does the cerebral cortex of the people under 200 do with testosterone? They kill and rape, no? Kill and rape. (...) Testosterone plus lack of responsibility.

What's the difference between 190 and 205? Well, crossing over the threshold of the 200s is probably the most important thing in all of spiritual evolution. Why? Because once you cross over 200, you're going to be attracted to the rest. Under 200, you're going to be repelled or threatened by it. *Under 200, you're threatened by spirituality.*

This is a world that's *transitory*: everything comes and goes. Therefore, to get attached to anything inevitably brings suffering. (...) To become immune to suffering, then: *value everything, and become attached to nothing.* Value it all, and become attached to none of it. None of it is special, you see?

Recognition of truth is a consequence of the level of consciousness which one has reached, of that which one has become.

Gratitude is one of the most wonderful things and helpful spiritually. Gratitude is the way of the heart, the way of surrendering. Thankfulness and gratitude – they are very important in many spiritual pathways. (...) You are grateful for what you have, instead of being resentful about what you don't have. (...) You are grateful for *all* experiences, because you get the experiences that you *need*: you can't get from here to there without going through here, you understand? – So, that would explain why the world appears as it does – because to grow spiritually requires many opportunities, which this world provides. (...) In the world in which most of us live, the opportunities to grow spiritually are complex, multitudinous, and constantly presenting themselves. So, if you want to evolve rapidly, it seems to me, this world would be the ideal place. This is a wonderful place. All you have to do is turn on the TV, and you've got an opportunity to let go of hate, to let go of fear, to let go of greed, to let go of lust, avarice... the latest person to hate and the latest person to fear, the latest political shenanigan to twist your mind, the appeal to all the vanities, to appearance, to glamour – it's just an endless barrage. So, if you have to pick a world for rapid spiritual evolution, I think this is the ultimate. (...) And this is what the Buddha meant when he said that it's a great gift to be born a human, because it opens the chance to evolve all the way to enlightenment just in one lifetime. (...) *So, we're grateful to be here, oh Lord. We give thanks for this world and the multitudinous opportunities it presents. And prayerfully, we are grateful and thankful for this lifetime.*

The human will is only as strong as one's level of consciousness. If somebody of consciousness level 150 uses will power, it calibrates at 150. That is not strong enough to overcome an addiction. To overcome a lifetime of doing something, it's going to take more than 150. Good intentions are not enough. No, it's *only by surrender*: when you see that I of myself am unable to do this, you ask for God's help. Now, the spiritual will calibrates at 850 – divine will is 850. And by divine will, then, recovery from a lifetime addiction can happen in an instant. In 12-step-groups, many people I treated over the years were hopelessly addicted; and the instant they completely surrendered to God, they recovered – *in that instant*, they recovered. (...) Therefore, *surrender at great depth* brings recovery – from anything. *Surrender at great depth* is the secret.

When you ask questions, you pose them as a meditation, and you simply surrender them to God. See, otherwise, the ego just uses the process of asking questions as another way of maintaining its dominance over your consciousness. (...) Simply ask and wait – then, the answer presents itself in due time. (...) Turn it over to God, and the content comes forth in due time.

A lot of things, like past lives, are helpful to know at various places on the path. And it's a subtlety of spiritual discernment to know whether a thing is a distraction, or whether it's really significant and worthy of looking at.

The letting go of the sovereignty of the ego allows that which is really sovereign to intercede. We call this *intervention via the Holy Spirit*, generally – right? Through surrender, we create the space for the miraculous, which is termed as *grace*. Enlightenment itself is by God's grace, because all you can do is remove the impediments. *You can only remove the impediments to higher consciousness; you cannot cause higher consciousness to happen.* You can remove the impediments to love; and then, love takes over. (...) So, we can remove the impediments, but *the final step is by God alone* – and that we call *grace*. Grace means that to our degree of knowingness, we could not possibly justify it within any kind of reason.

The pathway of the heart is one of the great traditions. (...) The pathway of the heart takes the form of *karma yoga*, devoting all one's actions to God, and *devotion*, in which Christianity is probably the most prominent in the world today. (...) Mother Theresa, let us say, was an example of *unconditional love*, which is the ultimate aim of Christianity. (...) This was taught by Jesus Christ: to love your enemy as yourself, to forgive them – unconditional love towards all that exists, calibrating at 540. Traditionally, on the scale of consciousness, if you get to love, you don't have to worry, because as you leave the body, you will go to that which you are, which is lovingness – a heavenly state. (...) So how to arrive at those stages? Remove the obstacles, the obstructions to love, as they come up – and once you remove their underpinnings, they're much easier to let go of. Because you realize that these obstacles you are talking about are always *perceptions*, how you perceive something. And as you see how the ego puts together perceptions, then you can disassemble them when that block comes up. (...) For instance, all the pathways of love talk about forgiveness. But forgiveness truly is not possible if you see someone as bad, evil, wicked, at fault. Forgiveness

becomes only possible when you can remove your own perceptions, your own projections. (...) Forgiveness only becomes possible once you realize that basically, they are innocent – they just don't know any better. (...) So, you can either start hating them, or you can forgive them for not knowing any better. (...) Consequently, *forgiveness is not really possible until, to a certain degree, you transcend dualistic perception which labels everything as good and bad, as deserving and undeserving, etc.* (...) So the doorway to unconditional lovingness is the realization that, it dawns on you that: everything is innocent. *Everything is innocent.* – Some are conscious; some are not conscious – that's the difference.

You have to do whatever you do out of reverence for the gift of life. – You see, God gave you the gift of life. Therefore, your obligation is to revere the gift, and not to throw it on the floor and stomp on it. That's why I tell people not to go for high risk thrill-seeking, because that's being disrespectful to the value of the gift of life itself. Therefore, *to protect your own life is to protect the gift of God:* "Out of love for God and appreciation for His gift, I preserve this body this day, this very day." (...) So you respect the gift of life in others, and you respect it in yourself as well.

Emotion is what you haven't completed on. (...) Emotion represents what you have not completed yet. (...) With total acceptance, the thing is over. (...) When you totally accept, you have peace. (...) *The peace of God is beyond all emotion.*

In certain perversions of religion, the opposite of love is acted out. The opposite of love is acted out in the name of God. To me, this is what *blasphemy* is. That's blasphemy.

Personal love, love as it is known by the world, is an emotionality, an attachment. That kind of love is a cravingness; it's coming out of the solar plexus. By contrast, the love that we are talking about here, *spiritual love*, is a way of being in the world, (...) a way of being which lights up the room for others. (...) And you remove obstructions to love because as a spiritual being, you become aware of obstructions. Then, you do what you can to transcend those limitations: you use prayer; you use all the consciousness practices that we have written about.

Letting go one's attachments to the linear, one's attachments and programs of the linear – that is really *renunciation*. To me, renunciation is an *inner process*, (...) a *continuous inner condition*. (...) What the world would see as a temptation, then, is meaningless to you. You don't see it as a temptation; you see it as meaningless and transitory. (...) So therefore, you don't have to avoid the world. (...) Because all those so-called temptations no longer have any magical allure; they no longer have any attraction.

We are tempted by the linear dimensions that we project desirability upon. In and of itself, a thing is not desirable. But once you've glamorized it, once you've programmed yourself with desire, now you're attracted to it.

Everything in this world is *transitory*; and to get attached to anything transitory inevitably brings suffering. (...) So, *renunciation* is an *inner condition*, a set of *inner ethics*: your set of inner ethics is to renounce that which is transitory, linear.

There is nothing wrong with withdrawing from the world, going off and becoming a hermit for a period of time. I myself have done it. And many people do it just for a weekend retreat, to get their feet back on the ground spiritually. There's nothing wrong with it. But you can't actually live a life there too well. So, eventually, what I had to learn was how to stay in a renounced state and be able to function again in the world, because I guess that's my karmic agreement. There was a knowingness that that's what *I* had to do. It isn't that *everybody* who is on the spiritual path has to do it.

Spiritual evolution is not a smooth track. (...) It's really, frankly, very difficult to go through the whole spiritual process, to handle all the ups and downs. (...) As you do your spiritual work, all that which is standing in your way comes up. (...) You do your spiritual practice; you go to church; you go to communion. Then, on the way home from church, you realize that you hate some guy; you just hate that son of a bitch. – Yes, because God wants you to handle that hatred; that's why it's coming up. And now, you've got the spiritual strength to handle it; whereas before, you would have succumbed to it and it would have wiped you out. So that which is standing in your way comes up to be cleared out. (...) And as you do your spiritual work, you have to be real, you have to be honest – (...) *you have to own everything as it comes up*. (...) And if you don't think that you have those things within you, (...) then you just haven't progressed far enough on the path.

When stacks are coming up, you forgive yourself, you see – because the person who was at the time when those things were committed no longer exists. And in a way, you can't really forgive yourself, because the person who said those things, did those things, doesn't even exist anymore. So, to see that which you are now is not the same as that which you were then is the main consideration.

Everything is *physical, mental and spiritual*. And you should handle things on *all three levels*. For instance, not to handle the physical, to be in denial about the physical, means that one is arrogant: "I'm all spirit; I don't have to do that" – Yeah, right.

What's coming back to you is some *karmic payoff*. I always presume that that which seems adversarial has some karmic element in it. Now, most people, unless they're into inner spiritual work, don't research such things.

It's a fantasy to think that we're helping out God. (...) You have to transcend that, because there's no way you can be of service to God, actually. (...) You're created with an infinite potential to come to the realization of the source of your existence and the reality of that which you are. (...) So, *to 'serve God' means that you are fulfilling your potentiality to the greatest capacity that you're capable*. (...) *You're fulfilling divine potential*.

Deep surrender, surrender at great depth, means *surrender at the level of the soul*. And then, that opens the door. (...) Surrender of one's will to God, then, opens the space for Divinity. And Divinity seems to know when you're serious.

The *personal will* has been used over and over again, and it fails every time. (...) You say, "I'm going to give up eating chocolate" – and then, the personal will lasts until the next Hershey bar shows up. The personal will calibrates probably at about 190. – (...) What sets *karma* is the *spiritual will*, not the personal will. (...) People beat themselves up over the personal will which, you know, is too weak, and which doesn't really count that much. But the spiritual will is very profound.

Karma is the *ongoingness of the ego*, the energy fields and vibrations of the ego itself. And this belief system continues on after you leave the physicality. (...) *Karma* is the *self-propagation of the linear*.

In my understanding, Christ came to teach salvation; and the Buddha came to teach enlightenment.

In Buddhism, the ideal is *enlightenment*. Enlightenment is to transcend all linearity, all ego positions, etc. And full enlightenment is, you know, like 850 and up on the scale of consciousness. And the chances of 850 in this realm are extremely small. Centuries go by without anybody even over 600, much less 700 or 800. (...) So, enlightenment is extraordinarily rare. It's for the few. You have to have a drivenness that is unnatural, in a way.

Jesus Christ taught *unconditional love*. So, the Christian ideal is really a calibrated level about 540. Unconditional love – that is sufficient perfection for this planet and this human domain. Lotus Land Buddhism takes the same position: that the negativity of life on this planet, on this plane, is so profound that to get beyond the gravity of it is practically impossible. (...) So, to be practical then, in accord with Lotus Land Buddhism, you lead as good a life as you can, and if you get to lovingness, then, when you die, you go to Lotus Land, which is heaven, the celestial realm. And from there, where the gravity is not so much, you can then shoot for enlightenment. (...) In Christianity, Jesus Christ is your savior. He will speak for you before the Father, you see? You, of your own self, haven't personally derived enough karmic merit, but Jesus Christ will speak for you, you see? So, he is your savior.

The great sages, the great Aryan sages, who lived 5.000, 6.000, 7.000, 8.000 BC in India, out of which come the Vedas, which calibrate in the 900s – they also taught enlightenment. So, for the average householder, the goal is unconditional love. Don't forget, unconditional love is reached by only 0.4 % of the world's population. Forget about enlightenment, which is 1 in 100 million or something. Even unconditional love, the Christian ideal, is realized by only 0.4 % of the population. Often, it's only reached by people who either do that or die. (...) So, that's the value of Alcoholics Anonymous; that's the value of the 12-step-groups: you either do it or die.

Consciousness levels 540, 850, 900, 1000 – those seem like spectacular achievements for us, from here, from the realm of this world. But in other domains, that's jacks for starters. (...) We calibrated archangels at, what was it? 50.000 and up. Yes. And when an archangel gave me a passing thought, that was the transformation of this lifetime. (...) A passing glance of awareness, you might say. (...) Profound. Bang! Right up against the cement wall. From the depths of hell to the Presence of Divinity.

Under consciousness level 200, beings do not know that they are. They are, and they experience life, but they don't literally *know* that they are. Consequently, under 200, there's no concern for the life of others, because under 200, one is not feeling the reality of one's own existence. And therefore, others don't have value. (...) If a person does not experience his own existence, then *you* don't really exist in his experiential world either – conceptually, yes; but experientially, no. (...) But once you experience that you are, then all other things also are. And now, that holds back your hand from destroying life – because you realize that each thing loves its own experience to the same degree that you do.

Love all persons no matter what. (...) And they know they're being loved. They know they're being loved. Even a cat knows when it's loved. And how does it know? You think loving thoughts, and all of a sudden, the cat starts to purr. So, if even a cat knows it's being loved, then everybody *intuitively* knows they're being loved.

False gurus, there are so many. And the pain of disillusionment is severe. Spiritual disillusionment is worse than losing a loved one. Spiritual rape is more damaging than physical rape. (...) And the more evolved you become, the more you become discerning, you know. (...) So, that discernment, that is a gift, and you earn it, you might say, right?

Witnessing a phenomenon is occurring spontaneously. There is nobody here who is deciding to witness and experience what's going on. That's happening of its own.

Without an awareness of *karma*, you know, the human being is at quite a loss to explain most of the phenomena. (...) To be karmically aware means that you realize that you're accountable for everything you do.

Once you understand *karma*, then you realize that divine justice prevails. And if divine justice prevails, then that gives you the courage to withstand whatever phenomenon is occurring.

The core of the ego is narcissism; and that narcissism is really infantilism, in a way. People aren't evil; they're just extremely narcissistic and childish.

The real opponent to spiritual realization is narcissism itself, the energy of narcissism. And narcissism gets enamored with all kinds of things. (...) The ego is just trying to hang on with its fingernails to every little phenomenon.

You don't have to hit rock bottom to make spiritual progress, but it certainly accelerates it. And hitting rock bottom doesn't necessarily mean to agonize, to do so agonizingly. Sometimes, it means reaching a dead end. (...) Suddenly, something happens, something hits you, and that's the end of that trip, you know?

What about the *nature of man*? – Right now, 85 % of the people on this planet calibrate below 200. For most of its history, mankind has been at war. Peace is not a natural condition; peace is unnatural. Men love to go to war and kill each other and scream and holler. Look at the crowds. All you have to do is say something, and they riot. (...) They just want to riot. (...) Soccer games are the toughest of all games when it comes to attendees. Do you know what they do to protect the people there? They hire about 4000 cops, with water cannons. That's routine. *Routine*. They used to have muzzled dogs, surrounding every 20 yards around the field with cops, face masks, and whatnot. (...) For the average soccer match. And that's just a game, a sporting event; this isn't life and death. (...) People can't control themselves even at a soccer game. They'll injure themselves, injure each other, end up with lawsuits, end up dead. (...) So you can imagine what it is if it's war. (...) Such is the *human condition*; and the more you witness the human condition, the more you end up with *compassion*.

I tell people, *don't play with any idea of evil or hell*. Don't even play with it. These things that are appearing on television now tempt people to play with blasphemy and evil on various levels. And they think that they can get away with it. No, you won't get away with it. You will pay the price. (...) So, to turn down these seductions is very difficult for mankind in the present time. And I think the consciousness level of all mankind is, you know, going down somewhat because of the intense seduction, the sheer volume that hits you, round the clock, round the clock. (...) The media barrage is relentless. (...) And unless one is quite spiritually committed and on guard, it would be hard not to be seduced into it somehow. Just out of sheer naïveté. Man's biggest Achilles heel is his naïveté. The innocent child within you is your biggest enemy. (...) So, those who are on guard are safe. You don't have to be paranoid, but it helps. Divine paranoia, yeah. So, stay out of the lion's den unless you are a lion tamer, yes?

The tenacity of the ego and the degree to which it dominates differ from person to person. (...) Some people 'get it' early in the game; others got to go all the way down to the bottom.

It's a normal propensity of the human psyche that we become attached to that which is outside of ourselves – because we invest it with being a source of happiness. And if you realize that you have the capacity to become attached to everything around you equally, then that removes the specialness.

The hardest kind of love is to stand by and watch somebody go through what you know they have to go through in order to learn what can only be learned in that way. It can't be learned in any other way. That's the hardest kind of love.

The world is a circus. Endless entertainment, you know? And the more delusional you are, the more time you get on television.

I wouldn't try to heal the planet. That's the province of Divinity. I would try to become completely the fullest, most loving creature that you can become, you see, because that's what you're doing for the consciousness level of mankind. And shocking as it may seem, *the world is perfect as it is*. It's perfect the way it is. (...) So, life will not change for anyone. But if we all perfect ourselves, the level of the sea will rise, and all the ships on the sea will be lifted. And in this way, you perfect your love for mankind. (...) And that's the heart of man, that love that you send out into the universe.

It's best to accept that where you are is where you are. If God's will was that you should be elsewhere, you would be elsewhere. So, in a way, to be dissatisfied is to reject God's will for you, that you find yourself at this particular phase in your growth and development.

Karmic merit is only gained if you have the option of the opposite, and you say no to the opposite. If you don't have the option, then there can't be any karmic merit.

Give up viewing the world altogether. Pay attention only to the *processing* of the world. The world's irrelevant. It's the processing that you want to get ahead of. (...) You're identifying with the *data* of the processing. I want you to look at the *processing itself*, not the *outcome of the processing*. (...) If it wasn't for the processing, you wouldn't even think that there's a world, and you wouldn't have any questions. (...) You have to get closer to the phenomenon of the processing of the input. (...) The *witnessing phenomenon* is the closest to realizing the source of consciousness itself. (...) The witnessing phenomenon always stays the same. (...) Whatever you witness is irrelevant.

Your intention is that you're going to focus on the silent, still space – no matter what. Then, that takes priority over everything, including indulging in your emotionality.

Watch people. They go from one hysteria to the next: the car wouldn't start; it's too cold; the TV's buzzing... – It's one hysteria after another. People are hooked on that. So, you have to be willing to surrender that excitement and the drama of it.

Whatever self-projection you're on, just let the juice run out of it. I mean, there's only so much juice you can get out of it. So you juice it, and juice it, and juice it – and finally, it's boring. It becomes old hat. You don't get any juice out of it anymore. It sort of looks dumb after a while. (...) It takes time to get it right. (...) Not necessarily a lifetime, but experientially, it takes a willingness to sit with something for a longer time. (...) And then, it finally disappears; it suddenly leaves.

Karmically, we've the propensity of being human, which means having the brain of an animal, being a child, and part of us never growing up. Seeing this, you have compassion for yourself and for every other sentient being, especially humans. I think that humans have a worse time than animals.

Any spiritual truth can be like a *mantra*; it can be like a subject for study. (...) And the truth of any spiritual saying has the truth of all spiritual sayings within it. (...) Because each one is like a cloud coming out of the same sky. So, you can start anywhere.

I think that *humor is a great spiritual pathway*, (...) because the paradoxes of life constantly contrast perception with context. So humor is the juxtaposition of appearance vis-à-vis reality; and the joke is in the disparity between the two. (...) And so, you can laugh your way, all the way to God.

On the spiritual path, people mature at different rates.

In the first book I wrote on spiritual life, *Power vs. Force*, I give testimony to the truth of spiritual reality. Each one who testifies to it serves the purpose of testifying to the truth experientially. And so, each one of us who shares such an experience reinforces it.

God is infinitely merciful. Even if you're the biggest sinner on the planet, He's infinitely merciful. So, you *trust in the mercy of God*, rather than projecting vindictiveness upon God. I think that the vindictive projection onto God is a projection of the unconscious. (...) You pay for negative karmic actions because justice is intrinsic to the design of the universe. The universe is designed in such a way that you set up a karmic debt. It's like a karmic debt that has to be paid; (...) it's not personal. (...) God doesn't have anything to do with it, you understand?

Prayer is not about languaging; it's about a *devotional attitude at all times, to see the sacredness of all that exists*. (...) That's a *way of being in the world*; and it becomes nonverbal. So I'd say, say the prayer until it becomes what you are; and then, you no longer need to say the prayer. (...) The verbalization of a prayer takes you into a certain state of consciousness, and it's that state of consciousness, then, that is being brought into experience. It's not about the languaging; it's not about the words. (...) See, merely repeating a phrase, trying to remember a phrase, and being literal about the languaging – this, I think, keeps you in the linear domain. (...) So, *The Practice of the Presence of God*, by Brother Lawrence – that's a good book to have with you if you're stuck in a canoe in the middle of someplace. It fits into your pocket.

Eating meat, eating vegetables... Spiritually, it makes no difference. Spiritually, it's irrelevant. (...) I mean, eating vegetables isn't the fastest way to heaven.

Each living thing sacrifices itself to the life above it. And that's the way it karmically earns its way to become that which is above it.

How do you know what's going on in consciousness itself? Because an aspect of consciousness itself is telling you; *awareness* is telling you. So it is the awareness aspect of consciousness that is letting you know what the witness and the observer are focusing on.

On the spiritual path, you're reaching from the small self to the large Self. (...) You begin to pull back your identification from *out there*, and you grow roots in that which is more primordial, and all-encompassing, and always present. – That's what you are. (...) And as the self dissolves into the Self, (...) you become the field: you're the field within which the phenomena are happening.

A person who considers himself not answerable is not trustable. That's why people who don't believe in God all calibrate below 200. They're not trustable, because they do not consider themselves to be answerable.

What is my purpose here? To serve Thee, oh Lord. Amen. – I serve the Lord by serving the student as best I can. (...) That's my devotion, to serve God in that way. And therefore, I feel acutely responsible for everything I say.

The ego keeps itself alive by *wanting to experience*. (...) The ego has to feed on something; it's hungry for experience. (...) There is a greed for experiencing; and *the sense of identity becomes that which is experiencing*; that becomes called the *I*. (...) And so, by letting go of the desire to process everything, to experience everything, the silence prevails.

You notice how people have difficulty even with a pause. And if it's a long pause, everybody gets uncomfortable and rustles. They're going to have a nervous breakdown in a couple more minutes of silence.

Spiritual commitment is overall an *attention set*. And because you make a decision, now you are more likely to make certain types of decisions as consequence of that attention set. A person who doesn't make that commitment or who is not aligned in that way won't see the options in the same way. (...) And so, for a person who is highly spiritually committed, it is easy for them to forgive. For a person who has not become that committed, it is very hard for them to forgive.

At certain points in your evolution, you make a *declaration*, and you live by the declaration. A declaration is a very powerful decision. (...) A declaration is a very strong propensity.

With devotion and prayer and meditation and contemplation, the phenomena begin to unfold of their own. (...) It's not a linear progression of states which are accomplished in a certain sequence or anything like that; it doesn't happen that way. (...) It can seem like you're not making any progress for a whole decade, and then, suddenly, you go out to take the dog for a walk, and you come back a different human being. You don't know.

If you want to know more about Jesus Christ, I guess you read the New Testament. (...) Read the Lamsa edition. (...) It's translated from the Aramaic. (...) The Lamsa translation of the Bible calibrates much higher than the Greek translation; (...) it's better than the King James version. (...) Just try to understand Jesus Christ as a teacher, what he said. Don't think about it as a religion. Forget about whether it's a religion or not. *Jesus Christ didn't create any religion; the world created a religion out of it.*

Stay away from cults, and stay away from the occult. (...) You don't have to get into esoteric practices, chants, Aleister Crowley tarot card decks. You are asking for big trouble. All that stuff calibrates extremely low. And it's loaded with entities. I never saw a guy who got a reading that didn't get contaminated by the entities from the reader. People come to see me who tell me they can go out in Sedona and do all the New Age festivals, and it doesn't bother them. After they visit me, I have to clear the house and clear my own stacks with them, because they bring all kinds of entities.

Alchemy? I don't know anything about alchemy. The study of alchemy, I think it's idiotic, if you really want my write-off.

The occult is a master of seduction, of the magical powers. And Aleister Crowley was the master of it. You show me someone who is adept at the Crowley tarot card deck, and I'll show you somebody who's already gotten hooked by the occult and doesn't know it. He's already controlled by other entities, unseen and unknown. (...) You want to become a wizard and a master of the occult – well, you've got people waiting for you that are so smart, you have no idea how smart they are. They've already read your mind as you walk into the room. They see every vulnerable point, every exploitive possibility, and they know how to utilize you. And they've got you hooked already, or you wouldn't be asking me questions about the occult. You've already been hooked. (...) You see, magical powers, the seduction of magical powers, is an attraction to the spiritual ego. And the more adept you get at it, the more immersed and buried you are in it, the more captive you are of it. *The seduction, to the spiritual ego, is to have mystical, magical powers, and the child in you is hooked.* They know how to hook the credulous child in you. (...) It's another form of childish play. (...) The theme of magic and wizardry. (...) Harry Potter, right there – the biggest-selling book in the world. And what's the theme? Magic and wizardry. (...) That's the child, the trusting, naïve side of you. And *that's the vulnerability: the credulous child in you, getting hooked and entranced by the magical.* (...) I worry about the child in you.

Jealousy is a *self-projection*. You can't be jealous of what a person is; you can only be jealous of what you perceive and think they are. (...) And everything that you are perceiving is a projection: *you* are projecting the image, whatever it is. What you are dealing with are *your own projections*. (...) Let go of your projections. See, you get some kind of juice out of your projections – a sense of reality, a sort of pseudo-reality of who you *seem* to be. So you've got some kind of mirror image: you're looking at a mirror, and you're not seeing who you are. *You're not seeing who you are.* (...) You cannot see reality; you have no idea what reality actually looks like.

Everybody, almost everybody, has adverse situations and life experiences. Hardly anybody gets through this life untarnished; everybody has some suffering that seems to come up for karmic reasons, if nothing else. (...) *So, negative life experiences, you grow out of them in due time with prayer and with good works.* With prayer and good works, you eventually work your way past them.

To change the world is *yang*. To accept the world and to surrender to Divinity is *yin*. It's a *yin* way of being: "I surrender to Thee, oh Lord, most high. Amen." – And that's all.

Love takes the form of *tolerance* and *compassion*. You see, once you understand the human condition, you have compassion for all humans, because all humans live in a state of chronic anxiety, pain, regret, remorse, expectation, and fear of the future, and fear of loss, and so on. Being a human, you're beset by about 100 zillion anxieties, fears of the future, and regrets over the past – and you live in the precarious moment, hoping for God's benevolence. So, *we live by God's grace. I say that we can tolerate human life by virtue of God's grace.*

Preference is not the same as *attachment*. Attachment means, if you lose something from your life, you're not going to be happy. Preference simply means, you would rather have something than something else. And then, you might or might not be attached to your preference. But a preference, in and of itself, is not the same thing as an attachment.

Real fear is *sickening dread beyond description* – timeless, eternal, sickening dread. And when it comes on, you ask God for help with it. You pray to God about it. That's all. Surrender the fear to God.

Surrendering to God's will at great depth, completely surrendering one's will to God – that's all that is required to reach enlightenment. It will take you to God.

There's nothing to be gained out there. (...) Everything is transitory. (...) If you get something you want, you feel temporarily gratified. But that's a transitory gratification. (...) So, let go of cravingness, wantingness, desiringness. Why? Because wanting, craving and desiring are stating that you are incomplete, that you have to have this and that in order to be fulfilled. And that's a denial of the reality that you already are complete. The Self is total and complete – now and forever, through all of time. And beyond the Self, there's nothing to desire, because the Self includes all that is.

The downside of doing spiritual work in an ordinary life is that you're going to get into states that make functioning in the world difficult or even impossible. And at those points, you have to make the choice whether you are going to stay in the world, or whether you are going to say goodbye to the world. That's what I did – I left the world; I walked away from it. (...) So there may come a point, if you are very seriously spiritually committed, that you'll have to decide whether to split from the ordinary world or not – or compromise with it to a marked degree. (...) You come to these bifurcations because you're doing serious spiritual work within yourself; so feel happy about arriving there. Ordinary

people, normal people, don't have a conflict like that. Normal people don't have to decide: "Should I go to work today or join the monastery?" – I mean, most people don't have to worry about that. (...) So just continue your spiritual work; you're making good progress.

Let go of wanting to change other people; let go of wanting to control them – because it's a habit, you see. And what you're thinking is that your happiness is dependent on that: "I won't be happy until so-and-so changes." – So you're looking *outside of yourself* for the source of happiness. Don't. Nobody out there is going to make you happy, ever. So stop looking outside yourself, and just look *within yourself*. (...) Everybody is the way they are because they get great satisfaction out of it. Therefore, it's fruitless to try to change people, because they get maximum satisfaction from being whatever they are. If they are nasty and surly, then that's because they get their happiness out of being nasty and surly. (...) So let go of wanting other people to be different than they are – because people are very happy to be the way they are. Being nasty and depressed and complaining is what makes many people happy. So support their happiness by assisting them to be what they are.

Judgmentalism, guilt and condemnation are coming out of the ego. (...) The spirit sees nothing to condemn and nothing that needs changing. (...) So guilt is really ego-centricity: it's a denial of the truth.

Mindfulness is just a constant awareness. (...) To be mindful is to be always aware.

We all have angels. (...) You have guiding angels. (...) And if you acknowledge them, they become somewhat stronger in your life: (...) you're walking along and you can't think of something, and then, suddenly, it comes into your mind. (...) So acknowledge your angels; thank your angels. I always ask the angels directly. (...) If you acknowledge the angels, they get stronger in your life. If you're going to listen to their voice, then they will express themselves more. (...) And if you ignore them, then they don't bother – because you're not going to get it anyway, see? (...) So acknowledging the angels in your life strengthens their beatific influence.

Thinkingness is happening of its own. (...) It's like turning on the TV. (...) And if you pay no attention to it, it disappears, because the mind gets bored with it. (...) If you're really bored with thinkingness, then thinkingness tends to disappear. See, because below the waves of thinkingness is the still ocean. And so, instead of focusing on the waves on the surface of the ocean, you dive down below the thinkingness, into stillness: the water there is still. Now, very seldom do people reach stillness, unless they're in meditation. (...) Meditation will take you to stillness. (...) And with practice, stillness, the state of *samadhi*, becomes continuous – (...) whether the eyes are open or closed, whether you get up and move around or not. Eventually, the state of *samadhi* prevails, no matter what you are doing: you can do this or that, and the state of *samadhi* doesn't leave you. (...) And you learn how to function in that state.

Samadhi is within; it's underneath the thoughts, beneath the thoughts. And once you found it, you can stay there. Then, the mouth is talking; the mind is thinking; the body is doing its thing – but *that which I am* is totally undisturbed by it. (...) All of this is irrelevant; it's got nothing to do with me whatsoever.

When you experience the Self with a capital S, then it's irrelevant what happens to you in this physical world.

Phenomena are occurring, and this entity speaking now is just another part of the whole overall phenomenon. (...) All phenomena are occurring *spontaneously*. There is no *personal self* making anything happen. (...) There isn't any *me* answering your question. The question brings a response from consciousness itself, but it's got nothing to do with the personal self. (...) The energy itself is all that takes care of everything. It doesn't need the personal involvement. It needs your agreement to blend into the infinite level of consciousness. And other than that agreement, it doesn't need anything else.

Awareness occurs without thinking about it; it just happens suddenly. And the phenomena just continue of their own.

Within a certain realm, you have free will – you have the *illusion* of free will. (...) But it's just an illusion.

Nothingness is not possible, because the radiance of God illuminates all.

You've got a lot of suppressed fear that you've pushed down, that you didn't want to look at, face or process. And so, you have a *stack of fear*. (...) Fear is a big stack with everybody. (...) So, when you start letting go of fear, when you start releasing on a stack, you just say: "I want more of it"; "I want more of it"; "I want more of it" – and then, you hit a big stack. (...) Hitting a big stack and letting the stack come up is very intense. (...) The stack may even run for days. (...) You just keep surrendering to it. (...) And then, suddenly, it will stop – and all the suppressed fear of all those lifetimes is that which has now run out; (...) it finally runs all out.

Meditation, contemplation, prayer and service – I don't think there's anything more you could be doing. That would pretty much keep you busy.

If you stopped everybody on the street and asked them what is their highest motive and goal in this lifetime, only 1 in 10 million will tell you, *to become enlightened*. 1 in 10 million. (...) To even *seek* enlightenment, in the first place, is extremely rare.

Surrender is just the inner willingness to go the whole way to reach Divinity.

You can only be as high as you've been low. (...) It's a good saying to remind yourself of. (...) It was in the depths of hell that I said: "If there is a God, I ask Him to help me." (...) And thank goodness, God heard my voice.

The capacity to accept is called *grace*. (...) We pray for God's grace to allow us to accept our limitation and, at the same time, our great capacity.

The materialist will think that consciousness arises from neurologic function, (...) that neuronal activity creates consciousness. No; it's consciousness that creates neuronal activity. (...) The etheric brain activates the energy within the neuron, not vice versa.

To be focused only on the truth and the positive in a world which is progressively more negative, more attracted to falsehood and hate, to the luciferic and the satanic, requires a lot of discernment. (...) Right now [2007], the energies of negativity in the world are much more severe than when I grew up [1930s]. (...) Spiritual evolution in today's world, I think, is more difficult than before, except that now, we do have a greater clarity of direction. But the world itself is very much soaked in illusion. It's very seldom that you even catch a piece of truth; and the contrarians stamp it out as soon as they find out it's there.

To make an absolute stance in the truth and to live that truth in the world, no exceptions – well, that may be wise, or it may not be so wise. It depends on context. Sometimes, it's better to shut up and to live to sing another day; and sometimes, it's not. Sometimes, it's a needless sacrifice, you know? (...) To be of service to your fellow men, you have to live another day. You can't serve your fellow men when you're six feet under.

You are not bound by a pledge which itself is non-integrous. You're not bound by an oath that is more or less forced out of you by non-integrous people.

To be convincing, the spiritual teacher has to have 'been there and done that', so that he has the energy that he can transmit to you.

Let go of dragging the past around with you. – And the way you do that is, you get totally involved in today's reality, and you stop giving energy to memories. Nothing has any power over you unless you give it power. So, you refuse to give power to memories and images of the past, and you say: *I devote my power and energy to the happiness and joy of today.* – So you live one day at a time, and you don't look back. What happened to that person in the Bible who looked back? What happened to Lot's wife? She turned into a pillar of salt. So don't look back.

When you reach a state of unconditional love, you love every being that you encounter. And people light up when they see you walking down the street; people feel uplifted just looking at you. (...) Then, you have the power to uplift everyone that you encounter. (...) But it's not your personal power – it's the *power of the heart*, the decision to be unconditionally loving towards all that exists. And other people intuit it: (...) they feel a certain gladness, and they don't even know why. Then, they break out into a smile, and they feel terrific. So, *you become a blessing to the world by acknowledging the love of God as your inner reality.* (...) And when you see their joy, that is your reward. As you can see the happiness that you brought to some other being, that's the reward right there.

Don't make any judgment about yourself; don't feel guilty about yourself. Just turn it all into a prayer, and ask God to reflect back to you the aspect of yourself that you should be working on.

The purpose of taking a *moral inventory* is to see where you need to grow. So you can't obsess about a moral inventory, and you don't wallow in it. You take the moral inventory, and then you let go of it. (...) You just want to see where you need to grow, that's all. And then, you grow beyond it.

Everything that happens in this life is karmic. Everything is the consequence of the evolution of the universe throughout all of time, including all of mankind, including all your ancestors, including everybody you encounter all day long. To explain why one speck of dust is where it is in the room requires over 10 million calculations – 10 million calculations, just to explain why this speck of dust is here. You have to look at the universe, and the earth, and the atmosphere, and the temperature, and the humidity, and the winds, and the volume of the room... – So, good luck if you're going to try and figure it all out. (...) It is better to just to dismiss everything as *karma*, and if not *personal karma*, then *human karma*: (...) mankind collectively has a karmic inheritance. So, don't take it upon yourself. (...) You do the best you can with your life, and that's all anybody can ask of you.

The Buddha said, *to be human is to suffer*: sickness, poverty, old age, and death. That's why the Buddha said to become enlightened and to thereby transcend future lifetimes. (...) The only way to avoid future lifetimes is to *let go all attractions and aversions, to become fully enlightened*. – Then, there's nothing to bring you back again. Otherwise, you will reincarnate into another human lifetime. (...) So, narrow is the path; waste no time.

You can't surrender your life to God; that's an abstraction. You can only surrender this moment right now, because that's real, that's concrete. So, I would stick to the realities that you encounter every day. If you have a chance to forgive somebody, chose forgiveness. So, it's just a matter of choice, *constant* choice: I can forgive the person, or I can get even with them. So, by choice, you go in *this* direction; or by choice, you go in *that* direction.

On the spiritual path, the person is drawn into what is appropriate for them in their age level and their degree of participation in the world. (...) The most important thing is to hear the call, and then to answer the call. To hear the call, and then to say *yes*, that's the most important thing. (...) One in ten million people consider enlightenment to be a serious objective in this lifetime. So your chances are one in ten million that you're even interested in such a profound state of consciousness.

In this world, this is the most common conflict for the spiritual aspirant: you feel attracted to spiritual endeavor and introspection and such – but this is a world in which you have to eat and go to bed and drive a car and pay your taxes. The conflict in this environment is always how to apportion your time and your energy between the two, you might say, the two different domains. But actually, they're not different.

Evil is a proposition which is self-defining, because evil is whatever you define as evil. (...) But that's only the fundamentalization of it. There is also the awareness of the essence of evil, without any definition.

You can't really choose or not choose unless you've experienced something out to some degree. You've tried the pathway, and you see where it goes. You learn through experience.

Appreciate the effort that it takes to be a human. Respect everybody that walks, because it takes a great deal to hold your head up and walk through this world. (...) It takes a lot of stamina to walk through life and to hold your head high and to be the best you can be at every endeavor.

As you develop spiritual discernment, you see through the illusions of the world. And you find your own pathway, your own certitude about your pathway.

What affects the world is not what you *do*, but what you *are*. What you have become, what you are, is what influences the world, without you doing anything, except to just *be*.

Life is in a constant learning curve; everybody is on a constant learning curve. And we see that everybody is on a *different* learning curve. So we pray for the relief of human suffering; and we pray for the enlightenment of all of mankind in Thy name, oh Lord. And we thank thee, Lord Jesus, as our savior and guide.

Eckhart Tolle

Those who have not found their true wealth, which is the radiant joy of Being and the deep, unshakable Peace that comes with it, are beggars, even if they have great material wealth. They are looking outside for scraps of pleasure or fulfillment, for validation, security, or love, while they have a treasure within that not only includes all those things, but is infinitely greater than anything the world can offer.

Being is the eternal, ever-present One Life beyond the myriad forms of life that are subject to birth and death. However, Being is not only beyond, but also deep within every form as its innermost and indestructible essence.

The greatest obstacle to experiencing the reality of Being is identification with your mind, which causes thought to become compulsive. Not to be able to stop thinking is a dreadful affliction, but we don't realize this because almost everybody is suffering from it, so it is considered normal. This incessant mental noise prevents you from finding that realm of inner stillness that is inseparable from Being.

The compulsive thinker, which means almost everyone, lives in a state of apparent separateness, in an insanely complex world of continuous problems and conflict, a world that reflects the ever-increasing fragmentation of the mind.

Identification with your mind creates an opaque screen of concepts, labels, images, words, judgments, and definitions that blocks all true relationship. It comes between you and yourself. (...) It is this screen of thought that creates the illusion of separateness. (...) You then forget the essential fact that, underneath the level of physical appearances and separate forms, you are one with all that is.

The moment you start watching the thinker, a higher level of consciousness becomes activated. You then begin to realize that there is a vast realm of intelligence beyond thought, that thought is only a tiny aspect of that intelligence. (...) You also realize that all the things that truly matter (...) arise from beyond the mind. You begin to awaken.

Enlightenment is a state of wholeness, of being "at one" and therefore at peace. At one with life in its manifested aspect, the world, as well as with your deepest Self and life unmanifested – at one with Being. Enlightenment is not only the end of suffering and of continuous conflict within and without, but also the end of the dreadful enslavement to incessant thinking.

As you listen to the thought, you feel a conscious Presence – your deeper Self – behind or underneath the thought, as it were. The thought then loses its power over you and quickly subsides, because you are no longer energizing the mind through identification with it. This is the beginning of the end of involuntary and compulsive thinking.

When a thought subsides, you experience a discontinuity in the mental stream – a gap of “no-mind”. At first, the gaps will be short, a few seconds perhaps, but gradually they will become longer. When these gaps occur, you feel a certain Stillness and Peace inside you. This is the beginning of your natural state of felt oneness with Being, which is usually obscured by the mind. With practice, the sense of Stillness and Peace will deepen. In fact, there is no end to its depth. You will also feel a subtle emanation of joy arising from deep within: the joy of Being.

So the single most vital step on your journey toward enlightenment is this: learn to disidentify from your mind. Every time you create a gap in the stream of the mind, the light of your consciousness grows stronger.

Your mind is an instrument, a tool. It is there to be used for a specific task, and when the task is completed, you lay it down. (...) about 80 to 90 percent of most people’s thinking is not only repetitive and useless, but because of its dysfunctional and often negative nature, much of it is also harmful. (...) It causes a serious leakage of vital energy.

The mind can never find the solution, nor can it allow you to find the solution, because it is itself an intrinsic part of the problem.

The very thing that gives you pleasure today will give you pain tomorrow, or it will leave you, so its absence will give you pain.

As long as the egoic mind is running your life, you cannot truly be at ease; you cannot be at peace or fulfilled except for brief intervals when you obtained what you wanted, when a craving has just been fulfilled. (...) The ego’s needs are endless. It feels vulnerable and threatened and so lives in a state of fear and want. (...) The ego needs to be both defended and fed constantly. The most common ego identifications have to do with personal achievements and failures, possessions, the work you do, social status and recognition, knowledge and education, physical appearance, special abilities, relationships, personal and family history, belief systems, and often also political, nationalistic, racial, religious, and other collective identifications. None of these is you.

All cravings are the mind seeking salvation or fulfillment in external things and in the future as a substitute for the joy of Being. As long as I am my mind, I am those cravings, those needs, wants, attachments, and aversions, and apart from them there is no “I” except as a mere possibility, an unfulfilled potential, a seed that has not yet sprouted. In that state, even my desire to become free or enlightened is just another craving for fulfillment or completion in the future.

Pain is inevitable as long as you are identified with your mind.

It seems almost impossible to disidentify from the mind. We are all immersed in it. How do you teach a fish to fly? – The Now is the key to the spiritual dimension, the only point that can take you beyond the limited confines of the mind. It is your only point of access into the timeless and formless realm of Being. There is no salvation in time. (...) Sufism declares: “Past and future veil God from our

sight; burn up both of them with fire.” (...) A similar question in the Zen tradition is this: “If not now, when?”

Death is a stripping away of all that is not you. The secret of life is to “die before you die” – and find that there is no death.

Intense Presence is needed when certain situations trigger a reaction with a strong emotional charge, such as when your self-image is threatened, a challenge comes into your life that triggers fear, things “go wrong”, or an emotional complex from the past is brought up. In those instances, the tendency is for you to become unconscious. The reaction or emotion takes you over – you become it. You act it out. (...) it isn’t you, it’s the mind in its reactive pattern. Identification with the mind gives it more energy; observation of the mind withdraws energy from it. (...) The energy that is withdrawn from mind turns into Presence. (...) move more deeply into the Now. (...) When you do use your mind, it will be sharper, more focused. (...) Learn to use time in the practical aspects of your life – we may call this “clock time” – but immediately return to Present-Moment-awareness when those practical matters have been dealt with. (...) Be alert as you practice this so that you do not unwittingly transform clock time into psychological time. (...) You make an experience a part of yourself, and it has become psychological time, which is always linked to a false sense of identity.

In the normal, mind-identified or unenlightened state of consciousness, the power of infinite creative potential that lies concealed in the Now is completely obscured by psychological time. Your life then loses its vibrancy, its freshness, its sense of wonder. The old patterns of thought, emotion, behavior, reaction, and desire are acted out in endless repeat performances, a script in your mind that gives you an identity of sorts but distorts or covers up the reality of the Now. The mind then creates an obsession with the future as escape from the unsatisfactory present. (...) Usually, the future is a replica of the past. Superficial changes are possible, but real transformation is rare and depends upon whether you can become present enough to dissolve the past by accessing the power of Now.

What you perceive as future is an intrinsic part of your state of consciousness now.

Once a mind pattern, an emotion, or a reaction is there, accept it. You were not conscious enough to have a choice in the matter. (...) When you have been practicing acceptance for a while, there comes a point when you need to go on to the next stage, where those negative emotions are not created anymore.

Consciousness takes on the disguise of form until forms reach such complexity that consciousness completely loses itself in them. In present-day humans, consciousness is completely identified with its guise. It only knows itself as form and therefore lives in fear of the annihilation of its physical or psychological form. This is the egoic mind, and this is where considerable dysfunction sets in. It now looks as if something had gone very wrong somewhere along the line of evolution. But even this is a part of *lila*, the divine game. Finally, the pressure of suffering created by this apparent dysfunction forces consciousness to

disidentify from form and awakens it from its dream of form. It regains self-consciousness, but it is at a far deeper level than when it lost it.

Egos are drawn to bigger egos. Darkness cannot recognize Light. Only Light can recognize Light.

When you lose touch with your Stillness, you lose touch with your Self. When you lose touch with your Self, you lose yourself in the world.

Your innermost sense of Self, of who you are, is inseparable from Stillness. Stillness is your essential nature.

You are awareness, disguised as a person.

When you become aware of Silence, (...) you have stepped out of thousands of years of collective human conditioning.

When you deeply accept this moment as it is – no matter what form it takes – you are still, you are at peace.

You cannot stop thinking. Compulsive thinking has become a collective disease. Your whole sense of who you are is then derived from mind activity.

The human condition: lost in thought.

Thinking that is not rooted in awareness becomes self-serving and dysfunctional.

When each thought absorbs your attention completely, it means you identify with the voice in your head. Thought then becomes invested with a sense of self. This is the ego, a mind-made “me”. That mentally constructed self feels incomplete and precarious. That’s why fearing and wanting are its predominant emotions and motivating forces.

The egoic self is always engaged in seeking. It is seeking more of this or that to add to itself, to make itself feel more complete.

When you live through the ego, you always reduce the Present Moment to a means to an end. You live for the future, and when you achieve your goals, they don’t satisfy you, at least not for long.

The egoic sense of self needs conflict, because its sense of a separate identity gets strengthened in fighting against this or that and in demonstrating that this is “me” and that is not “me”.

When you are unaware of your inner essence, in the end you always create misery. It’s as simple as that. When you don’t know who you are, you create a mind-made self as a substitute for your Divine Being and cling to that fearful and needy self. Protecting and enhancing that false sense of self then becomes your primary motivating force.

There is no reactivity to life. You just allow everything to be; you're just present with what is, without adding any interpretation to it, without nothing further needing to be added to this moment. With that comes peace. You don't get continuously drawn into events, and thoughts, and emotions, and reactions. You're the wider space in which all these things happen. You're the awareness without which none of this would be here. You are the awareness which enables this entire world to be.

You have to stay alert. Without the alertness, you drift off into thinking, always reacting against something, always clutching at something.

Your body, your sense perceptions, your thoughts, your emotions always change. What is the one ingredient in all your experiences that has always been there? (...) Underneath it all, there is a timeless Presence: "I" before it becomes this or that, before any identification with changing forms or circumstances.

People look for something in their changing circumstances to provide permanency in their lives. They want to identify with something: there, that's it, I found it – I found myself, that's what they are saying. They look for themselves through external possessions, through acquired knowledge, through an accumulation of experiences. Then you realize, it's not getting you anywhere. Nothing will get you anywhere if you are looking for yourself in any experience. That's the fallacy of many people: they look for themselves in changing circumstances, they look for themselves in their thought processes, they identify with their thoughts, opinions, judgments, with this and that – and then it changes. (...) The thoughts have changed, but the underlying "I" hasn't changed. So, can you go through life being in touch with that, so that you are not completely lost in the things of life?

If you haven't found yourself yet, then you are looking for yourself in the things of life – one thing after another. The forms come, and then they go. The only thing that doesn't come and go is "I", the deeper place of alert attention that in itself has no content. One could describe it as space. Buddha called it emptiness. Jesus called the same space the fullness of life.

You're not completely lost in your experiences. There is always a sense of alertness and peace in the background.

You are no-thing: there is a Presence there, but it has no form, nothing that you can grasp. It has no shape, no form, no name. (...) The essence of who you are is formless. In ancient language, there is the word "spirit". We cannot grasp it, and we cannot really know it. We can only know an object which arises in consciousness.

Over thousands of years, humans have made themselves into an object. And then, they talk about me and my story. So when you have made yourself into an object, you live with yourself. Some people love themselves one day, and they hate themselves the next day, and the following day they are not quite sure. And then you have other things, like guilt. People have a relationship with an image of

themselves which they have in their mind: “me”. People talk to themselves in their mind: who is talking to whom? The mind has split itself in two and is talking to itself. And out of that continuous talking comes the story of me, and identification with that. Everybody is most interested in the story of their life and how to make their story work better. There are things you can do, but all that doesn’t really help until you get to the deeper dimension behind the story – the “I” of the story. Otherwise, nothing will ever satisfy the main character in the story.

Attention is energy; attention is consciousness. For most people, attention is continuously absorbed by thinking.

The mind’s ability to accumulate information, to analyze it and to solve problems, that’s what we consider as intelligence. But that’s a very narrow view of what intelligence really is. What people measure in IQ tests is an extremely narrow view of intelligence. (...) True intelligence resides in the dimension of alert Stillness. That’s where the original intelligence resides. Anybody who is creative has some access to that dimension of Stillness.

Human beings act out of their conditioning. Every human being is conditioned by their upbringing, by their surrounding culture, by many factors – conditioned to think, and feel, and behave in certain ways. And so, people do many things to other people and to themselves, they create enormous amounts of suffering, without knowing what they are doing. They are simply acting out the conditioning of their mind. (...) The seeing of it does not come out of the conditioning of the mind. When we become aware of certain behaviors or thought patterns, the deeper Presence has come in, and from there one can see what one did was very limited: we created suffering for ourselves and others, and we didn’t even know it.

By false identification, we are equating the conditioning of our mind with who we are. We are equating who we are with unconsciousness. Unconsciousness means to be completely identified with the conditioning of the mind – the dimension of awareness hasn’t arisen yet. We don’t know what we are doing, so we cannot do otherwise.

The moment you become conscious, who you are is the awareness who sees what you did. Who you are is not what you did. What you did was the conditioning of your mind playing itself out. So you trap yourself in an illusory identity if you feel that “I did that”. There’s a tendency of the mind to personalize the conditioning, and that keeps you trapped in a narrow sense of self. No, the unconscious action was unintelligent action, because it was action created by the conditioning of your mind, which has nothing to do with who you are. It wasn’t you, it was human unconsciousness, no more. Through awareness comes the possibility to act in a truly genuine way. If the awareness becomes obscured, the same old behavior pattern will come again.

Don't allow the mind to misuse the awareness and to manufacture some identity out of it: "this was me" – no, it wasn't you; that's the main thing. You are the awareness. Anything else is forms that arise. Your destiny or your purpose in life is to increasingly be the awareness rather than the conditioned pattern.

Once the awareness is there while the conditioned pattern plays itself out, that's the beginning of the end of the conditioned pattern. First, the awareness comes afterwards, and one day, the awareness comes in the middle of doing it. Then maybe just a couple of times, the pattern will come up in a weaker form, and it will then collapse. So in other words, you are making what was unconscious conscious, and that changes it. So you don't have to re-engineer yourself from a bad person to a good person; that usually doesn't work. Then for the rest of your life, you live in that conflict: the good person will talk to the bad person in your head. What works is, be aware, be present, allow what comes in, don't reject anything. Be there as the witness to your thoughts, so that the conditioned mind does not control you. Don't try to bring about on the level of thought the "perfect me", it doesn't exist; allow yourself the imperfection. Allow your thoughts to be there. If you fight thoughts, they are getting stronger. Allow your thoughts, so they have actually less power over you. Don't look for yourself in any thought that comes into your head; it's not who you are. Don't follow every thought, just watch. Then the thoughts drift out and the awareness remains. So you find a spacious relationship with your thoughts. Be there as the witness to what goes on inside you, then change happens by itself. The mind always has polarities, good and bad, up and down, but that is not who you are, and you don't have to act on it. Increasingly you act from the center of the aware Presence.

If you are acting out of awareness, your action does not create suffering. Acting out of awareness is not under the law of wanting or resisting. It's totally selfless action, free of self, not wanting to enhance self. The image of "me", the thought structure of "me" goes out of the action, and the action arises as totally selfless. That action doesn't create problems: no self, no problem. So you begin to live and act without the mentally constructed self; you live from the awareness of Presence. But for a while, the two are there, and the awareness often comes in after something has happened that was unconscious. Don't beat yourself up; it's only the human condition. It's good you see it. The more you see, the more awake you become.

To be rich means to be in touch with the fullness of life. The only fullness of life that you can find is the intense aliveness that you sense when you are present to Now. There is a peace that comes into your perception, and with that peace comes a gratitude that is very deep. You are really experiencing life for the first time when you become present. That's what being rich really means: the Present Moment is always enough. You can only feel the intensity of life when you are in the Present Moment. (...) Once you feel the fullness of life, external fullness will come as an outer manifestation of an inner reality. The foundation is to be fully alive in the Present Moment. Otherwise, people are deprived of the fullness of life, and they need more and more, and it doesn't help.

The action you are performing in the Present Moment is not a means to an end. You are not doing it because you want to get there, to that point, in the future. Otherwise, you are reducing the quality of aliveness of the Present Moment; you are reducing it to a means to an end. In people's mind, the future is more important, because that's when they get the money. But then, the pattern remains inside them; they still have the same psychological pattern, which means they live for the next moment – and always, they reduce the Present Moment as a means to an end. So their action is not of high quality, it does not contribute to happiness; they don't make themselves happy and they don't make others happy. So, that is not really empowered, and it is low quality action. High quality action comes when you don't reduce the Present Moment to an end, that's truly empowered action. Only then can you give your full attention to what you are doing now. (...) Karmic action comes out of unhappiness and it creates more unhappiness, for yourself and for others. But out of Presence, alignment with Now, comes non-karmic action; it does not create more suffering on the planet.

The more you label, the more life gets deadened through mental abstraction.

Most people cling to the “psychological future” – they need the fulfillment that they think the future will bring them. It won't. If you don't have fulfillment now, you won't have it then. You have to access the power of Now regardless of your external circumstances. Because once you are in the waiting mode, you will always be waiting for the next moment.

True freedom is freedom from your mind, all the conditioned thoughts and emotions that otherwise control you. Freedom is the freedom to step back from your conditioning into the deeper “I”, the awareness that you are. It's freedom from thought, ultimately. It's freedom from conditioning, freedom from the past and from the future, so that your thinking and behavior is no longer determined.

You're expecting circumstances to make you happy. They can do it for a while, and then there is always another side to it. And very often, the external thing that makes you happy, that very thing will also make you unhappy. It makes you happy first, then it makes you unhappy. A woman, a new job, possessions, fame... there is nothing wrong with pursuing goals, but don't expect them to make you happy. True happiness comes from being aligned with Life internally, Now, Here. A complete openness and yes to the Present Moment, that takes you deep into the Present Moment – true happiness comes out of that. Don't expect that happiness will come from a special experience or an accumulation of experiences. That won't happen. There is no end in accumulating experiences or in experiencing this or that; you cannot find yourself there – you can only find yourself in the Present Moment. (...) Stability isn't possible in the external world; it's in constant flux. By all means, play in the world, play as much as you can, but don't expect anything out there to make you happy or fulfill you. Happiness is to be found directly within yourself; it comes from being connected with who you are. There is enormous joy in simply feeling the beingness that you are, to feel the “I am” that is deeper than this or that. “I am” is the very life that you are. Out of that comes true happiness, and then you can play around in the world, and

forms come and forms go, and in the end all forms go – form dissolves, sooner or later. Find something that is deeper than any form inside yourself.

True love comes only out of the true I, the I that has no form, the one thing that never leaves you, the consciousness that you are. True love cannot come out of the pseudo-I, out of false identification.

You recognize yourself in the other and you feel a deep connectedness, much deeper than anything that you can say or think. And that's true love, to feel that ultimately you're not separate, you're one.

Now is space; what happens in the Now is form. It's always the same Now, but the form that appears in the Now changes continuously. And ultimately, Now is who you are: the space of Now is the space of I. The space of Now and who you are in the depths of your being is consciousness itself, before it becomes something, the very foundation out of which all life comes. God dwells in the depths of your being, as the formless One Life itself.

I am not what happens; I am the space within which everything happens. That is your true identity. And when you live one with that, knowing that, your life will be fruitful and a great wonderful adventure. When you don't know who you are, then no matter what you do, what you achieve, where you go, who you meet, it won't satisfy you.

Is it possible to live without having a relationship with yourself, neither good nor bad? Is it possible to be so completely yourself that the mind-made image of "me" dissolves? Yes, this is why we are here. (...) Through thought, I have a relationship with a thought-made entity, which sometimes feels quite comfortable and sometimes feels not pleasant. (...) The mind is complaining, and whining, and accusing, and attacking – and you can't divorce it. Because you're identified with thought, there isn't the ability to step back from thought and watch thought.

Whichever course of action you choose, you need to surrender to it totally and let go of all regrets, so that there is no division. You need to be total in your action.

Surrender to whichever form this moment takes. It's only this moment that you need to surrender to. The egoic self cannot survive in the state of surrender to what is. (...) Only through surrender you realize the good and depth that are already here. You are already greater than you could ever be even if your wildest egoic dreams of achievement became realized.

Consciousness flowers where there is a transparency, where the rigid mind structures give way. They die first. Identification with that "me", mind-made self, goes. You are finding death before death finds you. Before death finds you, you embrace death already. (...) Because the suffering is unbearable, the structures dissolve, and now suddenly something shines through. (...) They might not be able to speak about it. And yet, you look at them and you see that there is

something that shines through that is deeper than the person, than any person could be. The personal dimension has given way to awareness. (...) The purpose of your life is to enable awareness to come through you.

Any kind of death or loss leaves an emptiness behind. That empty space is an opening into the formless. One could say, every form obscures God, and the death of the form enables God to shine through. The formless shines through where there was the form. And that can happen when there is physical death, but that can also happen when you die psychologically to the “me”. That is spiritual transformation, and that can happen through intense suffering or through the power of a spiritual teaching, or, in many cases, a combination of both.

A deep understanding of the universe happens as you enter the surrendered state.

Every life is a burden when you haven’t accessed the deeper dimension of who you are.

A moment comes when you no longer live through a conceptual representation of who you are, and then your sense of self is no longer derived from the movement of thought. Your conceptual self arises from the depth of who you are, the Presence. (...) Thinking is no longer imbued with a sense of self. There is no sense of self in the arising thoughts.

The human is here to be challenged. The human is not here in order to find ultimate happiness, ultimate satisfaction, ultimate fulfillment on the level of human experience. (...) You get challenged, and whatever situation you go into, you will find the element of *dukkha* – unsatisfactoriness, suffering, unhappiness, misery will creep into whatever you do, somehow, sooner or later. You will find that whatever you thought would make you happy will also make you unhappy.

If things don’t get difficult, then there is no growth in consciousness. If you don’t challenge yourself, then life will challenge you. So you can’t escape. (...) Consciousness needs to come in as a response to the challenges of life. The world is not here to make you happy; the world is here to make you conscious – by challenging you. (...) So there is a certain heaviness to the personal sense of existence. You carry the burden of your life situation, of yourself. You are a burden to yourself, in a way.

It is very important to be able to access the dimension of awareness directly, before unconsciousness arises in your life. Otherwise, if Presence is not strong in you yet, every time you get challenged, you will fall back into unconsciousness. You lose yourself to the situation; you lose yourself in the drama. Ultimately, you always lose yourself in your mind, in the dysfunctional narratives of your mind and the emotions which go with that. You get trapped in a conceptual reality. (...) You need to be able to live from your “deep I”, especially when you are challenged. (...) When you get challenged, the “surface I” reacts to life from past conditioning; the “deep I” responds to life from a deeper intelligence. (...) There needs to be sufficient Presence within you already *before* you get challenged. You

build up Presence by time set aside for meditation and by practicing in normal everyday situations.

Once there is a degree of spaciousness, you are not absolutely dependent anymore on the comings and goings on the human level. Because on the human level, there is always coming and going, getting and losing, arising of forms and dissolution of forms. (...) The normal human life always fluctuates between moments of happiness and moments of misery, between the mask of laughter & happiness and the mask of tragedy & devastation. That's a very limited existence. (...) As the "deep I" arises, your sense of identity shifts from the surface to the transcendent dimension. This is why, in the image of the Buddha, there is a hint of a smile – not the smile of the polarities, but the smile of transcendent bliss. The emergence of the transcendent dimension changes completely the way in which you experience "your" life.

The mind dislikes the Present Moment. It does not know what to do with it.

You are so identified with your mind that every thought has a sense of self in it – there's you in it.

It is important to interrupt doing with occasional realizations of Being.

One could say, what reincarnates is the illusion that you are a separate entity; the dream reincarnates – and at some point, there is an awakening.

Reincarnation means consciousness being born into flesh, into a form. (...) When you identify with a thought, you have reincarnated into the thought – your sense of self has become one with the thought form, and you mistake the thought with who you are.

The world has the power to upset people completely, and the world is their mind. If you are able to step out of thought, you experience the end of obsessive, compulsive reincarnation – always seeking the next thing to be born into, always seeking yourself in thought forms, in conceptual forms.

In lucid living, in non-attachment, forms that are leaving you do not affect the sense of who you are. You go through the human experience, but you are not consumed by it – there is a transcendent dimension in the background.

If you are comparing yourself in one way or another with other people, and if you feel prompted to comment extensively in one way or another on life situations, this means that the ego is creeping in.

Know thyself – know the subconscious patterns that make up your personal experience and, at a deeper level, know the essence of who you are. Know thyself at the deepest level of being.

Focusing on the breath leads you to who you really are, to the I before you become anything.

There is no such a thing as failure or success when you don't look to the outcome for your identity.

If the basis of your manifestation is a lack of self-worth, if you are looking for an increased sense of self-worth through manifesting this or that, then whatever you manifest, you will just suffer even more.

Manifestations contain the vibration of the place from which they were created.

If you create from essence, then the manifestation comes out of the fullness of who you are. The manifestation does not affect the way you feel – you were complete before the manifestation, and you are complete after the manifestation. You are rooted in Being and your place has not changed; nothing has changed within. There is no addition to any sense of worthiness or self-esteem. Once you are rooted in Being, you do not look for self-esteem or completion on the doing level; then doing becomes liberated from self-seeking, from neediness, and the joy of Being flows into the doing. And then, you can create.

It's not enough to be a good meditator. We have to find a way of accessing that consciousness in our everyday life. (...) To be in a protected environment and to be able to be present in a protected environment is a wonderful thing. (...) Nature, animals, music, certain activities that you engage in can temporarily free you from your egoic self, and that's a wonderful thing. But it's not enough. (...) What is the most difficult thing to deal with is the stuff of this world. And this is where many people lose Presence; they cannot sustain Presence. So it's vital that you bring Presence into your everyday life, because that's where most of your life happens. (...) Presence can gradually flow out into activities, starting with simple activities, like making a cup of tea. Any activity which you don't make into a means to an end is where Presence arises.

“Sitting quietly, doing nothing” (taoism) refers to a certain state of consciousness. It has nothing to do with laziness. (...) Then, gradually, you don't have to sit anymore. The state of “sitting quietly, doing nothing” can become the background of an activity; it can flow into an activity, so that the activity is no longer used just as a means to an end, although it is a means to an end. The end is not considered superior to the process, to the activity and time which you need to reach the end – and this is a huge trap if, while performing the activity, you want to “be there already”. (...) The doing is considered inferior to the mind-result, to an imagined thing that never actually happens. This is a deep-seated mind pattern in the collective mind which will arise in your daily life, and if you're not aware of it, you'll get taken over by it. (...) What is the quality of every movement that you made while preparing a cup of tea? If you observe people, they just want to get it over with already. The mind's excessive projection on the future produces stress. If you totally surrender to the doing, you can actually enjoy the energy of the doing. Be not overly concerned with fruit of your action, but be concerned with the action itself.

In the early stages of awakening, you're just contemplative. And then gradually, you take it into activities. And then, the next step, you take it into challenging life situations. (...) Life moves between order and chaos, always. Your life would become barren and lifeless if nothing ever went wrong. Periodically, chaos will come into your life in many, many forms. Make sure that you are not an agent of chaos, but when chaos does come, when things go wrong in your life, you can recognize it for what it is. You would never evolve if you would not experience the opposite of order. (...) You are not completely devastated anymore when things go wrong, and to some extent, your inner state is no longer dependent on external conditions. You are no longer at the mercy of what is happening or not happening in your life. (...) It takes time for the inner state to gradually become integrated into your whole life, into all aspects of your life.

There are teachers who can teach it, but who cannot live it. Outside the teaching situation, the personality reasserts itself, and unconsciousness takes over like it does with anybody else. The awakened state is not integrated into their life, yet.

It can happen that the ego contaminates the teaching. The ego, which has subsided, reemerges during the teaching.

"I derive profound pleasure even from engaging in ordinary activities." (...) Ordinary consciousness reduces the Present Moment to a means to an end. The activity is reduced to a stepping stone to the next big thing, the next supposedly fulfilling thing, to some future moment which never arrives. "I am looking for the ecstatic experience; Eckhart has not delivered it yet to me, the ecstatic experience." (...) Many people feel that there is something missing, and what is missing is their attention to the Present Moment – they are not in alignment with the Present Moment. (...) When done with attention, ordinary activities are an end in themselves. This enhances the quality of your life, because life consists to the largest extent of a succession of ordinary activities, and the extraordinary special experiences are short-lived.

You cannot understand Presence, but you can understand the obstacles to Presence. (...) Without the obstacles to Presence, Presence would not evolve in you. There's almost a paradox here. The strange thing is that you need the obstacles, because Presence becomes stronger by coming up against those obstacles, in order to transcend the obstacles. Without the obstacles, without the challenges of life, without things going wrong, the intensification of Presence might not happen, the evolution would not happen. From a higher perspective, even the seemingly bad things that happen to you are part of your evolution, which is the evolution of consciousness. There is no separate evolution of you and the evolution of consciousness. *You* cannot awaken; awakening can happen through you, but it is not something that is achieved by you, the person. It's only by the person realizing its ultimate unreality that consciousness can shine through the person, and shine away the person. (...) You will realize sooner or later, if this and that undesirable, bad thing had not happened to me then, I would not have evolved, I would still be the same unconscious person that I was then. It was all what was needed for the awakening to happen. So one comes to a place where the obstacles are recognized not as enemies, but as something

which is inevitable and to be welcomed. (...) Even the flower has to push through the soil in order to get to the light. (...) If you make life difficult at either the physical level or the level of consciousness, you ask for more energy, and more energy will come. And that's the reason why life is difficult. So there's nothing to complain about; be grateful.

Without the dimension of Being, life is just a series of frustrations.

Life is always problematic, and fulfillment is always just around the corner. (...) Honor your worldly forms and arrangements, but don't derive a sense of self from them.

Give priority to the process. Engage in the doing without being consumed by the thought of arriving in a particular place, without getting lost in stressful mental projections.

Apathy is an inner withdrawal from This Moment; you don't really want to be there. Begin to fully accept it. Let go of inner resistance by bringing full acceptance to the Present Moment.

If you don't become present, if you don't create a gap in the stream of thinking, you will be dragged along by the things of this world and by your mind; the two go together.

Collective and individual insanity is the human condition. (...) It's a sense of self based on the conditioned mind, on thought structures, on mental images.

Whether it operates on the personal or the collective level, the "me" / "us" cannot live without enemies. The ego creates its own enemies, because its survival depends on the experience of a sense of separateness, a contraction. And it needs to perpetuate the sense of separateness; it can only do that by creating enemies: the "other" becomes a mind object. (...) Thus the ego creates suffering for itself and for others, and this is the core of the madness.

The collective follows the individual. The insanity can only be dissolved in the individual.

It's every human's destiny to get trapped in the conceptual sense of self, to go through that. The society does it to you, and it's an imperative mind pattern.

There's one thing (knowing who you are beyond form) that matters absolutely; everything else (ever-changing phenomenal existence) matters relatively.

You cannot find yourself by adding something to yourself. And knowing yourself, you don't need to add anything.

Often, when a disaster happens, when great loss happens, forms dissolve – mental images, firmly held beliefs – and you no longer know at the level of mind who you are. All explanations don't make sense anymore. And when a hole appears in the fabric of one's existence, there is an opening for God to shine through. And sooner or later, a hole will appear in everybody's fabric, no matter how comfortably their life is arranged right now. The false is destined to dissolve.

Madness and liberation are inseparable.

Saying yes to what is, becoming friendly with what is, is a spiritual practice.

By stepping out of the stream of thought and time, you wake up into the Now.

You can't find yourself in a story. You are beyond a storyline. When you become present, you are no longer identified with the content of your mind.

The unconscious compulsion to add further content is only there because you are looking for yourself in content. The craving comes about because you are looking for yourself within the realm of content. (...) Ultimately, it's not about any particular object that you happen to want (food, sex, a new car, some sense experience, some knowledge), but you are looking for yourself in these objects, in a place where you cannot possibly find yourself. And that is a desperate search which runs a whole civilization. (...) Desire is looking for yourself in the world of forms, content.

Mind structures can be very cunning; they can come back through the spiritual backdoor, when one tries to spiritually add something to oneself. Once they have been recognized on one level, the fallacies move on to the next level: "I'm not getting there. I'm not enlightened yet." You are looking for a better spiritual state; there is a desire for an improved spiritual future. (...) You don't need to bring about a new state of consciousness – you could only mess it up. All that's needed is allowing consciousness to be there. And you do that by allowing This Moment to be as it is.

The Now is a vast spaciousness in which the whole of phenomenal existence unfolds. And you allow to unfold whatever is unfolding in this Now through the inner 'yes'. The 'yes' comes because you have recognized the futility, the absurdity, ultimately the madness of 'no', of being a 'no' to what is, of having a fighting attitude towards life continuously. When you see the madness of the inner 'no', which is the social norm, then the possibility of the inner 'yes' comes. Then you go beyond whatever short-lived forms arise in this moment. When you say 'no', you react to whatever form arises, to the situation, to whatever comes into this moment: a thought, an emotion, a person, an event, a breakdown, this, that. And if you say 'no' to a form that arises, that 'no' strengthens your own form identity. With every 'no', there is an inner contraction, and the contraction makes your form identity stronger. That is what keeps you trapped in the illusory sense of self: it needs the 'no', it hates the 'yes'. Through the openness of 'yes', the illusory sense of self loses its form. So there is a fear, mostly unconscious, that I will lose myself if I say 'yes' to it: if I say 'yes', then who am I? Who are you when

the reactive entity is no longer operating, when it reacts no longer to perceived negativities, such as difficulties and enemies? Who are you when the form identity is no longer operating?

At the deepest level, you are the Now.

The world of form loses its power to threaten you, and it also loses its promise to fulfill you. Fear dissolves, and desire dissolves. In other words, you become free of the world, because you know yourself as the spaciousness in which all forms come and go. And from the point of view of the mind, which only operates through concepts and images, you no longer know who you are.

If you are not looking for yourself in the world of forms anymore, the craving which energizes personal desire will disappear. There is not much of an energy charge in your desires anymore.

The recognition of all forms as flux, as temporary, this is already the arising of Presence. And even the seeing of the impermanent nature of all forms, without any resistance or demands, is liberating.

The image of acceptance, of complete surrender to suffering, is the image of Jesus on the Cross. (...) Truly, there is nothing you can do, except allowing the pain to be there, and letting go even of explanations in the head. Surrender only comes when you are not even seeking an answer to why; you don't know, it's not possible to know. In complete surrender, you embrace even the state of not knowing. (...) Resisting suffering only leads to deeper unconsciousness. (...) Surrender is a complete 'yes'. (...) A suicide is a deep 'no', an assertion of oneself against the world. (...) Surrender brings a sense of deep peace in the midst of hell. (...) Ultimately, every human is Christ on the Cross.

Love means to recognize the other as yourself, to no longer make a form identity, an image of whom that other is. Because you have gone beyond form identity in yourself, you no longer construct those boxes for other people. (...) Loving means recognizing the essence of each form, the One Life manifesting as myriads of temporary forms of life.

After the shift, the reason why there was that peace was that my thought processes had been reduced by up to 80 percent. (...) Most people live trapped in mental noise, in a very dense stream of ceaseless compulsive mind activity, in complete identification with thought processes.

Insights, realizations, come out of the field of no thought. When thought becomes trapped in itself, it goes round and round in a continuous circle of largely useless and to a large extent destructive thinking. Psychologists have found that 98 percent of thought processes are completely repetitive. People are totally identified with the conditioning of the mind, the conditioned mind. (...) To realize that it is possible to be conscious without thought allows us to become free of the compulsion to label and ultimately to think. And compared to that state of wakefulness, the state of identification with thought is like a dreamworld, like

being trapped in a dream. (...) Buddha is the personification of the state of wakefulness, which means non-identification with thought, rising above thought. Identification with thought is the state of unconsciousness.

We only become free of the world by facing it fully.

Anything that comes out of Presence has still the flavor of Presence; a certain energy is there. And that's the power of spiritual discourse, which goes beyond the usual usage of words and reaches a deeper level within yourself, which is beyond the conceptualizing mind. And when it touches that, the unconditioned consciousness responds: "Ah, yes, yes, I know that!" Spiritual Truth never needs convincing or persuasion.

When Presence arises, there is no compulsion anymore to experience, whether sensory, or any other kind of experience. The desperate need to live again in form is not there. You lose interest in the future. You can sense within yourself whether you want to live again, whether you want or need another physical existence. When you sense within, you'll know the answer.

You can "measure" spiritual progress by the degree of absence of thought.

To see beauty, there must be absence of thought in you; you wouldn't see beauty otherwise.

The quickest way to become free of thought is to surrender to the Present Moment, to accept This Moment as it is – uncompromising acceptance of This Moment as it is. The compulsive thought processes are all associated with non-acceptance. Non-acceptance is an essential characteristic of the mind-made, egoic state. All compulsion is a denial of, a running away from the beauty and the aliveness of Now. (...) As a side effect of this acceptance, the mind slows down. Because when you are no longer fighting what is, the compulsion to think subsides. (...) When you see the non-acceptance, you are already free of the non-acceptance. When you don't see the non-acceptance, you are trapped in all the mental noise that is not accepting what is. (...) This state of uncompromising acceptance of what is is both gentle and fierce at the same time.

We only meet ourselves.

To allow This Moment to be requires you to be in a state of alert attention. Otherwise that which arises in This Moment as a thought, an emotion or an external event will draw you in completely. Your sense of self will be drawn into that. This is what it means to be identified with thinking, with the continuous stream of thought. Your thought stream draws in your attention so completely that you are totally trapped in the conditioned structures of thought. And that state of inattention is the state out of which that which we call evil, which is deep unconsciousness, arises. So the root of deep unconsciousness is the state of being asleep, completely trapped in conditioned mind patterns. (...) Then you get drawn into reactivity.

There is always something greater than that which arises.

Many people who already went into death and came back described this last few moments as a sense of serenity and deep peace.

There is a redemptive factor, which is the realization that you are not this form identity as which you appear in this world. And when this form identity, this physical form or psychological form, is truly threatened, then there is a possibility of spiritual awakening. This flowering of consciousness may come in the last five seconds of one's life – it doesn't matter, the flowering is there. There is the possibility of disidentification from form, which is mind structures and emotional structures.

In the encounter with a highly unconscious human being, there is always the danger that you might be pulled to the same level of unconsciousness. That danger is always there. Unless you are very alert, reactivity will come in – in relationships, there might then be a mutual feeding of the pain body. On the personal level, there might be a resurfacing of old mind structures; the old pain body might come up. The challenge is not to be drawn into that deep unconsciousness, this total identification with form.

The greatest evils are inflicted not by humans who are trapped in a personal form identity (the so-called criminals), but by humans who are trapped in a collective form identity (nations, tribes, religions). In the collective form identity, you really see the madness of it. On the individual level, the expression of the madness might not be as violent as it will be on the collective level, but the root of it is the same – total identification with form, complete absence of spacious awareness, which leads to the total inability to see any other perspective than “this one”, because this is “me” or “us”.

A milder form of form identification might arise during a discussion, as a certain emotional violence flows into defending your standpoint – because you know you're right. Identification with a point of view is the root of the same unconsciousness. (...) No single perspective is totally true, you can't tell for sure, and you should always be able to shift to another one. You can never encapsulate Truth in one mental position, viewpoint, perspective. Express a mental position, but don't be a mental position.

Remain awake to what arises in you and allow it to be. Observe thought structures, emotional fluctuations within yourself; let them be in the spaciousness around them. Observe the mind's inner monologue as well as the mind in interaction with other people, the energy behind it. And don't take your mind too seriously – that in itself is very liberating. As there is a continuous observing Presence which knows that this is the mind, automatically almost, the mind isn't that serious anymore.

By being right, and by making everybody around you wrong, you strengthen your form identity, the “me”, and that, to the “me”, feels good. In reality, staying for years in this energy field of continuous contraction makes you sick, because as a consequence of many little contractions, f.i. by continuous complaining, energy cannot flow properly anymore. So watch and catch the complainer in your head; it’s not harmless at all. Complaining is resistance to what is. (...) Not only take the mind and the pain seriously, but don’t take them personally. It’s the human condition. This has been going on for thousands and thousands of years – the same violence, the same pain. Allow it to be. Let there be spaciousness around it. With allowing comes a gentleness; non-allowing is a harshness and reactivity.

Sense the life, the consciousness which pervades the body, but is not the body. This awareness takes your attention away from thinking. Be simply here as an alive and alert Presence, without the interference of conceptualization and labelling. That alertness itself, one could say, is pure awareness, pure intelligence.

Most thinking in your life is very repetitive; it’s the old mind structures.

Once you know the vast intelligence which is greater than the mind, then the human mind functions beautifully. You’re not trapped in it, seeking your identity in it as a psychological form of “me”.

See the impermanence of all forms; see all forms dissolving, and allow that also to be. “This too will pass.”

You can only be aware of the sacredness of life if you go beyond the forms of life. This is why death and sacredness are so strongly connected. For whenever form dissolves, which is called death, something shines through which is not the form, but the essence of the form. (...) Traditionally, it was impossible to awaken unless death happened to you – psychological, or close to physical death. Psychological death means that you lose all the things that make up your sense of self, all the content of the mind, all mental forms – gone, gone, gone. Waking up is usually realized as a deep peace that cannot be threatened by anything. (...) Those who are not ready to hear need to be faced either with death or intense suffering for realization.

Nothing real can be threatened. Real in a deeper sense is only that which is not subject to birth and death, and it’s the essence of your being.

We are always waiting for the next thing; it’s so normal that we don’t notice it. And there is a tension that comes with that. One thing is certain: we are not at ease in the Now. That’s a collective pattern which one can observe in oneself – a psychological need for the next moment and an unease with this moment (“I’d rather go fishing”). There’s a fluctuation between the fear of the next moment and the desire for the next moment, between compulsory fearful projection of bad things that might happen and compulsory desire for more of this or that to be gained through future experience. This compulsory movement back and forth

between fear and desire is perpetuated by the future. The moment you observe it in yourself, you're already somewhat free of it – the restlessness, the unease with what is.

The whole of life is what is at This Moment. There is never anything else in our experience except the suchness of This Moment. The next moment must surely be more fulfilling than this one, says the mind. But the next moment can only arrive as This Moment. It's always "This Moment". If there is a denial, rejection, resistance to what is now, then that is our relationship with life. So to recognize those patterns in oneself is a great thing. Through the awareness of it comes already freedom from it; you're not completely trapped in your pattern. The seeing is already a stepping out of those mind patterns, stepping out of time and out of mind into the field of Now.

To become free of time, you do not need more time. You do not need another thousand years to become free of thousands of years of conditioning. The illusion of time prevents you from realizing the completeness, the fullness which already is the essence of who you are.

On the level of improving yourself, you could go on forever. It would never come to an end. No matter what you might add to yourself, it will not bring any fulfillment or completion.

Everybody carries the burden of a personalized "me" contracted in a personalized sense of self. And that's a burden, because there is a heaviness to it. People perceive it as a heaviness of living: "another day... and more stuff happening... and another problem...". So there is this heaviness of "me". I have to carry "me" around all the time.

There is a self-destructive mechanism built into illusion. The redemptive factor is that the very suffering which illusion generates for yourself and others ultimately wakes you up to Truth, because you can't stand the suffering anymore. (...) The personalized sense of self ultimately wants to dissolve. The unconscious state ultimately seeks its own destruction. Something is emerging from underneath, is pushing through.

You cannot perfect or infinitely improve the emotional-mental construct. If you improve it on one end, then you lose something at the other. There are always those polarities. If you become good in one thing, then you lose the ability to act somewhere else. So these are limitations of form, and when you see those limitations of form, then that's fine. There is something unlimited in the spaciousness that sees all of that and allows it to be. That is where you are unlimited; that is the spiritual dimension; that is your "true nature" beyond form.

Once you perceive your own illusory sense of self, you are no longer fueling the illusory sense of self of others by reacting to it. (...) The pain bodies strengthen themselves by making people unconsciously react to one another – that's how the whole thing perpetuates itself. (...) As you witness it and allow it to be, you witness it and allow it to be in the other person. Thereby, you no longer make an

identity for that person out of the unconsciousness. (...) This only works if a certain level of Presence has been reached within you. Otherwise Presence cannot sustain itself when it is around heavy mental-emotional energy fields, people completely unconscious, completely immersed in their complex stories, and you will be drawn back into identification with the mental-emotional sense of self. (...) You either meet events and other people through the alertness of Presence, or you meet them through the reaction of the little “me” which rebels – and immediately you are drawn to the same frequency. And the energy field which is coming at you unconsciously wants that – it wants you to contribute to its own vibrational frequency. So the choice is between abiding in non-reactive Presence, or falling back into the little reactive “me”.

Nature is the teacher of Stillness.

Spiritual teaching from accumulated knowledge *only* is no longer powerful; it loses the essence.

Until you establish yourself in the Now, everything you do in life is a means to an end, to get something in the future to make you happy. The Now is not at the service of a mentally projected future, or a mentally projected self. The Now is sufficient to itself.

No matter what, you say ‘yes’ to what is, just Now, just This Moment. And whenever the shift occurs from the state of ‘no’, from the inner denial and resistance to This Moment, to the state of ‘yes’, that is surrender. Through increasing Presence, you can detect much more quickly the states of ‘no’, which are always resulting in suffering and unhappiness. You might have to go through this shift several times a day. If you don’t detect the pain body, it becomes unhappy thought movements which manifest as a personalized “me” that carries the heavy burden of human pain, a heavy self that is hard to live with. You are a problem to yourself and to others, to the whole world – you are one big walking problem, and wherever you walk, you find problems. (...) For most of you, surrendering to many little ‘nos’ which come up during the day is your practice. It will take a little bit longer than for those who, exceptionally, have to surrender one huge ‘no’ which has been building up since early childhood. (...) Once you see the futility of the ‘no’, the ‘yes’ arises by itself. So just detect the state of non-surrender in yourself, and the shift will happen automatically. (...) You lose the Now; you catch yourself; you re-enter the Now. Always return to the state of alert Presence.

You may also detect within yourself an addictive element as far as unhappiness is concerned. People carry something within them that one could almost call an addiction to their own suffering, a refusal to let go which is strongly associated with the pain body, which wants to renew itself. So detecting the state of ‘no’ might sometimes mean, detecting the ego-pleasure which has been derived from unhappiness, because the sense of identity gets stronger in the state of unhappiness.

Giving attention to what arises implies that you say ‘yes’ to the Present Moment.

Through mind, you can never really find yourself – you can only find an ever-changing conceptual image.

The perception of external space is an externalization of your awareness of inner spaciousness.

Nothing real can be threatened, nothing unreal exists – therein lies the peace of God.

Every challenge says: give me your attention; this matters totally and absolutely. It tries to draw you in as much as possible, if possible completely. The world and the mind will tell you continuously that you should get upset about this and that. The mind is trying its best to strengthen your identity, or to give you another identity. But ultimately, only one thing matters absolutely, and that is knowing who you are. Everything else matters relatively.

Through challenge, Presence intensifies in you. The challenge can pull you back into unconsciousness, or the challenge can make you more conscious. And once you have reached a certain level of Presence, it is more likely that any further challenge will intensify Presence.

Nobody would have understood a single word, spiritually, if you had not spoken to people through the mental conditioning of their particular form, in their particular historical, cultural, social context. So Jesus used the term “the Father” in a patriarchal society, so that people would listen to him – “Presence” would have been too strange. (...) In the past, there was greater identification with form, less openness collectively to the Presence. You couldn’t have gone anywhere, nobody would have understood a single word if you had not spoken to them through the mental collective conditioning of their particular form. So Jesus had to use the Old Testament language that he had.

Jesus said, “don’t call me good”, because that would affirm a form identity as my ultimate reality.

Your psychological form is threatened all day long by what other people say to you and by the way they behave towards you.

Practice total acceptance of what is; practice non-resistance towards all that presents itself to you. “No, this shouldn’t be happening” – but it is. Through allowing everything to be without judging anything, a vastness, a spaciousness reveals itself to you. (...) Don’t create an enemy in your mind. No situation is an enemy, and no person is an enemy.

“Do everything in a sacred manner.” Otherwise, This Moment will be a means to an end. Ultimately, any action which is undertaken as a means to an end is karmic action. Any action where the outcome is more important than the doing Now is karmic action. And that is the action of most of humanity.

This form has a temporary function; at one point, it will pop like a soap bubble. So use it wisely.

There is no wisdom in the mind. It's a collection of ever-changing positional statements, viewpoints, one perspective among many other possible perspectives, a lot of conditioned knowledge. It's never the totality. (...) Wisdom is the ability to step out of the conditioned into a greater vastness of consciousness, which you know nothing of when you are trapped in the conditioned mind. So wisdom is the ability to step back from the conditioned mind into the spaciousness, into the Stillness of Presence. (...) Without identification, the mind is just a movement which may arise and subside. With identification, you get lost in the flux of your life situations and the flux of your mind.

Death is not such a tragedy. Death only looks like a tragedy if you know nothing but form. If you have not found yourself yet, death comes always too soon.

Through acceptance, you can go beyond the limitations of any given form. Through surrendering to what is, you go through the limitations of the world of form. The mind tells you the opposite: you need to battle with the forms in your life, you need to fight, struggle, resist, try harder. That keeps you dependent on the forms, and you actually strengthen the opposition of forms in your life. In other words, by resisting the Present Moment, by holding an antagonistic attitude towards this moment whatever form it takes, problems get heavier, the world becomes denser and denser. (...) This does not mean that you don't say "no" where it is appropriate, but you do it in a non-fighting way, because all fighting creates more opposition.

If you live by what other people say about you, and if you are depending on other people's good opinion, you are waiting for a mad world to confirm to you that you are okay.

The only way to enjoy this externalized life of form is when you don't need it anymore to make you happy – then, you can fully enjoy it.

It's only in the West that you have the illusion that the world of form is very substantial, solid and is going to last. And when sometimes a collective form collapses, that comes as a dreadful shock to people.

Any form which arises, and which you allow to be, that form becomes an opening to the formless. Then, that which seems to deny any transcendental dimension to human life becomes an opening to that dimension. (...) As you allow a form to be, it is no longer a limitation; it is an opening to inner freedom.

No matter which situation you go into, the other polarity will arise sooner or later. Do not expect any situation to be free of the other polarity. (...) It's nice to have beautiful forms around you, if you can, but don't depend on them too much, because you juggle with forms, and sooner or later one will drop.

As you become friendly with what is, the limitation of what is becomes your portal into freedom from the form. As you allow the Present Moment to be, your inner dependency on forms, on who you are (status, possessions, achievement...) and how things and people are supposed to be around you, that goes. And then you can say what Jesus said, "I have overcome the world". (...) When a human form becomes transparent in his personal selfhood, the objects become loose and let through space consciousness.

The ego is always in a state of insufficiency. Ultimately, the ego is a narrative in your mind, a conceptual reality, that can never fulfill you, no matter how much you add to it. This does not mean that you should not strive to do things in this world, but do not expect this world to make you happy – because happiness does not ultimately derive from this world. This world is not designed to make you happy; it is designed to challenge you. And if you believe that this world is designed to make you happy, you are going to get very angry, because your life will not be working: life will always be throwing obstacles at your path; once a problem has been solved, another one pops up from behind you. If you solve a problem in one area of your life, f.i. finance, then there will be another problem in some other area of your life, f.i. relationship or health – you are constantly being challenged. You are stuck in the egoic mind, and the egoic mind has certain expectations toward the world which the world cannot meet. But if you think that the world *should*, you are delusional, and you will be continuously unhappy. The world is here to challenge you, but you believe that the world is here to make you happy – this creates an enormous amount of suffering. Then, every challenge which you encounter in this world – and the challenges come up one after another, continuously – every challenge is then turned into unhappiness, because of your belief that "it should not be so", "something is fundamentally going wrong in my life, because life does not leave me alone". (...) The function of this world is to challenge you, because only by challenging you does it provide the necessary incentive for you to awaken. Moments of peace and happiness do come in this world, but they never last for long. If you have delusory expectations toward the world, then the world will make you unhappy.

The dark night of the soul is a term used to describe what one could call a collapse of perceived meaning in life, an irruption into your life of a deep sense of meaninglessness. And the inner state, in some cases, is very close to what is conventionally called depression. But it is basically a sense of emptiness or meaninglessness. Nothing makes sense anymore; there is no purpose to anything. Sometimes it's triggered by an external event, some disasters perhaps on an external level. The death of someone close to you could trigger it, especially premature death. Or you have built up your life and given it meaning, and the meaning that you have given your life, for some reason it collapses. Something happens that you can't explain away anymore; some disaster seems to invalidate the meaning that your life had before. And really what has collapsed then is the whole conceptual framework for your life, the meaning that your mind had given it. And so, that results in a sense of darkness, a dark place. People go into that, and there is a possibility; you can emerge out of that into a transformed state of consciousness, where life has meaning again, but it is no longer a conceptual meaning that you could necessarily explain. It is often from

the dark night of the soul that people awaken out of their conceptual sense of reality. They awaken into something deeper which is no longer based on concepts in your mind, a deeper sense of purpose or connectedness with a greater life that is not dependent on explanations or anything conceptual any longer. It's a kind of rebirth. And the dark night of the soul is a kind of death; what dies in the dark night of the soul is the egoic sense of self. And of course, yes, death is always painful, but nothing really actually dies there, only an illusory identity. (...) In some spiritual traditions, they try to artificially recreate the experience of the dark night of the soul in order to bring about a spiritual awakening. And that was probably part of the so-called mystery schools of Ancient Greece and Egypt, which survived even into Roman times. We don't know much about them; they were kept secret; not much was written about it. And in one tradition, you spend a prolonged period in complete isolation and darkness, sometimes even in a coffin. It must have worked to some extent, because the tradition went on for a very long time. (...) The dark night of the soul seems negative when you are in it, but it is part of a larger purpose; it is part of the awakening process. Not for everyone, it doesn't have to be, but often, it is part of the awakening process – the death of the old self, the birth of the true Self. The more you surrender, the more quickly you go through it. Surrender means, don't judge it anymore; accept whatever it is that you experience at this moment.

Acknowledging the good that you already have in your life is the foundation for all abundance.

To love is to recognize yourself in another.

Emmet Fox

“There exists a mystic Power that is able to transform your life thoroughly, radically, completely. (...) It can lift you out of an invalid’s bed, and free you to go out into the world to shape your life as you will. It can throw open the prison door and liberate the captive. This Power can do for you that which is probably the most important thing of all in your present stage: it can find your true place in life for you, and put you into it. This Power is really no less than the primal Power of Being, and to discover that Power is the divine birthright of all men. *The kingdom of God is within you* (Luke 17:21). *Seek ye first the kingdom of God (...) and all these things shall be added* (Matthew 6:33). *Cast thy burden upon the Lord, and he shall sustain thee* (Psalm 55:22).”

“The mystic Power that transforms, and transmutes, and transfigures, is God Himself, always present with you, and always available. *The Father that dwelleth in me, he doeth the works* (John 14:10).”

“Contact the divine Power that dwells within your own soul, and bring it to bear upon the various difficulties in your life, taking them in due order, that is, attacking the most urgent first. The real remedy for every one of your difficulties is (...) to find and *know* the Indwelling Presence. *Acquaint now thyself with him, and be at peace: thereby good shall come unto thee* (Job 22:21). This, then, is the task, and the only one – to find, and consciously know, your own Indwelling Lord. You see now how the confusion disappears, and the perfect simplicity of the whole thing emerges once you realize this fact.”

“Get a definite method of working and practice it conscientiously every day. (...) Get to work on some concrete problem, choosing preferably whatever it is that you are most afraid of.”

“There is only one way to make spiritual progress, and that is to practice the Presence of God. Man is continually seeking to discover a shortcut (...) but he is ultimately driven by failure and suffering to the realization of the grand truth that there is no substitute for prayer; that is the conscious dwelling upon the Being of God. *The Lord is nigh unto all them that call upon him, to all that call upon him in truth* (Psalm 145:18).”

“Persistence in prayer is an expression of our faith. (...) *Men ought always to pray, and not to faint* (Luke 18:1).”

“The Bible says that God is spirit and that they that worship Him must worship Him in spirit and truth. (...) To define God would be to limit Him.”

“God is not truthful but Truth itself. (...) There are many things that are relatively true at certain times and places only, but God is absolute Truth at all times and in all circumstances. As soon as we touch God, who is the Absolute, relative things disappear. To know the truth about any condition heals it. Jesus said, *And ye shall know the truth, and the truth shall make you free* (John 8:32).”

"God has the power of individualizing Himself without, so to speak, breaking Himself into parts. You are really an individualization of God. Only God can individualize Himself in an infinite number of units of consciousness, and yet not be in any way separate because God is spirit. Matter cannot be individualized. Matter can only be divided. So your real self, the Christ within, the spiritual man, the I Am, or the divine spark, as it is variously called, is an individualization of God. You are the presence of God at the point where you are. (...) *Jesus answered them, Is it not written in your law, I said, Ye are gods?* (John 10:34)."

"Distortion arises from seeing wrongly. Our false vision causes us to know ourselves only from a seeming birth to a seeming death; but this is illusion too. This distorted vision of Spirit is really what we know as 'matter'. (...) Spirit is substance. (...) It is the opposite of matter. (...) Eucken says, 'Reality is an independent spiritual world, unconditioned by the apparent world of sense'. (...) *God is a Spirit, and they that worship him must worship him in spirit and in truth* (John 4:24)."

"God is principle, eternally manifest in the same way. When we pray rightly we bring ourselves into harmony with His Law of Being. (...) *Jesus Christ the same yesterday, and today, and for ever* (Hebrews 13:8)."

"Study and research are well in their own time and place, but no amount of either will get you out of a concrete difficulty. Nothing but practical work in your own consciousness will do that. Scientific prayer is the golden key to harmony and happiness. (...) *with God all things are possible* (Matthew 19:26)."

"You will soon find that your mind is clearing. Do not struggle, be quiet but insistent. Each time that you find your attention wandering, just switch it straight back to God. (...) You do your half, and God will never fail to do His. *Whosoever shall call on the name of the Lord shall be delivered* (Joel 2:32)."

"One of the great mental laws is the law of substitution. This means that the only way to get rid of a certain thought is to substitute another one for it. You cannot dismiss a thought directly. You can do so only by substituting another one for it. (...) When negative thoughts come to you, do not fight them, but think something positive. Preferably think of God. (...) *But I say unto you that ye resist no evil...* (Matthew 5:39). *With him is wisdom and strength, he hath counsel and understanding* (Job 12:13)."

"Another of the great mental laws is the law of relaxation. In all mental working effort defeats itself. (...) On the physical plane, the harder you press a drill the faster will it go through a plank. The harder you hammer a nail the sooner does it go into the wall. But any attempt at mental pressure is foredoomed to failure because the moment tension begins, the mind stops working creatively. When you try to force things mentally, when you try to hurry mentally, you simply stop your creative power. In all mental working be relaxed, gentle, and unhurried for effort defeats itself. (...) *in quietness and in confidence shall be your strength...* (Isaiah 30:15)."

"Thought control is entirely a matter of intelligent practice. And true religion may well be summed up as the Practice of the Presence of God. *Be ye doers of the word, and not hearers only* (James 1:22)."

"In its inner and most important meaning, our daily bread signifies the realization of the Presence of God. (...) In speaking of the 'bread of life', Jesus calls it our *daily* bread. The reason for this is very fundamental – our contact with God must be a living one. It is our momentary attitude that governs our being. (...) *behold, now is the accepted time; behold, now is the day of salvation* (2 Corinthians 6:2). The most futile thing in the world is to seek to live upon a past realization. The thing that means spiritual life to you is your realization of God here and now."

"*Forgive us our trespasses, as we forgive them that trespass against us* (Matthew 6:12). (...) The forgiveness of sin is the central problem of life. Sin is a sense of separation from God, and is the major tragedy of human experience. It is, of course, rooted in selfishness. It is essentially an attempt to gain some supposed good to which we are not entitled in justice. It is a sense of isolated, self-regarding, personal existence, whereas the Truth of Being is that all is One. Our true selves are at one with God, undivided from Him, expressing His ideas, witnessing to His nature. Because we are all one with the great Whole of which we are spiritually a part, it follows that we are one with all men. Evil, sin, the fall of man, in fact, is essentially the attempt to negate this Truth. We try to live apart from God. We act as though we could have plans and purposes and interests separate from Him. All this, if it were true, would mean that existence is not one and harmonious, but a chaos of competition and strife. But, of course, it is not true, and therein lies the joy of life."

"*And as ye would that men should do to you, do ye also to them likewise* (Luke 6:31). The forgiveness of others is the vestibule of Heaven. You have to get rid of all resentment and condemnation of others, and, not least, of self-condemnation and remorse. You have to forgive yourself, but you cannot forgive yourself sincerely until you have forgiven others first. (...) *If ye forgive men their trespasses, your heavenly Father will also forgive you* (Matthew 6:14). (...) Setting others free means setting yourself free, because resentment is really a form of attachment. (...) When you hold resentment against anyone, you are bound to that person by a mental chain. You are tied by a cosmic tie to the thing that you hate. (...) By forgiveness you set yourself free; you save your soul. And because the law of love works alike for one and all, you help to save your fellow man's soul too."

"*Lead us not into temptation; but deliver us from evil* (Matthew 6:13). (...) The facts are these – the more you pray, the more sensitive you become, and the more powerful are your prayers. But you also become susceptible to forms of temptation that simply do not beset those at an earlier stage. Subtle and powerful temptations await; temptations to work for self-glory, for personal distinction; temptation to personal preferences other than perfect impartiality. Beyond all other temptations the deadly sin of spiritual pride. Many who have

surmounted all other testings have lapsed into self-righteousness that has fallen like a curtain of steel between them and God."

"Man is a mental being, and to know this is the first step on the road to freedom and prosperity, for as long as you believe yourself to be primarily physical, a superior kind of animal, you will remain in bondage – in bondage, that is to say, to your own habits of thought, for there is no other bondage. Since you are a mental being, you will see how foolish it is for you to endeavor to improve your conditions by altering your environment while leaving your mind unchanged. To attempt this is to foredoom yourself to disappointment. Mind is cause, and experience is effect. If you do not like the experience or effect that you are getting, the obvious remedy is to alter the cause and then the effect will naturally alter too. *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also* (Matthew 23:26)."

"Many people hug their difficulties to their bosoms by constantly rehearsing them to themselves and others. Whenever you catch yourself thinking about your grievances, say to yourself sternly: 'Bear hugs kettle,' and think about God instead. You will be surprised how quickly some long-standing wounds will heal. *Mine eyes are ever toward the Lord* (Psalm 25:15)."

"You think, and your thoughts materialize as experience, and thus it is, all unknown to yourself as a rule, that you are actually weaving the pattern of your own destiny, here and now, by the way in which you allow yourself to think, day by day and all day long. Your fate is largely in your own hands. (...) no power whatever can keep you out of your own when once you have learned how to think."

"... *be ye transformed by the renewing of your mind* (Romans 12:2). This is Paul's admonition. Many people understand this in principle, but they fail to demonstrate because they do not carry it out logically in practice. During prayer, they carefully build up the new mental structure, but as soon as their time of prayer is over, instead of faithfully preserving that structure intact they promptly knock it down again by negative thinking. Obviously, a bricklayer could work hard in this fashion year after year without ever accomplishing anything. If you are failing to demonstrate, it is probably due to the same cause – building followed by wrecking. We are transformed by the *renewing* of our minds."

"When error presents itself to consciousness, the moment you catch yourself thinking an erroneous thought, you should reject it instantly. (...) The holy place is your consciousness, and the abomination of desolation is any erroneous thought, because an erroneous thought means belief in the absence of God at the point concerned."

"If you really mean business about regenerating your soul and body, there must positively be no sacred cows in your life. Nothing is truly sacred but your own Indwelling Christ and the process of His awakening."

"It cannot be your duty to do anything that is beyond your reach or strength at the moment. It cannot be your duty to do anything that sacrifices your own integrity or your own spiritual development. It cannot be right to be hurried, or sad, or discouraged, or angry, or resentful, or antagonistic, under any circumstances. If you have not time for prayer and meditation, you will have lots of time for sickness and trouble."

"What we call opportunity is really our own mental readiness. Napoleon said, 'Opportunities? I make opportunities'; and while this would be merely a vainglorious boast for one who is not on the spiritual basis, yet when you do understand the Truth of Being, it is simply a statement of fact. (...) Supply the necessary mental condition, and the demand, the opportunity, or the occasion, will present itself automatically. Whenever you are ready you will find that everything else is ready too."

"Cast thy burden upon the Lord and he shall sustain thee: he shall never suffer the righteous to be moved (Psalm 55:22). (...) To cast the burden means really to insist upon harmony and peace of mind, and to cease from worry and anxiety there and then. If, when you are faced with trouble, whether it be old or new, you can affirm positively the harmony of being and then refuse to reopen the case, no matter how much fear may urge you to do so, you have cast your burden upon the Lord, and you will win."

"The study of the Bible is not unlike the search for diamonds in South Africa. At first people found a few diamonds in the yellow clay, and they were delighted with their good fortune, even while they supposed that this was to be the full extent of their find. Then, upon digging deeper, they came upon the blue clay, and to their amazement found as many precious stones in a day as they had previously found in a year."

"Jesus warns us, not once but often, that obstinacy in sin can bring very severe punishment, and that a man who parts with the integrity of his soul – even though he gain the whole world – is a tragic fool. But he teaches that we are only punished for – and actually punished by – our own mistakes; and he teaches that every man or woman, no matter how steeped in evil and uncleanness, has always direct access to an all-loving, all-powerful Father-God, who will forgive him, and supply his own strength to enable him to find himself again. *If ye know that he is righteous, ye know that every one that doeth righteousness is born of him* (1 John 2:29)."

"Jesus made a special point of discouraging the laying of emphasis upon outer observances; and, indeed, upon hard-and-fast rules and regulations of every kind. What he insisted upon was a certain spirit in one's conduct, knowing that when the spirit is right, details will take care of themselves. (...) *the letter killeth, but the spirit giveth life* (2 Corinthians 3:6)."

"In the sense that all ordinary rules and limitations of the physical plane can be set aside or overridden by an understanding that has risen above them, miracles can and do happen. (...) if an individual can raise his consciousness above the limitations of the physical plane, then the conditions on that plane will change, and in some unforeseen and normally impossible manner, the limitations of the physical plane will melt away. (...) In other words, miracles, in the popular sense of the word, can and do happen as the result of a change of consciousness, and a change of consciousness is usually accomplished through prayer. Thus prayer does change things. *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts* (Isaiah 55:9)."

"The whole outer world – whether it be the physical body, the common things of life, the winds and the rain, the clouds, the earth itself – is amenable to man's thought, and he has dominion over it when he knows it. *Thou madest him to have dominion over the works of thy hands; thou has put all things under his feet* (Psalm 8:6)."

"To accept the Truth is the great first step, but not until we have proved it in doing is it ours."

"Once the true meaning of the instructions set forth in the Sermon on the Mount has been grasped, it is only necessary to begin putting them into practice to get immediate results. The magnitude and extent of these results will depend solely upon the sincerity and thoroughness with which they are applied. That is a matter which each individual has to settle for himself. (...) Be prepared to break with the old man, and start upon the creation of the new one. (...) *But be ye doers of the word, and not hearers only, deceiving your own selves* (James 1:22)."

"If one's mental states are right, eventually everything else might be right too. (...) *the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is Spirit: and they that worship him must worship him in spirit and in truth.* (John 4:23-24)"

"*Blessed are the poor in spirit, for theirs is the kingdom of heaven* (Matthew 5:3). To be poor in spirit means to have emptied yourself of all desire to exercise personal self-will, and, what is just as important, to have renounced all preconceived opinions in the wholehearted search for God. It means to be willing to set aside your present habits of thought, your present views and prejudices, your present way of life if necessary; to jettison, in fact, anything and everything that can stand in the way of your finding God."

"One of the saddest passages in all literature is the story of the rich young man who missed one of the great opportunities of history; and (...) *went away sorrowful: for he had great possessions* (Matthew 19:22). This is really the story of mankind in general. We reject the salvation that Jesus offers us – our chance of finding God – because we 'have great possessions'; not so much that we are rich in terms of money, for indeed most people are not, but because we have great possessions in the way of preconceived ideas – confidence in our own judgment,

and in the ideas with which we happen to be familiar. We have pride, born of academic distinction; sentimental or material attachment to institutions and organizations; habits of life that we have no desire to renounce; concern for human respect; or perhaps fear of public ridicule. And these possessions keep us chained to the rock of suffering that is our exile from God. The poor in spirit suffer from none of these embarrassments, either because they never had them, or because they have risen above them on the tide of spiritual understanding.”

“Blessed are they that mourn: for they shall be comforted (Matthew 5:4). Mourning or sorrow is not in itself a good thing, for the will of God is that everyone should experience happiness and joyous success. Jesus says: (...) *I am come that they might have life, and that they might have it more abundantly (John 10:10).* Nevertheless, trouble and suffering are often extremely useful, because many people will not bother to learn the Truth until driven to do so by sorrow and failure. Sorrow then becomes relatively a good thing. Sooner or later every human being will have to discover the truth about God, and make his own contact with Him at first hand. He will have to acquire the understanding of Truth, which will set him free, once and for all, from our three-dimensional limitations and concomitants – sin, sickness, and death. There is really no need for man to have trouble, because if he will only seek God first, the trouble need never come. He always has the choice of learning by spiritual unfoldment or of learning by painful experience. Family troubles, quarrels and estrangements, sin and remorse, need never come at all if we seek first the Kingdom of God and Right Understanding; but if we will not do so, then come they must, and for us this mourning will be a blessing in disguise, for through it we shall be ‘comforted’. And by comfort the Bible means the experience of the Presence of God, which is the end of all mourning.”

“Blessed are the meek: for they shall inherit the earth (Matthew 5:5)”. (...) The word meek in the Bible connotes a perfect willingness to allow the will of God to come about in whatever way divine Wisdom considers to be best, rather than in some particular way that we have chosen ourselves. This attitude of teachableness, willingness to be led, is the key to dominion, or success in demonstration. (...) There is a marvelous Oriental saying that ‘meekness compels God Himself’. (...) the Father that dwelleth in me, he doeth the works (...) I am in the Father, and the Father in me (John 14:10-11)”.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled (Matthew 5:6). (...) Righteousness means not merely right conduct, but right thinking. In the Sermon on the Mount, every clause reiterates the truth that outer things are but consequences. *As within, so without.* (...) Perhaps failure to achieve righteousness is the failure of half-heartedness; you long but not too deeply. Your hunger and thirst do not rise from a sense of total need. (...) It could not happen that a wholehearted search for truth and righteousness, if persevered in, should not be crowned with success. God is not mocked, nor does He mock His children.”

"Blessed are the merciful: for they shall obtain mercy (Matthew 5:7). (...) Let us be merciful in our mental judgments of our brother, for, in truth, we are all one, and the more deeply he seems to err, the more urgent is the need for us to help him with the right thought, and so make it easier for him to get free. Because in deed and in truth we are all one, component parts of the living garment of God, you yourself will ultimately receive the same treatment that you mete out to others; you will receive the same merciful help in your own hour of need from those who are farther along the path than you are."

"Blessed are the pure in heart: for they shall see God (Matthew 5:8). (...) To 'see' in the sense referred to here, signifies spiritual perception, and spiritual perception is just that capacity to apprehend the true nature of Being that we all so sadly lack. (...) Our task is to surmount these limitations as rapidly as may be, until we reach the point where we can know things as they really are – experience Heaven as it really is. That is what is meant by 'seeing God'. To see God is to apprehend Truth as it really is, and this is infinite freedom and perfect bliss. (...) Purity, in its full and complete sense, is recognizing God alone as the only real Cause, and the only real Power in existence. It is what is called elsewhere in the Sermon 'the single eye'. (...) it is not sufficient for us to accept the Truth with the conscious mind only. At that stage it is still a mere opinion. It is not until it is accepted by the subconscious mind, and thus assimilated into the whole mentality, that it can make any difference in one's character or life. (...) as he thinketh in his heart, so is he (Proverbs 23:7)."

"Keep thy heart with all diligence; for out of it are the issues of life (Proverbs 4:23). (...) head knowledge, as some people call it, has to become heart knowledge, or to be incorporated into the subconscious, before it can really change one. (...) the true method of doing so is by single-minded prayer, or the Practice of the Presence of God. Jesus, of course, thoroughly understood all this, and that is why he stresses the fact that we have to be pure in heart."

"Blessed are the peacemakers: for they shall be called the children of God (Matthew 5:9). (...) prayer is our only means of returning to communion with God. As a matter of fact, prayer is the only real action in the full sense of the word, because prayer is the only thing that changes one's character. When such a change takes place, you become a different person and, therefore, for the rest of your life you act in a different way. (...) Because the change is radical, Jesus refers to it as being 'born again'. The great essential for success in obtaining that sense of the Presence of God is that we first attain some degree of true peace of mind."

"Peace I leave with you, my peace I give unto you... Let not your heart be troubled, neither let it be afraid (John 14:27). This true, interior soul-peace was known to the mystics as serenity, and they are never tired of telling us that serenity is the grand passport to the Presence of God. (...) before you can make any true spiritual progress, you must achieve serenity; and it is that fundamental tranquility of the soul that Jesus refers to by the word peace – the peace that passes all human understanding. The Peacemakers are those who bring about this peace in their own souls; they surmount limitation and become actually, not

merely potentially, the *children of God*. This condition of mind is the objective at which Jesus aims."

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you (Matthew 5:10-12)." (...) persecution only becomes an occasion for rejoicing when we are deeply aware of our real nature, our true immortality, and know that the suffering of our bodies can be transcended and even transmuted by our state of consciousness. Persecution can be for us a blessed condition when we realize that in such moments we are really advancing... *be thou faithful unto death, and I will give thee a crown of life* (Revelation 2:10) is a promise that may become a reality right here on this earth."

"Any religious teacher or writer, however eminent, any church or center, however much beloved, is still but a means to an end. The end itself is spiritual growth."

"Don't try to straddle the fence. If you wish to accomplish anything, you must be single-minded. (...) *A double-minded man is unstable in all his ways* (James 1:8)."

"Take it easy. Loosen up. To be tense is the surest way to fail in any undertaking, great or small. (...) *For my yoke is easy, and my burden is light* (Matthew 11:30)."

"The universe is run exactly on the lines of a cafeteria. Unless you claim – mentally – what you want, you may sit and wait forever."

"Each of us has a divine Self that is spiritual and perfect but that is never seen on this plane. That is the true man, God's man, and is what we sometimes call 'the Christ within'. (...) The more often you salute the Christ in others, the sooner you will find Him in yourself."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matthew 5:16). The state of your soul is always expressed in your outer conditions and in the intangible influence that you radiate at large. There is a cosmic law that nothing can permanently deny its own nature. Emerson said: 'What you are shouts so loud that I cannot hear what you say.' The soul that is built upon prayer cannot be hidden; it shines out brightly through the life that it lives. It speaks for itself, but in utter silence, and does much of its best work unconsciously. Its mere presence heals and blesses all around it."

"The more spiritual knowledge that one possesses, the more severe is the punishment which one brings upon oneself by any infraction of the moral law. (...) Indeed, all real spiritual understanding must necessarily be accompanied by definite moral improvement. (...) it is impossible to make any real spiritual progress unless you are trying your very best to live the life. It is impossible to

divorce true spiritual knowledge from right conduct. *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven (Matthew 5:20)."*

"You have to demonstrate where you are. To seek to demonstrate beyond your understanding is not spiritual."

"As a matter of fact, any attempt to improve oneself morally without spiritual aid is foredoomed to failure. The thing to do is to pray regularly and to throw the responsibility for success upon God. The man must carry on, no matter how many times he may fall. Let him keep affirming that God is helping him, and that his own real nature is spiritual and perfect. In this way moral regeneration and spiritual unfoldment will go hand in hand. The Christian life does not require that we possess perfection or character, or else, which of us would be able to live it? What it does require is honest, genuine striving for that perfection."

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire (Matthew 5:21-22). (...) It was a distinct gain when primitive people could be persuaded not to murder, but to develop sufficient self-control to master their anger. Spiritual demonstration demands that anger itself be overcome. It is simply not possible to get an experience of God worth talking about, or to exercise spiritual power until you have gotten rid of resentment and condemnation. You can have either your demonstration or your indignation, but you cannot have both."

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift (Matthew 5:23-24). (...) Jesus says that if you are bringing a gift to the altar, and you remember that your brother has anything against you, you must put down your gift and go make peace with your brother; when you have done that, your offering will be acceptable."

"Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing (Matthew 5:25-26)." Jesus is stressing here the instruction contained in his injunction to 'watch and pray'. It is ever so much easier to overcome a difficulty if you tackle it at its first appearance than it will be after the trouble has had time to establish itself in your mentality – to dig itself in, as the soldiers say. The moment a difficulty presents itself to your attention, quietly affirm the Truth, giving it no chance to dig itself in. (...) By coming to terms with the adversary in the first place, that is to say, by getting our thought right immediately concerning any difficulty, we incur no 'costs' and the transaction remains a simple one. (...) *whosoever shall call upon the name of the Lord shall be saved (Romans 10:13)."*

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart (Matthew 5:27-28). (...) Jesus stresses the master truth (...) that what really matters is thought. (...) the type of thought that we allow to become habitual will sooner or later find expression on the plane of action. (...) Keep thy heart with all diligence, for out of it are the issues of life (Proverbs 4:23)."

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (Matthew 5:29-30). The soul's integrity is the one and only thing that matters. And so Jesus insists that positively no sacrifice can be too great to insure the integrity of one's soul. Anything that stands in the way of that, must be given up. Whatever is standing between us and our true contact with God – a sin, an old grudge left unforgiven, stark greed for the things of this world – must go. Such things, however, are so obvious that at least the transgressor is aware of them; it is the subtle things like self-love, self-righteousness, and spiritual pride, that are most difficult for the self to exercise."

"Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil (Matthew 5:33,37). Swear not at all, is one of the cardinal points in the teaching of Jesus. It means, briefly, that you are not to mortgage your future conduct in advance; to seek to fix your conduct or your belief for tomorrow while it is yet today. Rather you are constantly to keep yourself an open channel for the pouring out of the Holy Spirit into manifestation through you."

"But I say unto you, That ye resist not evil... (Matthew 5:39). (...) Jesus says that when someone injures you, you are to forgive him. No matter what the provocation may be, and no matter how many times it is repeated, you are to loose him and let him go, for thus only can you be freed yourself. (...) Antagonize any situation, and you give it power against yourself; offer mental nonresistance, and it crumbles away in front of you. Jesus gives no instructions for details of external conduct, and so the references here to suing at law, to coat and cloak, to lending and borrowing, to turning the other cheek, are illustrative and symbolical of mental states, and are not to be taken in the narrow literal sense. We cannot too often remind ourselves that if the thought is right, the deed cannot be wrong. No teacher could ever say that a given act must necessarily be right at any time, because the play of circumstances in human life is too hopelessly complicated for any such prediction. (...) Be not overcome of evil, but overcome evil with good (Romans 12:21)."

"Love is God and is therefore absolutely all-powerful. Meeting hatred with Love is the perfect method of self-defense in all circumstances. It renders you absolutely invulnerable to any kind of attack."

"Be ye therefore perfect, even as your Father which is in heaven is perfect (Matthew 5:48). Consider carefully what Jesus is saying. He is commanding us to be perfect, even as God Himself is perfect; and as we know that Jesus will not command the impossible, he has here given his authority to the doctrine that it is possible for man to become divinely perfect. And more than this, he is putting it forward as a thing that will have to be actually done."

"When you fight a thing, you antagonize it and it hits back. The harder you fight it, the harder it hits. When you give your attention to anything, you are building that thing into your consciousness, for good or evil. (...) When you are faced with some negative condition, withdraw your attention from it by building the opposite into your subconscious. Then the undesirable thing falls away like an overripe fruit."

*"Prayer does change things. Let us be perfectly clear about this. (...) seeing the Presence of God where the trouble seems to be does not merely give us courage to meet the trouble; it changes the trouble into harmony. Prayer heals the body by changing the tissues, and it does this by first changing the mind that forms them. Prayer brings man his salvation by changing his nature fundamentally; not by making the best of him as he is. The body, the environment, the universe itself, is plastic to our thought; and it always reflects our sincere belief. *For as he thinketh in his heart, so is he* (Proverbs 23:7)."*

*"Those who are perplexed by the difficulties and seeming inconsistencies of life should remember that at the present time we get only a partial view of things; and that a partial view of anything never shows the thing as it really is. (...) Some day (when we have enough spiritual growth) we will come to see that the seemingly disjointed happenings, the apparent accidents, are really part of an orderly pattern. *Judge not according to the appearance, but judge righteous judgment* (John 7:24)."*

*"Jesus said, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God* (Mark 10:25). The simile used by Jesus was a graphic one for his listeners. In those days every important city was surrounded by a wall for defense. There would be a large gate in the wall and this would be closed at sunset and placed under an armed guard. There was usually, however, a low wicket gate known as the needle's eye, set in the big door. When a laden camel arrived after sunset, the only way it could get in was to be unloaded of all merchandise, whereupon it would squirm on its knees through the needle's eye. Unload your camel if you want to enter the Kingdom of Heaven. You do this, of course, not by getting rid of conditions in themselves, but by getting rid of your sense of dependency on them. Very often you will find yourself so glad to be without a lot of that merchandise that you will never put it back."*

*"It is only today's realization that will demonstrate, never yesterday's, or last year's. *God is not the God of the dead, but of the living* (Matthew 22:32)."*

"God is infinite perfection and he is not concerned with our limited ideas about time and space and matter. *For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones* (Isaiah 57:15). God is not progressing or improving. What improves is our understanding of Him, and as this happens, all our conditions necessarily improve too. There never was a time in your history when God was not all that He is today, and there never can come a time when God will be any more than He is today. God is continually expressing Himself in new ways – but this is not improvement; it is unfoldment. Your life is simply part of this unfoldment, and that is the only reason for your existing at all. You are the living expression of God now – and to understand this is salvation."

"The usual metaphysical classes teach that God is the only power, and that evil is unsubstantial; that we form our own destiny by our thoughts and our beliefs; that conditions do not matter when we pray; that time and space and matter are human illusions; that there is a solution to every problem; that man is the child of God and God is perfect good; that Jesus Christ is the one who taught the full truth about God, and actually demonstrated it. Once the student has obtained a correct intellectual comprehension of these facts, and digested them – at least partially – the only thing that remains for him is to develop his understanding by demonstrating them in practice. (...) *Faith without works is dead* (James 2:20)."

"The Bible teaches us that man does not have to adapt himself to outer conditions but that he has the power of changing or adapting outer things to fit him. This is the vital distinction between materialism and spiritual Truth. You have within you the divine Spark – the Indwelling Christ – and by awakening and developing this, your spiritual nature, you can mold conditions to fit your needs. Man has free will, the power of reason and intuition. By learning to use these faculties, he gains his dominion. It is the Bible that says that God has given man dominion over all things. *The Lord will give strength unto his people* (Psalm 29:11)."

"The royal road to progress in spiritual understanding is to solve definite problems by prayer. Every time that you heal any condition, however small, by prayer, you gain an increase in spiritual understanding. One definite healing will teach you more about spiritual truth than hours of discussion or reading."

"Turn to God just as you are, and, however sinful you may feel yourself to be, God will begin to make you worthy, as long as your turning to Him is wholehearted."

"Your present problem is your great opportunity. Your own mind – the Secret Place, as Jesus called it – is the council chamber where the arrangements and decisions for your whole life are made; it is also the drafting room where the plans for your destiny are formed. Your life is your laboratory. The world is your workshop. The reason that you are here is that you may develop spiritually; and the way to do that is to meet the challenge of practical life. You do not develop spiritually by running away from life into some sheltered retreat. Nor do you grow in spiritual stature by gaining your point through will power. It is the law

that any difficulties that can come to you at any time, must be exactly what you need most at the moment to enable you to take the next step forward by overcoming them. The only real misfortune, the only real tragedy, comes when we suffer without learning the lesson."

"Really there are only two feelings that a human being can have, namely love and fear. It is generally supposed that the kinds of feeling we may have are legion, but this is an illusion. All other feelings, so-called, will turn out upon analysis to be either love or fear. (...) The great difference between the two feelings is that love is always creative, and fear is always destructive. It is for us to decide which of these two feelings shall hold sway in our lives. *God is love; and he that dwelleth in love dwelleth in God, and God in Him* (1 John 4:16)."

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking (Matthew 6:6-7). It is very significant that Jesus should call your consciousness the Secret Place. It is obvious that nothing has any real significance but a change of policy in the Secret Place. (...) It is so easy to buy and wear ceremonial garments, to repeat set prayers by rote at certain times, to use stereotyped forms of devotion, to attend religious services at prescribed periods – and to leave the heart unchanged."

"It is unquestionable that the spiritualization of thought does undoubtedly lead the student to simplify his mode of life, for so many things that previously seemed important are now found to be unimportant and uninteresting. It is unquestionable too, that he gradually finds himself meeting different people, reading different books, spending his time differently; and that his conversation naturally changes its quality. These things follow upon the change of heart; never can they precede it. (...) *old things are passed away, behold, all things are becoming new* (2 Corinthians 5:17). Now see how vain is the foolish attempt to cultivate the good opinion of other people under the impression that such a thing can be of any real advantage to us. Jesus has exposed that kind of fallacy once and for all. He says that the applause that follows upon outer acts is the only reward they ever bring, and that results worth while are only to be obtained in the Secret Place of consciousness. (...) *pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly* (Matthew 6:6)."

"Jesus takes the practice of fasting for granted. Now the most profitable method of fasting is abstention from negative or error thoughts. In some cases it is necessary to abstain for a time from thinking about a particular problem at all."

"If your consciousness is right, that is if you have a good understanding of God as the loving Source of your boundless supply, you will always be able to demonstrate whatever money or goods you may require. You cannot want for anything when once you truly realize that in divine Mind demand and supply are one. And, on the contrary, until you do realize this, you never will be really safe from want. In the long run, no one can retain what does not belong to him by

right of consciousness, nor be deprived of that which is truly his by the same supreme title. If you are looking to outer, passing, mutable things for either happiness or security, you are not putting God first. If you are putting God first in your life, you will not find yourself laboring under undue anxiety about anything, *for where your treasure is there will your heart be also* (Matthew 6:21)."

"If you pray for yourself in the right way every day, you will find that the minor things of life will gradually fall correctly into place of their own accord without any trouble on your part. Contrast this with the usual method of trying to get everything right by separately organizing a thousand petty details, and you will appreciate how wonderfully the new spiritual basis sets you free. *If therefore thine eye be single, thy whole body shall be full of light* (Matthew 6:22). The eye symbolizes spiritual perception. Whatever you give your attention to, is the thing that governs your life. Attention is the key. Your free will lies in the directing of your attention. Whatever you steadfastly direct your attention to, will come into your life and dominate it. If you do not direct your attention consistently to anything in particular – and many people do not – then nothing in particular will come into your life except uncertainty and suspense. If the Glory of God comes first with you, and to express His Will becomes the rule of your life, then your eye is single and your whole body, or embodiment, will be full of light."

"To try to rest sometimes upon the material basis, and sometimes upon the spiritual, is to try to serve two masters, and this of course cannot be done. *Ye cannot serve God and mammon* (Matthew 6:24). Man is essentially spiritual, the image and likeness of God, and therefore he is made for the spiritual basis, and he cannot really succeed on any other."

"*Wherefore, if God so clothe the grass of the field ... shall he not much more clothe you, O ye of little faith?* (Matthew 6:30) (...) The lesson is that you are to adapt yourself as completely to your element as they do to theirs. Your true element is the Presence of God. When man accepts the Truth that in God he lives and moves and has his being, as completely and unquestioningly as the birds and the flowers accept the truth of their condition, he will demonstrate as easily and as thoroughly as they do."

"*Take therefore no thought for the morrow for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof* (Matthew 6:34). Always remember that the only thought that you need to concern yourself with is the present time. The thoughts of yesterday or of last year do not matter now, because if you can get the present thought right it will make everything else right here and now. The best way to prepare for tomorrow is to make today's consciousness serene and harmonious. Never go delving in your mind to look for troubles to pray about. Deal faithfully with those that bring themselves to your attention, and hidden things will be taken care of."

"Have faith in your own faith, and that in itself will build it up more and more until the work is done. (...) *be not faithless, but believing* (John 20:27)."

"For he is our peace, who hath made both one, and hath broken down the middle wall or partition between us (Ephesians 2:14). (...) when we lost our sense of unity with God, it is exactly as though a wall was built between God and ourselves. When that happens, communication is broken and we are no longer one in consciousness, until, of course, the wall is pulled down. In any difficulty the one important thing is to have the temporary wall of partition pulled down, and to let God do it – for only He can."

"Spiritual law says that it is never too late to mend, and that when we seek God's help we find it. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else (Isaiah 45:22)."

"No matter what problem you may have to face today, there is a solution, because you have nothing to deal with but your own thoughts. As you know, you have the power to select and control your thoughts, difficult though it may be at times to do so. As long as you think that your destiny is in the hands of other people, the situation is hopeless. Remind yourself constantly that you have nothing to deal with but your own thoughts. (...) It will lead you out of the land of Egypt and out of the House of Bondage. It will bring you to God. I thought on my ways, and turned my feet unto thy testimonies (Psalm 119:59)."

"When you admire some outer, passing thing too much, and thus give power to the manifestation, you are saying, 'Great is Diana.' When you fear some outer thing or conditions or person, then you are also saying, 'Great is Diana.' And when you say, 'Great is Diana,' then your troubles really begin. The First Commandment is, I am the Lord thy God – God, spirit, nothing outside. There is not a single mistake that you or I have ever made, there is not a single trouble or heartache that has ever come to us, that has not come directly through saying, 'Great is Diana,' and forgetting God."

"When you work spiritually you are applying Infinite Power to your problem, and there can be but one outcome – victory."

"If you have explored some of the back waters within a few miles of the ocean, you will know how much difference tidal water makes. Here you come upon a stagnant pool, partly covered with weeds and slime, an unpleasant place to be near. Not far away is another pool but this is filled with clean, salt-smelling sea water, and the growing things around it are pleasant and wholesome. The difference is that in one case the living ocean water pours in twice a day charged with vitality, and then flows out again carrying away anything stale or lifeless. It is this circulation of life that makes the difference between the two pools. When the tide is out, we sometimes see a boat stranded, unable to move, but we know that this condition is only temporary because the tide always comes back and refloats the boat. As long as you keep up your daily visit with God, your soul is open to tidal water, and even if you should seemingly be left high and dry for a period, it is only a question of time before the living ocean will float you off once more. Keep your soul flooded with the tidal water of eternal life and (...) nothing shall by any means hurt you (Luke 10:19)."

“Within you is an inexhaustible source of power, if you can but contact it. That power can heal you, and it can inspire you by telling you what to do and how to do it. It can give you peace of mind, and above all, it can give you direct knowledge of God. (...) This is the message of the whole Bible. It was summed up by Jesus when he said, (...) *the kingdom of God is within you* (Luke 17:21).”

“Riches do not become wealth until they are realized. Cash your bill at the Bank of Heaven and make it productive.”

“A good housekeeper sees to it that dust and dirt do not accumulate in nooks and corners and on shelves. Periodically, the house is gone over and given a thorough cleaning. Too often in our spiritual lives, we allow negative things to accumulate in the corners of our minds. We tackle the obvious problems as they come along, but allow the small difficulties to pile up in the corners. (...) Problems should be dealt with as they arise. (...) Be a good housekeeper. Clean out every nook and corner – and God will make you worthy of greater accomplishments in the future. *And he said unto him, Well done, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities* (Luke 19:17).”

“When you give your mental assent to any idea, good or bad, you associate yourself with that idea and you incorporate it into your consciousness – to the extent that you realize it. (...) It is the mental assent that counts. Give your assent only to Truth.”

“Resignation in defeat is really a sin. If an old problem continues to stick – pray for inspiration and intelligence. Stop struggling and thank God constantly for setting you free. (...) *Casting all your care upon him; for he careth for you* (1 Peter 5:7).”

“Fundamentally, evil is a false belief about the power and availability of good. If we draw down the shades in every room in a house, that house will be in darkness, and is likely to become damp and unhealthy as well, no matter how brightly the sun may be shining outside. Salvation consists in raising these shades and opening the windows – then He does the rest. (...) *walk as children of light* (Ephesians 5:8).”

“When you are praying for your true place, it is well to remember that the full demonstration may not come in one move, but more likely after a series of stages. Now, if you despise these intermediate steps, and think 'this is a little better, but it is not really what I want,' you will keep the demonstration back. Neither should you accept a small improvement as being all that you can hope to get. The scientific attitude is to see the stepping stone as a stepping stone; to bless it, and give thanks for it, and to continue praying for the next step. *For precept must be upon precept... line upon line, here a little, and there a little* (Isaiah 28:10).”

“Regeneration means building a new mentality; that is, creating a new soul in place of your present one. It does not mean merely improving your present self – it means producing, through the power of God, a new self. If you do this, everything else in your life will rapidly change for the better. (...) Because your soul will be filled with peace, you will radiate peace, and other people will get it intuitively. (...) Naturally you cannot radiate peace if you do not first possess it within yourself. You cannot radiate anything from the outside. To radiate any quality, that quality must be within yourself. True peace of mind is the shortcut to regeneration. (...) *Peace I leave with you, my peace I give unto you* (John 14:27).”

“There is no death in the sense of extinction. (...) it is the etheric body that is the repository of all your thoughts and feelings. (...) That is why personality survives death; because it resides in the etheric that passes over intact, and not in the physical that breaks up into decomposition.”

“Death makes positively no change in you; you are just the same person that you were before it happened. No one 'sends' you anywhere. You naturally gravitate to the place where you belong. You do not 'meet God' on the next plane any more than you do on this plane. Of course, He is fully present on the next plane just as He is on this plane; but there as here, He is to be contacted only in one's own consciousness. Heaven is that perfect state of consciousness in which one is in full realization of the divine Presence. If you can reach to that level of consciousness while still in this world, you are in heaven now and your awareness of God will be intensified after death.”

“Conscious and intentional self-destruction is a refusal to meet the problems of life, and obviously, it cannot be possible to do that successfully. These people are apt to find themselves in a confused mental state. (...) Ultimately they have to face all over again precisely the kind of problem they have run away from. (...) Your business is to face up to your problems and to try to solve them. (...) To run away is to postpone the day of reckoning.”

“Pass a test in spiritual understanding, and never again throughout eternity will that particular task have to be done.”

“When you understand that this present life is only one day in your long life, and that at the change called death you simply disappear unto the next plane, to come back again later on – perhaps several hundred years later – then the events of this particular life appear in their true proportion, and then you begin to have dominion. The events of this life will not appear less important because of your new knowledge, but they will no longer intimidate you, because you will know that you can control them. No seeming misfortune will any longer have power to break your heart or weaken your courage. You will understand life as the wondrous opportunity and the glorious gift that it is.”

“Above all, you have to move about in time and space, so that you may learn that nothing God made is really foreign or separate – and this could not be done in one lifetime.”

"Karma is not punishment. If you touch a red hot stove, you will burn your finger. This will hurt you, but it is not punishment, only a benign and reformatory consequence, for after one or two such experiences in childhood, you learn to keep your fingers away from hot iron. So it is with all natural retribution – you suffer because you have a lesson to learn."

"The past is mercifully withheld from us until we reach the stage when we can regard our own histories impersonally and objectively, and when we do reach that stage it is possible to remember our previous lives. (...) you need not come back if you will concentrate your whole heart upon God, and seek His Presence until you realize it completely. If you can do this, of all tasks the most difficult, then you will leave this earth planet to enter into full communion with God, and you need never come back. Hardly anyone, however, is able to do this at present, and so we have to go on by stages, learning from experience, study, prayer and meditation; living life after life until at least we grow up spiritually."

"It is your duty to be discontented with anything less than complete harmony and happiness. (...) Whoever you are, your true place is calling, and, because you really are a spark of the Divine, you will never be content until you answer. Remember that this call is the call of God, and when God calls you to His Service, He pays all the expenses. Whatever you may require to answer that call – all will He furnish, if you be about His business and not your own. *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain* (John 15:16)."

"As far as God is concerned, there is no check of any kind upon the amount of divine energy that we can appropriate, or, therefore, upon the things that we can do or be. Yet, for practical purposes, you can draw from the inexhaustible Source only in accordance with the measure of your understanding, just as you can draw water from the Atlantic only in accordance with the size of the vessel that you use. *And the Lord shall guide thee continually, and satisfy thy soul in drought... and thou shalt be like a watered garden, and like a spring of water, whose waters fail not* (Isaiah 58:11)."

"We always demonstrate our consciousness. We always demonstrate what we habitually have in mind. (...) Just examine your conditions and you will see what you are demonstrating. This method is scientific and infallible. (...) be impersonal and unemotional about it. (...) test it out and decide by the results you obtain. (...) No one else can think for you. 'No man can save his brother's soul or pay his brother's debt.' (...) *and I will put a new spirit within you* (...) (Ezekiel 11:19)."

"The law of reaping as one sows, often called the law of Karma, is actually law for mind only; it is not law for Spirit. In Spirit, all is perfect and eternal, unchanging good. So man has the choice of Karma or Christ. (...) Karma turns out to be inexorable only so long as you do not pray. For any given mistake, you must either suffer the consequences, which we call being punished, or wipe them out by the Practice of the Presence of God. (...) Sufficient realization of God to alter fundamentally the character of the sinner is required in order to wipe out the punishment that otherwise must always follow upon sin. When the sinner

becomes a changed man, and will not even desire to repeat his sin, then he is saved, for Christ is Lord of Karma. *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God* (Romans 12:2)."

"If God and man are indeed Father and child, man must be essentially divine too, and susceptible of infinite development up the rising pathway of divinity. That is to say, as man's true nature unfolds, he will expand in spiritual consciousness until he has transcended all bounds of human imagination. (...) *Jesus answered them, Is it not written in your law, I said, Ye are gods? (...) he called them gods, unto whom the word of God came, and the scripture cannot be broken* (John 10:34-35)."

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? (Matthew 7:11) We are the children of God; and if children, the sons, and joint heirs with Jesus Christ, as Paul says. At the present time we find ourselves full of limitations and disabilities because we are spiritually but children – minors. Children are irresponsible, lacking in wisdom and experience, and have to be kept under control lest their mistakes should entail serious consequences to themselves. (...) *the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors* (Galatians 4:1). But when the fullness of time is come, he realizes that it is the voice of God Himself that is in his heart, making him cry: 'Abba Father.' Then at last he knows that he is the son of a great king, and that all his Father has is his for the using, whether it be health, or supply, or opportunity, or beauty, or joy, or any other of the thoughts of God."

"The most mischievous thing in life is man's reluctance to perceive his own dominion. God has given us dominion over all things, but we shrink like frightened children from assuming it, although that assuming is the one and only escape for us. Jesus, who knew the human heart, and understood our weakness in this respect, commands us, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened* (Matthew 7:7-8). (...) We have no business to accept ill-health, or poverty, or sinfulness, or strife, or unhappiness, or remorse, with resignation. We have no right to accept anything less than freedom and harmony and joy, for only with these things do we glorify God, and express His holy will, which is our *raison d'être*. We are to reorganize our lives in accordance with his teaching, continuously and untiringly until our goal is attained. That this attainment, that our victory over every negative condition is not merely possible but is definitely promised to us, finds its proof in these glorious words."

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matthew 7:13-14). There is only one way under the sun by which man can attain salvation, in the true sense of the word, and that is by bringing about a radical and permanent change for the better in his own consciousness. For

countless generations humanity has been trying in every other conceivable way to compass its own good. This change in consciousness is the *strait gate* that Jesus speaks of here, and, as he says, the number of those who find it is comparatively small. (...) If you make a *qualitative* change in consciousness, which is what happens in prayer, then not only is the effect of that change felt in every department of your life, but it is with you through all eternity, for you never can lose it. *Thieves cannot break in and steal*. As soon as you obtain this spiritual consciousness you will find that all things indeed work together for good to those who love God."

"The truth is that the will of God for us always means greater freedom, greater self-expression, newer and brighter experience, wider opportunity of service to others – life more abundant. *God is love; and he that dwelleth in love dwelleth in God, and God in him* (1 John 4:16)."

"*There is no such thing as undemonstrated understanding*. If you wish to know how you really stand spiritually, look about you at your environment, beginning with the body. There can be nothing in the soul that is not demonstrated sooner or later in the outer, and there can be nothing in the outer that does not find some correspondence in the inner. *By their fruits ye shall know them* (Matthew 7:20)."

"We are all willing to do God's will sometimes and in some things, but until there is a complete dedication of one's whole self, there cannot be a complete demonstration. 'There is no home for the soul in which there dwells the shadow of an untruth,' said George Meredith. Never is it more true than in the life of the soul that the price of liberty is eternal vigilance. (...) the actual work must be done by the individual. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven* (Matthew 7:21)."

"*Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock* (Matthew 7:24). (...) Christ is the one and only foundation upon which we can build the temple of the regenerated soul with safety. As long as we are depending upon something less than that Rock – upon will power, upon so-called material security, upon the good will of others, or upon our own personal resources – we are building upon sand, and great will be our fall."

"*And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes* (Matthew 7:28-29). (...) The greatest glory of the Spiritual Basis is that you begin to *know*. When you have obtained the smallest demonstration by means of power, you have experienced something that never leaves you. You have the witness of Truth within yourself, and this is the only authority worth having."

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness (Psalm 29:2). (...) God can help you in proportion to the degree in which you worship Him. You worship God by really putting your trust in Him instead of in outer conditions, or in fear, or in depression, or in seeming dangers, and so forth. You worship God by recognizing His presence everywhere, in all people and conditions that you meet, and by praying regularly. You pray well when you pray with joy. Glory ye in his holy name: let the heart of them rejoice that seek the Lord (Psalm 105:3)."

"There is one thing that means more to us than all the other things in the world, and that is our search for God and the understanding of His nature. Our aim is to learn the practice of the presence of God. We practice the presence of God by seeing Him everywhere, in all things and in all people."

"For anything that you want in your life (...), you must furnish a mental equivalent. Supply yourself with a mental equivalent, and the thing must come to you. (...) The secret of successful living is to build up the mental equivalent that you want; and to get rid of, to expunge, the mental equivalent that you do not want. *I will meditate in thy precepts, and have respect unto thy ways* (Psalm 119:15). You build in the mental equivalents by thinking with clearness or definiteness, and interest. (...) The right thought automatically expunges the wrong thought. (...) *The Lord will perfect that which concerneth me* (Psalm 138:8)."

"What you concentrate upon you bring into your life. Many people fail to concentrate successfully because they think that concentration means will power. They suppose that the harder they press the faster they get through. But that is quite wrong. (...) The secret of a clear picture lies in *focus*. (...) just change your mind concerning your problem and keep it changed for a month. (...) If you really do keep your thought changed, you will not have to wait a month for results."

"The Ten Commandments at their face value are true and valid, but that is only the beginning. If people are going to escape from the continuous strife and struggle of life, they must have something more. So within these commandments Moses concealed the deeper laws for those who were ready for them. And within those again, he concealed the deepest and highest spiritual teaching for those who were ready for that."

1 *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.*

2 *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*

3 *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.*

4 *Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.*

5 *Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*

6 *Thou shalt not kill.*

7 *Thou shalt not commit adultery.*

8 *Thou shalt not steal.*

9 *Thou shalt not bear false witness against thy neighbour.*

10 *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

“There is not anything in the world that you ever conceived of that God has not in abundance. God's supply is infinite, and to envy someone else because he seems to have more is to deny your own contact with God.”

“You will have to include God in every corner and every phase of your life. *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing* (John 15:5).”

“*He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty* (Psalm 91:1). The Secret Place of the most High is your own consciousness. (...) God is only to be contacted within; as long as we are looking without, we must fail in our objective. Jesus emphasized this truth, *The kingdom of God is within you*. Again he said that when we pray, we are to enter into the closet and shut the door, meaning, to retire in thought within our own consciousness. To abide under the shadow of the Almighty means to live under the protection of God Himself. God is called 'The Almighty' in order to impress us with the fact that He really is All-mighty, and can therefore overcome our present difficulty, no matter how big it may seem. (...) *for with God all things are possible* (Mark 10:27). Consider, however, that the promise is made to 'him that dwelleth'. If we only run into the Secret Place now and again, we can scarcely be said to dwell there. (...) By means of daily meditation, we dwell in the Secret Place.”

"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust (Psalm 91:2). (...) the true knowledge of God is an actual experience – not a thing of the head, but of the heart – and this is indeed a Presence. (...) The faith to go on praying in the midst of doubts about results is the tiny grain of mustard seed that Jesus says is sufficient for practical purposes. Declaring in Him will I trust means that you have now determined to trust by ceasing to worry and fear. This is the legitimate and spiritual use of the will."

"You are continually 'treating' your conditions with the thoughts that you hold concerning them. What you really think about anything, is your 'treatment' of that thing. (...) your thought concerning any subject is a treatment. This is the reason why visible conditions are always the expression of invisible thought."

"Your destiny depends entirely upon your own mental conduct. You may think that you know this already, but if you do not act upon it, it is certain that you do not really know it. (...) Never forget that the circumstances of your life tomorrow are molded by your mental conduct of today."

"There is no interest for anything but an abounding interest and joy in life. As long as you accept a negative condition at its own valuation, so long will you remain in bondage to it; but you have only to assert your birthright as a free man and you will be free. (...) Success and happiness are the natural conditions of mankind. (...) Open thou mine eyes, that I may behold wondrous things out of thy Law (Psalm 119:18)."

"The word Babel means confusion and the parable of the tower of Babel teaches that when you deny the omnipotence of God, and you do this whenever you give power to anything else, only confusion can follow. To be guilty of that sin is really to have many gods, and that was the characteristic fault of the heathen. Those who knew the truth about God worshiped Him and Him alone, and they received the protection and the inspiration that only the Truth can give. At times, however, many of those who had known the Truth, forgot it for a season, and inevitably things began to go wrong. If you should be in difficulties of any kind, it is certain that you have been committing the sin of the heathen in some way; it may be that at some point you have seen the higher and deliberately chosen the lower. Turn back to God once more, and reaffirm your faith in Him."

"The story of the tower of Babel begins by saying that the whole earth was of one language, and of one speech. That is to say, there was unity of thought and expression. Your faith was firm and dynamic. Then you allowed your consciousness to fall. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there (Genesis 11:2). The plain means any kind of negative thinking in contradistinction to the hill or mountain, which stands for prayer or spiritual insight. The Bible mentions that they dwelt on that plain (or in that state of mind). It is not an occasional negative thought that does the harm, it is the thought or the false belief that is dwelt upon that causes your trouble. Habitual wrong thinking, false beliefs, long entertained, build up a conviction both conscious and unconscious that we have to rely upon ourselves. Of course, nothing could be more discouraging than such an idea, and

in its turn it produces more fear. In the parable these people got the absurd idea that they could reach Heaven by building a material tower. This describes that sense of insecurity and apprehension that has always beset the greater part of mankind because they have not realized the Presence and Power of God, and their essential unity with Him. Then the account says that the Lord scattered the people abroad, and confounded their language so that they could not understand one another's speech. The confusion of tongues is a graphic description of the state of mind of those who have not yet begun to center their lives on God, for only fear and chaos can come to them until they do."

"The only place where Love can exist, as far as you are concerned, is in your own heart. Any love that is not in your heart does not exist for you. The thing for you to do, then, is to fill your own heart with Love, by thinking it, feeling it, and expressing it; and when this sense of Love is vivid enough it will heal you and solve your problems, and it will enable you to heal others too. That is the Law of Being and none of us can change it."

"The Bible says now is the day of salvation. Now is the accepted time. If you will put your life in God's hands now through daily prayer and meditation and complete willingness to do His will, you will find that your problems will grow less as time goes on, and you will have acquired that serenity and poise that only God can give. Then, come what may, nothing shall disturb you. *And now, Lord, what wait I for? my hope is in thee* (Psalm 39:7)."

"What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good things unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:9-11) So you have a divine right to expect all these good things from God. But what does God expect of us? Well, God has a right to expect that we will put Him first in our hearts. Then God expects us to have a lively faith. Faith in itself is a reliance upon the goodness of God. And lastly, God expects us to go to Him in prayer – as a son who knows that even before he has asked, the loving Father has answered."

"Realize the Presence of God where trouble seems to be, do your nearest duty to the very best of your ability; and keep an even mind until the storm is over. *Great peace have they which love thy law: and nothing shall offend them* (Psalm 119:165)."

"Live the present. Prepare intelligently for the future – and let the past alone. This is what Jesus meant when he said, *let the dead bury their dead* (Matthew 8:22)."

"Problems are not solved – *they disappear.*"

"The Bible says that the fear of the Lord is the beginning of wisdom and the beginning of knowledge. (...) Reverence for God is the beginning of wisdom. How do we show reverence for God? By seeing God everywhere, refusing to recognize anything unlike Him, and by living the Christ life. (...) *Acquaint now thyself with him, and be at peace* (Job 22:21)."

"We gain salvation by seeking God and letting Him work through us. *The Lord is my light and my salvation* (Psalm 27:1). Salvation comes to a few people gently and easily, but the majority have to work out their salvation with a certain amount of fear and trembling for the time being. The actual way in which it comes is not really important, for come it will – when we seek it with our whole heart."

"The Law of Being is perfect harmony, and that truth never changes, but man uses his free will to think wrongly, and thus he builds up false conditions around him, and then believes them to be real. They look real, and so he forgets that it was he himself who made them, and thus he bewitches himself, or throws himself under a kind of spell; and of course as long as he remains bewitched he has to suffer the consequences. Nevertheless, it is only illusion, or a spell, and it can be broken by turning to God. The only way to break such a spell is to think of God. (...) Let us awaken from the spell under which the whole race lives, and know instead that God is all Power, infinite Intelligence, and boundless love. *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him* (Isaiah 55:7)."

"Judgment, in the Bible, means deciding upon the truth or falsity of any thought. This process necessarily goes on in our minds all the time we are awake, and the extent to which 'we judge righteous judgments' determines the character of our lives. To accept evil at its face value is to judge wrongly, and bring its natural punishment. To decline to believe in evil and to affirm the good is righteous judgment and brings the reward of happiness and harmony. (...) When Jesus said, *judge not, that ye be not judged* (Matthew 7:1), he meant that to condemn our brother out of hand instead of seeing the Christ within him, is to put ourselves in danger, because we are making a reality of those appearances in him, and whatever we make real we must demonstrate in our own lives."

"To repent means, to change one's mind concerning something. When a person realizes that a particular action, or a certain line of conduct, or perhaps the whole direction of his life, has been wrong, and honestly resolves to change his conduct, he has repented. The Bible makes true repentance an essential condition for any spiritual progress, and for the forgiveness of sin. Jesus said, *Except ye repent, ye shall all likewise perish* (Luke 13:3). (...) Worrying over past mistakes is remorse, and remorse is a sin, for it is a refusal to accept God's forgiveness. John the Baptist said, *Repent ye: for the kingdom of heaven is at hand* (Matthew 3:2)."

"Jesus said that he had come that we might have life and that we might 'have it more abundantly'. The Bible uses the word *life*, and always with the implication that it is the greatest of all blessings. *Thou wilt show me the path of life* (Psalm 16:11). Jesus says that those who follow him shall have the light of life. And the great goal of man is said all through the Bible to be eternal life."

"Your real work is to show and experience the glory of God, to build the spiritual consciousness, 'the house magnificent'. (...) This is not to say that healing is unimportant – it has to precede the building. (...) *Bless the Lord (...) who healeth all thy diseases (...) who crowneth thee with lovingkindness* (Psalm 103:2-4)."

"The body cannot resist healing. It cannot even try to resist it. It cannot, so to speak, even want to resist it, because it is not intelligent. It is important to understand this fact when praying for your own healing or that of another because otherwise, without realizing it, you are likely to enter on a mental struggle with the body to compel it to change; and, of course, such a proceeding is quite useless and also fatiguing. It is your sincere belief about your body that has to be changed – changed from false belief to the Truth. *Then (...) thine health shall spring forth speedily: and thy righteousness shall go before thee* (Isaiah 58:8)."

"The only subject that matters is getting an understanding of Truth, developing our souls; but in order to develop our souls we must have some knowledge of the power of concentration. If you can learn and practice right concentration, there is no good thing in the universe that you cannot attain. Concentration means literally 'bringing to a common center'. Until you can put your attention where you want it, you have not become master of yourself. You will never be happy until you can determine what you are going to think about for the next hour. (...) First, make your body comfortable, then tell it to be good until you come back for it. (...) True concentration is a movement of the mind along a pre-determined path."

"If you seem to yourself to be lacking in certain necessary qualities, seek that aspect of God which will meet your lack. If you seem to lack strength, ask God to give you what you need. Remember you can build any quality into your mentality by meditating upon that quality every day. You have created your limited self by thinking and you can destroy it at any moment by thinking a new pattern."

"Jesus says that a double-minded man is unstable in all his ways, and that such a person need expect nothing from the Great Law. *If any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, not wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord* (James 1:5-7). (...) We affirm both harmony and disharmony until the subconscious mind is completely muddled, and, of course, our lives are in confusion. Where our words and deeds reinforce one another, the effect is powerful and the result certain. Where they are not in accord, they cancel out, leaving us where we started, or more likely worse off."

"The real secret of a dynamic personality is to believe that God works through you, whatever you may be doing; to put His service first, and to be as sincere, practical, and efficient as you know how. *Know thou the God of thy father, and serve him with a perfect heart and with a willing mind* (1 Chronicles 28:9)."

"The Law of Life is to live in the present, and this applies to both time and place."

"The great enemy of the human race is fear. The less fear you have, the more health and harmony you will have. The only real problem of mankind is to get rid of fear. When you really do not fear a situation it cannot hurt you. Of course, you must remember that fear often exists in the subconscious mind without you necessarily being aware of it. The great thing to remember is that fear is a bluffer. Call its bluff, and it collapses. (...) *He that feareth is not made perfect in love* (1 John 4:18)."

"We are all engaged in building our consciousness during every waking hour. This work is invisible, silent, and consequently overlooked by the bulk of mankind. Nevertheless, it is the most fundamental and the most far-reaching activity in life. (...) That wondrous building, the spiritual consciousness, is called in the Bible the Temple of Solomon."

"To entertain negative emotions is to order trouble – quite independently of any seeming justification that you may suppose yourself to have. (...) You might just as well swallow a dose of prussic acid in two gulps, and think to protect yourself by saying, 'This one is for Robespierre, and this one for the Bristol murderer.' You will hardly have any doubt as to who will receive the benefit of the poison. (...) *Keep thy heart with all diligence, for out of it are the issues of life* (Proverbs 4:23)."

"What blesses one, blesses all. *Love your enemies* (Luke 6:27)."

"*The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me* (Psalm 18:20). This refers to right conduct or right living. To have clean hands means trying to live the Christ life. Our prayers have but little power if we are not honestly trying to live up the best that we know. We always do what we believe. *With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward* (Psalm 18:25-26). This is a concise and powerful statement of the law that we literally reap what we sow. God, in His infinite wisdom, has made the Laws of the universe and left them to work themselves out. He is not constantly interfering in every individual transaction. If this were the case, there would be no law and God would not be Principle."

"For by thee I have run through a troop; and by my God have I leaped over a wall (Psalm 18:29). Everyone has found himself at some time confronted with a difficulty that seemed like a high and insurmountable wall, but faith in God enables one to clear the obstacle notwithstanding. (...) God will put you upon your high place. In other words, he will raise your consciousness so that you will automatically demonstrate."

"You naturally plant the bulb and expect the flower to follow. (...) The law of the universe is thought first, and then expression; and never can this law be reversed. Let all things be done decently and in order (1 Corinthians 14:40)."

"When you really want something, brand it deeply with your own name and it will be yours. (...) but every one (...) shall keep himself to his own inheritance (Numbers 36:9)."

"In the light of truth, there are no secular activities."

"Instead of speaking the Word from the low altitude of fear and limitation, and trusting to effort to magnify the Lord, stop thinking of the problem altogether, and rise in consciousness. Having now attained a higher level – speak the Word gently from that level, and your problem will be solved. For the word of God is quick, and powerful (Hebrews 4:12)."

"Like a hen sitting on a nest of eggs, give your demonstrations time to hatch. And let us not be weary in well-doing: for in due season we shall reap, if we faint not (Galatians 6:9)."

"We worship God by believing in Him, trusting Him, and loving Him wholeheartedly – and we can attain to that only through prayer. (...) Bow down thine ear, O Lord, hear me: for I am poor and needy. (...) Rejoice the soul of thy servant; for unto thee, O Lord, do I lift up my soul (Psalm 86:1,4)."

*"The word *treatment* is usually applied to a prayer that is made for some specific purpose, as distinct from a general prayer, which is really a visit with God. You must remember that a treatment is a definite practical action, having a definite object and a definite beginning and end. It is in fact a surgical operation on the soul. (...) He sent his word, and healed them (Psalm 107:20)."*

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matthew 6:33). (...) What we have to do is to seek the Kingdom in the very place where the trouble seems to be. We have to know that in Truth and reality it is not there, because God is there. When we succeed in doing this, the difficulty disappears. (...) Pray quietly and sincerely for a reasonable time – and then leave the matter, expecting success."

"One is either on the Spiritual Basis or he is not, for there is no halfway house in this. (...) one's life history is fundamentally the expression of his belief about God. Draw nigh to God, and he will draw nigh to you (James 4:8)."

"Qualities have to be embodied in ourselves before they can appear in our lives. To know of them as existing in God is not sufficient. We must be seeking to express them in our personal lives before they can do anything for us. The only way to know God is to seek to express Him in our lives."

"Success consists in the overcoming of difficulties. (...) Problems are signposts on the road to God. *To him that overcometh will I give to eat of the tree of life* (Revelation 2:7)."

"Behind every problem or difficulty lies the Truth of Being. (...) The important thing is to raise your consciousness above the level where the difficulty seems to be, and put God there instead. *Then shall the righteous shine forth as the sun in the kingdom of their Father* (Matthew 13:43)."

"Whatever it is we wish to bring into our life, *we stake our claim to it*. (...) What one claims for himself he will eventually bring into his life. Affirm your divine kinship. All that the Father hath is ours – if we will stake our claim with God. *It is your Father's good pleasure to give you the kingdom* (Luke 12:32)."

"Cheap optimism is never spiritual. (...) *Teach me thy way, O Lord, and lead me in a plain path* (Psalm 27:11)."

"Man controls his own life. The Bible says that God has given him 'dominion over all things', and this is true when he understands the Truth; and the Truth is that your outer conditions – your environment – are not cause; they are effect. (...) trouble has come to you because your realization of the Truth had first fallen off. The secret of life then is to control your mental states. To accept sickness, trouble, and failure as unavoidable, and perhaps inevitable, is folly, because it is this very acceptance by you that keeps these evils in existence. Man is not limited by his environment. He creates his environment by his beliefs and feelings. (...) If you have been thinking that outer conditions are stronger than you are, (...) immediately reverse the belief. (...) *who did hinder you that ye should not obey the truth?* (Galatians 5:7)."

"Of what does the consecrated life consist? Your life is a consecrated one when you are ready at all times to do the will of God – when you are willing and anxious that God may be fully expressed through you, through your thoughts, words, and deeds, during every hour of the day. You are not concerned with the question of results. Results belong to God. *Here am I; send me* (Isaiah 6:8)."

"Man holds a fabulous treasure in his possession – the power of the Spoken Word – and yet, in most cases, he doesn't know it. *The Lord shall open unto thee his good treasure (...) to bless all the work of thine hand* (Deuteronomy 28:12)."

"Contact God for daily inspiration; and *then* work hard – but do not make hard work of it. *Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain* (Psalm 127:11)."

"You cannot have too much respect for yourself. You cannot have too much confidence in yourself. You cannot claim too much for yourself. But remember that you must realize these things as being the expression of God in you and not independent qualities of your own. You must also accept them as being true for every other human being. (...) *I have said, Ye are gods; and all of you are children of the most High* (Psalm 82:6)."

"Nothing is really worth worrying about. Nothing is really worth getting angry or hurt or bitter about. Positively nothing is worth losing your peace of mind about. (...) *Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved* (Psalm 55:22)."

"When you go down to the seashore, you find what is practically an unlimited supply of sea water at your disposal. (...) So it is with divine abundance. The only limit is the limit of your capacity to receive. *Thou openest thine hand, and satisfies the desire of every living thing* (Psalm 145:16)."

"*I cannot drink coffee! The nicotine in it keeps me awake all night.* (...) The story illustrates perfectly the power of good and bad suggestion. The old lady first made a law of limitation for herself, and then repealed it without any trouble. *If thou canst believe, all things are possible to him that believeth* (Mark 9:23)."

"*For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath* (Matthew 25:29). (...) Your experience is the expression of your state of mind or consciousness, at any time. When your consciousness is high, everything goes well. When your consciousness is low or limited, everything goes wrong."

"Look where you are going because you will inevitably go where you are looking. Where your attention is, there your destiny is. Attention is the key to life. Whatever you really give your attention to, you become. Whatever you really concentrate upon will come into your life. *For as he thinketh in his heart, so is he* (Proverbs 23:7). (...) and this means the heartfelt conviction as distinct from mere formal assent. If you want to know what you really believe, simply watch what you do. We always do what we believe."

"Mental relaxation is just as important as right mental activity. Wise relaxation and wise activity are the balanced poles of all true action. (...) *The eternal God is thy refuge, and underneath are the everlasting arms* (Deuteronomy 33:27)."

"Do not start a plan unless you really think it is worthwhile, and if you are convinced that it is worthwhile, do not rest until you have brought it to fruition. *And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God* (Luke 9:62)."

"In mining country one comes across a valueless substance that is so like gold ore that inexperienced people cannot always tell the difference. This is called fools' gold, and many a young prospector has wasted much time and hard work before discovering that he has been deceived by the spurious article. (...) So it is with the prospectors on the mountain range that we call life. There are many kinds of fools' gold to be found, but when you meet the genuine article you will have no doubt in your mind. The true gold will give you a sense of peace and poise, a sense of freedom and power because you will no longer be in bondage to passing material things. It will set you free from much of the tyranny of time and space beliefs. The true gold is that sense of the Presence of God with us, to obtain which is the object of this life. (...) *Every good gift and every perfect gift is from above, and cometh down from the Father of lights* (James 1:17)."

"To be sensitive is good, because sensitive people are aware of a thousand interesting or beautiful things where the obtuse person gets nothing. To do any creative work you have to be sensitive; because the creative worker is a 'receiving set' for divine Mind. (...) *For it is God which worketh in you both to will and to do of his good pleasure* (Philippians 2:13)."

"The secret of demonstrating prosperity in the spiritual way – and on no other basis can your prosperity ever be secure – is to know to the point of realization, that the one and only source of your supply is God."

"When trouble of any kind comes into our life, it is because we have allowed our consciousness to fall to the level where fear and limitation can reach us. Any mental activity that enables us to raise the spiritual standard of the soul is a prayer. (...) *The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?* (Psalm 27:1)."

"*One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock* (Psalm 27:4-5). These two verses constitute a remarkable expression of what is often called the second birth. When you have reached that stage, you do not allow any external happening really to grieve you, or frighten you, or hurt you, because you know that external things are but passing shadows of no permanent importance. This steadfast determination to dwell in the house of the Lord, to behold His beauty and to learn His secrets, means that you are set upon a rock and there your house of life is secure."

"*I had fainted, unless I had believed to see the goodness of the Lord in the land of the living* (Psalm 27:13). Here, the Psalmist once more makes it clear to his own mind that his reliance is indeed entirely upon the divine Power, and not upon his own limited intellect, or will power. *Wait on the Lord: be of good courage, and he shall strengthen thine heart: what, I say, on the Lord* (Psalm 27:14). (...) No particular form of prayer is essential, but prayer there must be; that is, the conscious dwelling upon the Being of God."

“Fundamentally, purity means complete loyalty to the belief in one single, all-embracing, omnipotent God, Our Father which art in heaven. Hold unswervingly to God – this is purity. To keep one’s mentality consciously loyal to the One Power is only half the battle. The other half is to purify and re-educate the soul, not merely from the grosser sins that everybody recognizes, but from the thousand-and-one concessions to limitation belief that fill the everyday life of humanity. This is to have *clean hands*, and to be able to ascend to the wondrous *hill of the Lord*.”

“He shall receive the blessing from the Lord, and righteousness from the God of his salvation (Psalm 24:5). To many it may seem that the purification of the heart will be a long and wearisome task, but we have to remember that when we pray it is God who works and not we. If you will use the power of the Word, old habits of thinking will fall away and new ones come in; and this is because you will receive your righteousness, or right thinking, from God. You have sought His face, and you must begin to express something of His nature, for we always grow unto that which we contemplate.”

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in (Psalm 24:7). Gates and doors symbolize understanding and it is only by the attainment of a higher degree of understanding that the King of glory – the vivid realization of God which we are seeking – can come to our souls.”

“The only part of our religion that is real is the part we express in our daily lives. Ideals that we do not act out in practice are mere abstract theories. Actually, such pretended ideals are a serious detriment, because they drug the soul. If you want to receive any benefit from your religion you must practice it; and the place to practice it is right here, where you are; and the time to do it is now.”

“Seek God for his own sake, for the joy of being with Him, and demonstrations will take care of themselves. *I will be glad in the Lord (Psalm 104:34).*”

“Buy the truth, and sell it not; also wisdom and instruction, and understanding (Proverbs 23:23). All you have of Truth is what you understand of it – and what you understand you always demonstrate. It naturally follows from this that the only way to improve yourself and your conditions is to gain an increase in understanding. And the only way to gain an increase in understanding is to make practical use of the Truth you already know. Knowledge that you do not actually use is only intellectual knowledge and is barren, and even that fades out in time through lack of use. You will never demonstrate or progress on mere theories that you have not put to the test. You will never demonstrate or grow spiritually on what is in a textbook or lecture until you have begun to put such knowledge into practice. It is far better to have a thimbleful of spiritual knowledge and use it than to have a whole mountain of correct spiritual doctrine most of which you have never made work.”

"It is not when things are going well that we make our progress. It is not even when things are going wrong and yet we feel sure that we can handle them with prayer, that we advance. It is when, smitten by temptation to discouragement or even despair, we yet stand for what we know is the Truth, and say with Job, *Though he slay me, yet will I trust in him* (Job 13:15)."

"The principal reason why prayers are not answered is because in our hearts we limit the power of God. (...) Infinite Wisdom takes action when we pray and so our own limitations do not matter – unless we think they do."

"The world will take you at your own valuation. Your body will take you at your own valuation. Your business will take you at your own valuation; for the value that you really put upon yourself is the one that manifests. (...) what you really believe, that you will demonstrate."

"Life is a reflex of mental states. As far as you are concerned, the character that things will bear will be the character that you first impress upon them. Bless a thing, and it will bless you. Curse it and it will curse you. If you put your condemnation upon anything in life, it will hit back at you and hurt you. If you bless any situation, it has no power to hurt you, and even if it is troublesome for a time, it will gradually fade out. (...) *Bless a thing and it will bless you. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it* (Isaiah 55:11)."

"Thought is the real causative force in life, and there is no other. You cannot have one kind of mind and another kind of environment. You cannot change your environment while leaving your mind unchanged. This is the real key to life; if you change your mind your conditions must change too. (...) *And be not conformed to this world: but be ye transformed by the renewing of your mind* (Romans 12:2). (...) If you are not determined to start now and carefully select all day the kind of thought that you are going to think, you may as well give up all hope of shaping your life into the kind of thing that you want it to be. The way to start on a seven-day mental diet is to begin now. (...) A negative thought is, in short, any kind of limitation. *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee* (Acts 8:22). (...) Do not tell anyone else that you are on a diet. Remember that your soul should be the Secret Place of the Most High."

"The shortest and the easiest pathway of all is the pathway of Love. (...) For everyman, everywhere, the true attainment awaits through the yoga of Love, for yoga means union, and it is our union with God that makes the attainment possible. (...) *God is Love, and he that dwelleth in Love dwelleth in God, and God in him* (1 John 4:16). (...) You must build up by faithful daily exercise the true Love Consciousness. Love will heal you. Love will comfort you. Love will guide you. Love will illumine you. Love will redeem you from sin, sickness and death, and lead you into your promised land. (...) *And we know that all things work together for good to them that love God* (Romans 8:28)."

“The Source of your supply is the one unchangeable Spirit. (...) Lack of any kind is always traceable to the fact that we have been seeking our supply from some secondary source, instead of from God Himself, the author and giver of life.”

“Sin is a sense of separation from God, and is the major tragedy of human experience. It is rooted in selfishness. (...) It is a sense of isolated, self-regarding, personal existence, whereas the Truth of Being is that all is One. (...) Because we are all one with the great Whole of which we are spiritually a part, we are one with all men. Evil, sin, the fall of men, in fact, is essentially the attempt to negate this Truth. We try to live apart from God.”

“Jacob, with all his faults, is the spiritual man. That is why Jacob is the supplanter, which in Hebrew literally means ‘one who takes the place of another’. This is symbolized in the Bible account by his catching hold of his brother Esau by the heel – Esau’s weak spot. The spiritual idea supplants the material. It is a story of spiritual development. The material man, Esau, is supplanted by enlightened man who knows he is fundamentally a Prince of God with great potential spiritual power. (...) As soon as you change yourself through prayer, your real inner name changes.”

“In the Bible, an Israelite is anyone who is seeking God. (...) This is important because the Bible is full of promises to Israel and things that will happen to Israel. (...) In other words, these promises (...) are studies in consciousness and apply to all people who are seeking God. If you are really seeking God, not pretending to yourself or others, but really seeking God, then your seed, as the Bible promises, will possess the gate of your enemies. You will get your health, freedom, understanding, and true place. (...) In your personal life, the gates are the strongholds of consciousness. These are the sentinels we set up that allow certain ideas and beliefs to enter our minds. The Bible, in giving a kind of overall diagram for living, promises that if we will really put God first, we will triumph over our enemies – those negative thoughts and conditions that come into our lives. (...) That is the covenant or agreement between God and man. Jacob becomes Israel. (...) Isaac was always digging wells. Wells and springs symbolize a contact with God, and represent the ever-new thoughts and ideas bubbling up into consciousness.”

“Your real identity, your real self, the Christ man, builds through your psyche and soul. (...) Thought and feeling are the materials, and we are the builders. (...) Knowledge of divine law is absolutely imperative in our unfoldment. However, to enter into our Promised Land, we require Joshua to lead us. Joshua symbolizes the unfolding realization of the I AM, the Christ indwelling. (...) John is expressing the idea that as you merge the mental and spiritual, things begin to change in your life, until at last you find spiritual union with God, the mystical marriage.”

“It is man’s concept of God that governs his life from beginning to end. Even those who profess no God will find their lives governed by *that concept* concerning God.”

"Your life and mine, our body, our affairs, are the embodiment of our concept of God. As long as we have difficulty or limitation at any point in our lives, we have not grasped the truth of God at that point, and thus we embody the negative thing. What we understand we demonstrate, and when we understand sin, sickness, lack, and inharmony more than we understand God, we demonstrate those things – we embody them."

"The plain fact is that Jesus taught no theology whatever. His teaching is entirely spiritual or metaphysical."

"Jesus (...) made a special point of discouraging the laying of emphasis upon outer observances; and indeed, upon hard-and-fast rules and regulations of every kind. What he insisted upon was a certain spirit in one's conduct, and he was careful to teach *principles* only, knowing that when the spirit is right, details will take care of themselves; and that, in fact, 'the letter killeth, but the spirit giveth life'. (...) He clearly indicates throughout his teaching that the time has come when man must make each and every day a spiritual Sabbath by knowing and doing all things in a spiritual light."

"The outer world, far from being the prison of circumstances that it is commonly supposed to be, has actually no character whatsoever of its own, either good or bad. It has only the character that we give to it by our own thinking. It is naturally plastic to our thought, and this is so, whether we know it or not, and whether we wish for it or not. (...) The whole of our life's experience is but the outer expression of inner thought."

"Most people will not undertake the search for God wholeheartedly unless driven thereto by trouble of some kind. There is really no need for man to have trouble, because if he will only seek God first, the trouble need never come. He always has the choice of learning by spiritual unfoldment or of learning by painful experience, and it is his own fault if he makes the latter choice. (...) This lesson has to be learned and thoroughly realized before man can pass on to any experience higher or wider than his present one. In our Father's house are many mansions, but the key to higher mansions is always the acquiring of complete dominion over the one in which we are. It is therefore a very blessed thing for us that we should be compelled to get right on the supply question at the earliest possible moment."

"When we find righteousness or right thinking very difficult – when we are very strongly tempted to hold the wrong thoughts about some situation or some person, or about ourselves; to give way to fear, or anger, or despondency – then we are being *persecuted for righteousness' sake*, and this is for us an extremely fortunate or blessed condition, for it is in such moments that we are really advancing. Every spiritual treatment or scientific prayer involves a tussle with our own lower self, which wishes to indulge the old habit of thought, and, in fact, persecutes and reviles us. (...) Nothing can come into our experience unless it finds something in us with which it is attuned; and so, to have trouble and difficulty is only a sign that our own mentality needs clearing up; *for what you see at any time is nothing but your own concept.*"

"Except the Lord keeps the city, the watchman waketh but in vain (Psalm 127:1). The soul that is built upon prayer cannot be hidden; it shines out brightly through the life that it lives. It speaks for itself, but in utter silence, and does much of its best work unconsciously. Its mere presence heals and blesses all around it without special effort."

"The Christian life does not require that we possess perfection of character, or else, which of us would be able to live it? What it does require is honest, genuine striving for that perfection."

*"The soul's integrity is the one and only thing that matters. (...) Jesus insists that positively no sacrifice can be too great to insure the integrity of one's soul. Anything, *anything* that stands in the way of that, must be given up. Cost what it will, involve what it may, the integrity of the soul must be preserved; for all other things – conduct, health, prosperity, life itself – follow upon that."*

"What is the sin against the Holy Ghost? The sin against the Holy Ghost is any action on your part which prevents the activity of the Holy Ghost from taking place in your soul; anything which shuts you off from the ever-fresh energizing action of God that is spiritual life itself."

"In the long run, no one can retain what does not belong to him by right of consciousness, nor be deprived of that which is truly his by the same supreme title."

"The eye symbolizes spiritual perception. Whatever you give attention to, is the thing that governs your life. Attention is the key. Your free will lies in the directing of your attention. Whatever you steadfastly direct your attention to, will come into your life and dominate it."

"Ye cannot serve God and mammon. Man is essentially spiritual, the image and likeness of God, and therefore he is made for the Spiritual Basis, and he cannot really succeed on any other."

*"When man accepts the Truth that in God he lives and moves and has his being, as completely and unquestioningly as the birds and the flowers accept the truth of *their* condition, he will demonstrate as easily and as thoroughly as they do."*

"The most mischievous thing in life is man's slowness, indeed we can say his reluctance, to perceive his own dominion. God has given us dominion over all things, but we shrink like frightened children from assuming it, although that assuming is the one and only escape for us."

"It is our most sacred duty, out of loyalty to God Himself, to refuse to accept anything less than all-round happiness and success, and we shall not be following out the wishes and instructions of Jesus if we do accept less. We are to pray and meditate, and reorganize our lives in accordance with his teaching, continuously and untiringly until our goal is attained. That this attainment, that our victory over every negative condition, is not merely possible but is definitely

promised to us, finds its proof in these glorious words, the ensign of freedom for mankind: *Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.*"

"If you wish to know how you really stand spiritually, look about you at your environment, beginning with the body. There can be nothing in the soul that is not demonstrated sooner or later in the outer, and there can be nothing in the outer which does not find some correspondence in the inner. (...) *By their fruits ye shall know them.*"

"Mankind is slow to realize that there is simply no way of salvation except by changing one's consciousness, which means trying to do the Will of God consistently in every department of life. We are all willing to do His Will sometimes and in some things, but until there is a complete alignment both in the great and in the small things – a complete dedication of one's whole self in fact – there cannot be a complete demonstration. As long as we are allowing any secondary thing to come between us and the Primary thing, there is no full salvation. 'There is no home for the soul in which there dwells the shadow of an untruth', said George Meredith."

"It is your duty to get all the help that you can from books and teachers, and so forth; but unless your real reliance is upon your own understanding, you are only crying 'Lord, Lord' with your lips, and pretending to prophesy His name while essentially 'knowing Him not'; which, for practical purposes, will be as though He knew you not. There is no entering the Kingdom of Heaven in this way. For the thousandth time let it be said, you have to earn your salvation by genuine, consistent hard work upon your own consciousness in realizing God."

"You do not owe an atom of loyalty to anyone or anything in the universe except your own Indwelling Christ, your own spiritual integrity."

"The Christ Truth is the one and only foundation upon which we can build the Temple of the regenerated soul with safety. It is the one thing in existence that is absolutely true, never varying, never shifting – the same yesterday, today, and forever. Resting upon this foundation we shall stand secure when the winds, and rains, and floods of error, of fear, and doubt, and self-reproach, beat down upon us, beat they never so hard; for we are founded upon the Rock. But as long as we are depending upon anything less than the Rock – upon will power, upon so-called material security, upon the goodwill of others, or upon our own personal resources – upon anything but God in fact, we are building upon sand, and great will be our fall."

"Setting others free means setting yourself free, because resentment is really a form of attachment. (...) When you hold resentment against anyone, you are bound to that person by a cosmic link, a real, thought mental chain. You are tied to the thing that you hate [or love]. (...) You must loose him and let him go. By forgiveness, you set yourself free; you save your soul."

"You build in the mental equivalents by thinking quietly, constantly, and persistently of the kind of thing you want, and by thinking that has two qualities: clearness or definiteness, and interest. (...) In the building up of thought, the two poles are clarity of thought and warmth of feeling: the knowledge and the feeling. Ninety-nine times in a hundred, the reason why metaphysical students do not demonstrate is that they lack the feeling in their treatments. They speak the Truth, oh, yes! 'I am divine Spirit. I am one with God.' But they do not feel it. The second pole is missing. When they talk about their troubles, they are full of feeling, but when they speak of Truth they are about as cold as a dead fish; and I cannot think of anything chillier than a cold fish unless it is a metaphysician who has lost his contact with God."

"We are here on earth to express God, and true expression is what we call demonstration, because it demonstrates the law of Being. It is your duty to be healthy, prosperous, and free. It is your duty to express God to the utmost of your power; and you have no right to relinquish your efforts until you have accomplished this."

"No one else can think for you. 'No man can save his brother's soul or pay his brother's debt.' To change your thought and keep it changed is the way to build a new mental equivalent; it is the secret of accomplishment. You already have a mental equivalent for everything that is in your life today; and you must destroy the patterns for the things you do not want, and then they will disappear. You must build a new pattern or mental equivalent for the things you want, and then they will come into your life."

"With true action, you get your thoughts in order first, and then the outer activity follows. A false action means a deadlock; a true action is always fruitful. True activity is always from within outward. False activity tries to work from without inward. (...) If you are working from within out, your work is alive and will be productive. If you are working from outside inward, your work is dead, and it will have a bad effect on you."

"The great enemy of prayer is a sense of tension. When you are tense you are always working from the outside inward. Tension in prayer is probably the greatest cause of failure to demonstrate. Remember that the mind always stops working when you are tense. When you think, 'I must demonstrate this' or 'I must get that in three days', you are tense; you are using your will power, and you will do more harm than good. Remember this: The door of the soul opens inward. (...) The harder you push against it the tighter you close it."

Christian D. Larson

“No aim can be higher than that of seeking truth, and no reward can be greater than that of finding truth. In fact, (...) the greatest virtue of all virtues is to have an intense and ceaseless desire for truth. And the greatest good of all that is good is to realize a greater and greater measure of real truth.

The necessities of life are many, but there is nothing that man needs so much as more truth. To possess the truth is to possess everything that we can use now, and also to possess the key to everything that we may require for the future. The great objects of every normal person are invariably emancipation and attainment. To be set free from the imperfect and the lesser, and to attain the perfect and the greater – this is what everybody is consciously or unconsciously working for; and truth can accomplish this, but truth alone. To know the truth is to secure complete emancipation; and to know the truth is to ascend into higher and higher attainments.

The awakened minds of every age have realized that the knowing of truth was the one great secret that could unravel all other secrets; and they have given their lives trying to reveal to mankind what truth really might be. Nevertheless, the race does not know, and the universal question still continues to be, *What is truth?*”

“To accept a mental conception of truth as the truth itself is to bring all growth to a standstill, but this is what mankind in general has been doing and is doing. And because of this, the majority remain in mental darkness, bondage and inferiority. An age that worships someone’s mind’s conception of truth invariably becomes materialistic, no matter how lofty that mind was that originally formed the conception of truth that is worshiped. A materialistic mind is a mind that lives in the effects of previous efforts, and that does nothing to rise above such conditions as heredity has handed down.

Growth, however, comes from the breaking of bounds, from the leaving of the lesser and perpetually pressing on toward the greater. The materialistic mind is like the stagnant pool; it is inactive or practically dead, no matter how active or beautiful its surroundings may be. At the present time, we find materialistic minds everywhere surrounded by the highest culture and the most beautiful in art, and on account of those surroundings we fail to discern the uselessness, and in many instances the detriment, of the materialism thus hidden from view. We may believe the stagnant pool to be a pond of living water, because it is found in a garden of roses. In like manner we may believe that minds found in the midst of art, learning and culture must surely be living, growing, aspiring minds; but when we draw very near in either case, we are disillusioned. In this age, the most detrimental form of materialism is practically hidden within circles of enchanting music, fascinating rituals, elegant rhetoric and royal garments. Accordingly, materialism itself is not discerned by the many, and they follow blindly, continuing in sickness, sin and death.

Truth alone can give emancipation, but we cannot find the truth so long as we humbly worship what someone has said about the truth. In this age, many efforts have been made to formulate the truth in some definite system, but how can we place that something into system that is infinitely larger than all systems? To follow a system of thought is to worship some mind's conception of truth and to ignore the real truth itself. A system, however, may be employed if it is employed solely as the means to higher conceptions, but as soon as we look upon a system as authority, our eyes will not be able to see the truth anymore.

Systems of thought, as well as systems of action, are necessary as a means to higher ends, but the higher ends will not be reached unless we constantly look through the system and keep the eye single upon the infinite, unchangeable and immeasurable truth. When using systems in this manner, however, we must remember that it is not possible to know absolutely any part of the truth upon which our mental eye may be directed. It is not possible, even for a mind that is ever becoming larger and larger, to comprehend the limitless at any time. All that we can do now is to form the largest and highest conception of truth that our present mental capacity can permit, and then proceed to enlarge that conception.

True wisdom comes through mental ascension into the unbounded truth, and not through a studied belief of what we now accept as the truth."

"No individual mind can know the truth through the understanding of some other mind; therefore, each mind must not only be permitted, but encouraged, to develop its own individual capacity for knowing the truth, and nothing must stand in the way of the perpetual ascension of the soul into new conceptions of truth every day."

"No limit can be found to anything in human nature; (...) everything in human nature contains a latent capacity for perpetual development. (...) The principal reason why the average person remains weak and incompetent is found in the fact that he makes no effort to fathom and understand the depths of his real being. He tries to use what is in action on the surface, but is unconscious of the fact that enormous powers are in existence in the greater depth of his life. These powers are dormant simply because they have not been called into action, and they will continue to lie dormant until man develops his greatest power; that is, the power to discern what really exists within him."

"Every effort to know truth must be an effort to comprehend greater truth. The mind either goes out into the larger or remains at a standstill, though frequently when it remains at a standstill, it is actually being contracted into a smaller mental sphere. When the mind remains at a standstill, or deteriorates, it does not act upon anything that is larger or superior to its past belief, and consequently, the act of comprehension does not take place. (...) Therefore, when the mind ceases to ascend, it begins to dwell in mental darkness, and from mental darkness come all the ills of life. To find the truth and to know the truth, it is necessary to view the truth as infinite and immeasurable, and to ascend perpetually into a larger and larger consciousness of that infinite view of truth."

"It is the inner life of things that contains the truth. Therefore, to understand the truth, you must develop that insight that can discern the interior, the seemingly hidden, or the very soul of existence. The great secret in finding truth is to enter more closely into harmony with the interior soul life of everything, thereby developing the higher consciousness that actually knows truth."

"To seek truth is to seek constantly a larger and larger understanding of truth; that is, to enlarge upon one's present conception of truth and enter again and again into new truth. But neither new truths nor larger truths ever spring from a fixed system. To gain the understanding of larger truth and steadily grow into the absolute truth, the mind must constantly expand. But the mind that adopts a fixed system will remain fixed, therefore cannot expand."

"We do not want a religion or a philosophy that we can accept as authority. (...) On the other hand, all things may at times serve as means through which a higher conception of greater truth may be attained."

"In our search for truth, we must remember that it is not sufficient simply to seek the truth. We must also live the truth. If we fail to live the truth that we have found, we will soon lose that truth, and also close the door to new truth. By living the truth that we now understand, we open the mental door to more truth and larger truth, for the fact is that when we apply what we know, we gain the power to know more. (...) As we proceed in the application of any particular principle, we shall so enlarge the mind that other and more important principles will be comprehended. The application of all these in turn will expand consciousness still farther, and so on indefinitely, until a universe of wisdom is held in the grasp of the mind. To apply the truth in its present limited phases will develop the understanding of larger phases. Any mind, therefore, may begin with the most limited understanding of truth, and in the course of a few years, have an understanding that cannot be measured."

"Every constructive action of the mind opens the way to greater truth. But no mind can act constructively to good advantage as long as a certain interpretation of truth is accepted as final. The fact is that when you accept anything as final, you bring your mind to a standstill in that sphere of action. And the fact that the whole world has accepted certain spiritual and metaphysical ideas as final is one reason why real spirituality is found so rarely. The same is true, however, in various fields of mental and intellectual realms. Therefore, no matter how remarkable a discovery you may make, if you accept that as final in its own field, you stop there; further growth is retarded along that line. And after the new discovery has become a system and lost its life, as all truth does when formulated into a system, we are just as much in mental or spiritual darkness as before; for we must bear in mind that every discovery that we look upon as final in its own field loses its soul; that is, it dies, leaving us the shell of mere belief only. This is natural, because all belief comes from within. And as soon as we formulate a number of truths into a fixed system, we begin to worship the system, thereby ignoring the life and the spirit of the within. To ignore the within, however, is to turn away from the source of all truth, all life and all

power, which means that we separate ourselves from those very things that we wish to secure in greater abundance.”

“When we understand the mind, and also why we think what we think, all systems of belief will be discarded. Then we will seek the truth itself directly, and seek it everywhere. The result will be perpetual growth into the truth. We shall then find the truth that gives freedom to the whole life of man, the truth that develops every part of the being of man for a higher and truer use. Accordingly, the life more abundant will follow. And from such a life comes everything that the mind may desire.”

“Any system of thought or belief that compels the mind to accept the ideas of others will retard the progress, not only of the individual but of the race. On the other hand, anything that teaches man how to create his own ideas and do his own original thinking will promote the development of greatness. (...) every form of greatness comes from original thinking, and those who understand the natures of mind and soul know that original thinking is the direct result of man’s power to create consciously his own ideas according to his highest conceptions of what is truth. The mind that can create ideas has begun to exercise its own creative powers. And when those powers are mastered, anything can be created or recreated. Through these powers, man can recreate his own personality, his own character and his own mentality. He can recreate his own mental world, change all his exterior surroundings, and create his own destiny. Man has the power to become a master in the largest sense of that term. And the first step is to create consciously and intelligently his own ideas.”

“We are changed, improved or transformed through the renewal of our minds. And this renewal is the result of our creating superior ideas of everything about which we may think. To form superior ideas, it is necessary to improve constantly upon all of our mental conceptions; in brief, to accept no conclusion as final, but to try to see all things through a larger and larger understanding. The greatest mistake that can be made in this connection is to accept ideas from other minds without trying to improve upon those ideas in our own minds. The ideas we think we receive from other minds are not necessarily ideas, but usually only impressions of those ideas, because the only ideas that can exist in any mind are the ones that mind creates itself. Those impressions, however, that are received from the ideas expressed by others, may become instrumental in forming ideas of our own if employed for that purpose; but if they are simply accepted without further thought, they are valueless. Originality comes not by accepting beliefs, but from the creation of superior ideas about all things that are represented by our beliefs.”

“The subconscious can be trained to do almost anything. Therefore, there is practically no limit to the possibilities that are latent in the human system. In the average person, however, the subconscious fails to control the physical functions as perfectly as it might. And it does not in any person bring the system up to the most perfect state of being and action. The reason is that it has not been directed along those more perfect lines. The conscious mind in the average person permits the subconscious to be the way it is or the way it has been from one

generation to another. The average man therefore is the way the race has been thinking, because he thinks the same way. His life and his actions are the result of the sum total of the habits that have been inherited in generations past. He can, however, improve upon these habits, tendencies or inherited conditions through the training of the subconscious mind to do its work better than the work has been done in the past. (...) we must remove the imperfect beliefs of the subconscious, because it is the beliefs of the subconscious that cause man to be what he is, and establish a higher understanding of truth along all lines in the place of those beliefs. (...) To change himself, man must change his thought. (...) we must change our thinking before we can change our habits of thought or our subconscious thought."

"No one can do his best unless he is in harmony with the Infinite and works in conscious unity with Supreme Power."

"No person can cause things to do their best unless his desire for the best is so immensely strong that all things are drawn into the irresistible life current of that desire. The mere passive belief about all being for the best is powerless."

"To formulate a system of conduct that will be right, the principle upon which to work is that of perpetual advancement along all lines. The central purpose should be to change the mind completely, so that everything that pertains to the mind will face the greater possibilities of life. To this end, all the eyes of the mind should be turned upon the most perfect mental image of complete character that we can possibly conceive of, and every act should be expressed with the positive intention of building toward that ideal image. (...) so long as all the attitudes of the mind are facing the greater possibilities of life, advancement along all lines will be promoted. The mind moves toward that part upon which its attention is directed."

"Let society pass as many rules as desired, but there are two facts here that must be considered. One is, that the righteous man does not need the rules of man; and the other is, that the rules of man cannot reform the unrighteous."

"When you live simply to please yourself, your consciousness becomes absorbed in the personal ego. (...) The result is that your life is not only isolated from its higher source, but also becomes smaller and smaller, until finally it does not seem to be worth living. When you follow the laws of life regardless of present personal desires, you place yourself in harmony with the source of everything that is necessary to the welfare of the person, so that by a seeming personal sacrifice at first, you enter into a larger life and come into possession of all that body, mind and soul may now require."

The world believes that the greatest joy comes from satisfying the desires of the person, and that freedom means to be so situated that one can always fulfill the wants of the present without being interfered with. But on this subject, the world is totally wrong. To follow the desires of the person is to enter into hopeless confusion and ceaseless trouble and pain, the reason being that the person was made to serve, and not to lead or rule. When the mind follows the soul and does

what the soul may desire to have done, then it is that the larger, fuller life begins, and this life continues to grow and develop until the limitless is attained.”

“Real personal satisfaction must inevitably follow the continuous expression of higher and superior states of being. But such expressions cannot take place until we follow absolutely the desires of our higher and finer nature, that is, the soul. The soul is the master, being the real individual within you. The mind is the creator of the soul’s ideals; and the function of the person is to receive and express in practical life what the mind creates. This is the law of life, and to live in harmony with this law is to attain perfect freedom.”

“To follow the person is to place ourselves in greater bondage to the limited than we ever were before, because the person has nothing of its own. The person is only what we bring forth from within, and is large or small depending upon how much we express from our larger interior nature. But when we follow the soul and try to do what the soul may desire, we shall never fail to ascend into superior states of life, because the soul is already in touch with the superior and limitless. In like manner, absolute freedom must positively come when we follow the soul, because the soul lives and moves and has its being in that higher state of consciousness where absolute freedom is continuous, being the normal condition of that higher consciousness.”

“When a person does as he pleases, he usually follows the whims of fancy or obeys the commands of a perverse nature. He therefore disregards the real law of his being, and to disregard this law is to produce those very conditions that we do not want, and which do not please under any circumstance.”

“You never think scientifically unless you think for a purpose; it is therefore purposeless thinking that you must avoid. And all purposeless thinking is wrong. Every process of thought that works at random is wrong, because it leads to waste, destruction and retarded growth. For this reason, all thoughts that we may create at any time that have no special purpose in view are wrong thoughts and are detrimental to the welfare of the individual. But here we must remember that wrong thought is not simply thought that has base motives; it is also thought that has no motives. A right thought always has a definite motive with some higher goal in view. In fact, to be right, a thought must have a motive, and that motive must be constructive; that is, it must aim to build, and to build for something worthwhile. Wrong thought, however, is scattering and destructive and retards growth. This is the real difference between thought that is wrong and thought that is right.”

“The purpose of life is continuous advancement, and all the laws of life are created for the promotion of advancement in all things and at all times. Therefore, to retard growth is to violate the laws of life, while to promote growth is to properly employ those laws of life. When we go with the laws of life, we move forward; but when we go against those laws, we begin a life of retrogression.”

“Since our object is advancement and progress in every way, and since thinking is the key to all results, it is evident that all thinking must be established upon the principle of continuous advancement. For this reason, all thinking that in any way retards growth in any part of the human system must be discontinued, and all thinking must be so arranged or rearranged that it will tend to promote growth and advancement in every phase of human life. In other words, all thinking must be designed, and designed according to the laws that underlie the purpose which we have in view. To apply this principle, we should never think unless we have a purpose that we wish to promote through that thinking. Before we begin any process of thought, we should determine clearly what we wish to promote at the time, and we should then employ that process of thinking through which the purpose in view may be promoted to best advantage. In this manner, every action of mind will become constructive and will build up something that we wish to have constructed. Neither time nor mental energy will be thrown away by aimlessness, and no chaotic states of mind will exist for a moment. All our mental processes will be arranged according to such a system of action as can promote progress, and all the various forces of mind will work together in the creation of that which we wish to realize and possess.”

“Mind is an art gallery of many pictures, but only the most prominent are selected for models in thought creation. Only those pictures that are sufficiently distinct to be seen by consciousness without special effort are brought before the creative energies as patterns. We thus find that the art of controlling one’s thinking and the power to determine what kind of thought is to be created is acquired largely through the training of the mind to impress deeply only such mental pictures as are desired as models for thinking. The law, however, is very simple, because as the picture in the mind happens to be at this moment, so will also be the thoughts created at this moment, and the mental pictures are in each case the ideas and impressions that we permit in mind.

Whatever enters the mind through the senses can impress the mind, and the result will be a picture or mental image which will become a pattern for the creative energies. What takes shape and form in your mind through your own interior thinking will also impress the mind and become an image or pattern. It is therefore possible through this law to determine what kind of thoughts you are to create by impressing your mind with your own ideas, regardless of what environment may suggest to you through your senses. And it is by exercising this power that you place the destiny of body, mind and soul absolutely in your own hands.”

“Superior idealism contains no thought that is less than the best, and it entertains no desire that has not greater worth in view. Such idealism does not recognize the power of evil in anything or in anybody. It may know that adverse conditions do exist, but it gives the matter no conscious thought whatever. And to pursue this course is absolutely necessary if we would create a better future. For it is not possible to think the best thought about everything while the mind gives conscious attention to adversity and imperfection.

(...) To apply the principle of superior idealism in all things, that is, to live, think and work only for the highest ideals that we can comprehend, means advancement in all things. To follow the superior ideal is to move towards the higher, the greater and the superior. And no one can continue very long in that mode of living, thinking and acting without creating for himself a new world, a better environment and a fairer destiny."

"The more distinctly the mind discerns the ideal, and the more frequently the ideal is brought directly before the action of attention, the more will the mind think of the ideal; and the mind invariably moves towards that which we think of the most. The man with no ideals will think constantly of that which is beneath the ideal, or rather that which is the opposite of the ideal; that is, he will think the most of that which is low, inferior and unworthy. In consequence, he will drift more and more into the life of nothingness, emptiness, inferiority and want. He will steadily go down into the lesser until he wants for everything, both on the mental and physical planes.

The man, however, who has high ideals will think the most of the greater things in life, and accordingly will advance perpetually into the possession of everything that has greatness, superiority and high worth. The wise men of the past declared that the nation with no visions would perish. And the cause of this fact is simple. When we are not going up, we are going down. To live is to be in action, and there is no standstill in action. To continue to go down is to finally perish. Therefore, to prevent such an end, we must continue to go up. But we cannot continue to go up towards the higher unless we have constant visions of the higher. We cannot move mentally or physically towards that which we do not see. Nor can we desire that of which we have never been conscious.

In like manner, the individual who has no ideals and no visions of greater things will continue to go down until his life becomes mere emptiness. Thus everything in his nature that has worth will perish, and finally he will have nothing to live for. When he discovers himself, he will find that there are but two courses to pursue: To continue to live in the vale of tears he has made for himself; or to ascend towards the heights of emancipation, those heights which can be reached only by following the lofty vision."

"The man who finds it easier to forgive than to condemn is on the verge of superior wisdom and higher spiritual power. He has entered the path to real greatness and may rapidly rise in the scale by applying the laws of true human development. Instead of producing weakness and indifference, the act of absolute forgiveness will produce a more powerful character, a more brilliant mind and a greater soul."

"The soul that is always grateful lives nearer to the true, the good, the beautiful and the perfect than anyone else in existence, and the more closely we live to the good and the beautiful, the more we shall receive of all those things. The mind that dwells constantly in the presence of true worth is daily adding to his own worth. He is gradually and steadily appropriating that worth with which he is in constant contact; but we cannot enter into the real presence of true worth unless

we fully appreciate the real worth of true worth; and all appreciation is based upon gratitude. (...) In other words, to be grateful for what we have received is to draw more closely to the source of that which we receive.”

“We must be conscious of possession in the within before we can increase possession in any sphere of existence. All possession is based upon consciousness and is held by consciousness or lost by consciousness. All gain is the result of an accumulative consciousness. All loss is due to what may be termed the scattering consciousness; that is, that state of consciousness that lets go of everything that may come within its sphere. When you are conscious of something, you are among those that hath and to you shall be given more. (...) Whatever you gain possession of in yourself, that you can constructively employ in your sphere of existence, and whatever is constructively employed is productive; it produces something. Therefore, by becoming conscious of something, you gain the power to produce something, and products on any plane constitute riches on that plane.”

“Man is made for attainment and achievement; to ever become greater and greater than he is now – that is the purpose of his life; and to promote that purpose, he must ever advance in the mastery of self. To move forward in the path of attainment, everything in the being of man must be employed constructively; every process in mind or body must become a building process, and all the elements and forces in the human system must work together towards the great goal in view; but to direct the whole of self to work for a greater self demands the mastery of self.

No power in man can do what it is created to do, and what it has the capacity to do, until it is directed by man himself; powers, elements, forces and things are at the disposal of man; they can do only what he directs them to do; they respond only to his control, but before man can gain the power to master forces and things, he must gain the power to master himself.

When man has gained the power to control himself, he can control everything in his world without trying to control anything. It is therefore evident that he who is trying to control everything has not learned how to control anything. The true master never tries to master anything, not even himself. He does not have to try to be a master – he is a master. (...) To eliminate every desire to master oneself is the first step towards the attainment of the mastery of self. He who does not wish to control anything is alone prepared to gain the power to control everything. (...) To master self is to have the power to produce any effect desired in any part of mind or body, and to produce any effect desired, it is necessary to produce the corresponding cause; but to produce any cause, the mind must act in the world of cause – a world which exists, not on the surface of thought or being, but in the great within. The harder one tries to control himself, the nearer to the surface will the mind act, and the further will mental action be separated from that interior mental state from which one may gain the power to control himself. (...) The state of self-mastery is an effect; it is the result of certain attainments; therefore, to produce the state of self-mastery, one must proceed to promote those attainments that naturally result in self-mastery.”

“To awaken any power in the being of man, the mind must act directly upon that state where the power originates; and every power in man originates in the great within. There is an inner source of everything that appears in the human personality, and to master self is to have the power to cause this inner source to bring forth into the personal self whatever we desire to have expressed through the self. What the self is to be, and to do, is determined by what is expressed through the self; therefore, when we can cause the inner source to bring forth into the self whatever we may desire, the self will be and do whatever we may desire. And when we can cause the self to be what we wish it to be, and do what we wish it to do, at any time and under any circumstance, then it is that we have gained the mastery of self.”

“The mastery of self is an attainment that has no end. Though everything in mind and body may be mastered today, tomorrow will bring forth from the great within new forces, new talents, new powers, and new fields of consciousness, all of which demand control and direction if they are to serve their purpose and be of the greatest possible use to man.”

“To attain the mastery of self, it is first necessary to establish firmly in mind the fundamental purpose of mastery. This is extremely important, because to proceed with the wrong purpose in view is to make every effort useless. (...) before the power of self-mastery can be developed and the state of complete mastery attained, all desire to exercise control over anything or anybody must be eliminated absolutely. (...) We desire to demonstrate superiority, not for the sake of applause, but to prove by example what man can do. We seek greatness, not that we may rule over anything or anybody, but that we may fulfill the law of life which declares that man is created to become greater and greater so long as eternity shall continue to be. Our object is not to control those things that exist about us, but to develop those things that exist within us. We seek the fullness of life, and the power to be of the greatest possible use in life; and we seek self-mastery because through mastery alone can these things be promoted to the very highest degree. When the true purpose of self-mastery is firmly established in mind, we may proceed to develop the power that does produce self-mastery; but the true purpose must never be ignored, because growth in mastery will awaken new forces, new states of consciousness and new possibilities, and these must all be properly directed. (...) The misdirection of the higher forces will not only produce all manner of ills, troubles and failures, but will produce mental phenomena that are misleading. The understanding of truth or any phase of truth will thereby become extremely difficult; in fact, it will be practically impossible to know the real truth about anything so long as such misdirections prevail.”

“When every thought is animated with a strong desire for a more perfect body, a larger mind and a more beautiful soul, every effort towards the attainment of self-mastery will become constructive, and only good results can possibly follow. The less you think about the inner self, the better, because it is through the perfect expression of the inner self that you will gain the power to master the outer self. To clearly, firmly and permanently establish in mind what one desires to master is extremely important; also, what self-control will mean when it is

attained, and what will happen to mind and body when to power of mastery is exercised."

"He who has attained the mastery of self (...) never tries to control anything or anybody, not even himself. In fact, the desire to control has been eliminated completely from his mind. His object is not to control himself, but to make the best possible use of himself. (...) He who has no desire to control anything, but is inspired with a strong, irresistible desire to make the greatest use of everything, has entered the path to the mastery of self."

"To master oneself means to direct all the elements, forces, functions and faculties in the system for the purpose of promoting their natural activities to the highest degree of perfection. To master one's desires does not mean to suspend those desires, but to give those desires more life and power than ever before, and then direct them into channels of action where the greatest and best results can be obtained under present circumstances."

"Every mind forms different compounds, unconsciously, as the various grades of vibration are entered by the predominating mental states; but what is formed unconsciously is not always desirable, and when it is desirable, it is always inferior to what might have been produced through a similar, intelligently directed conscious action.

Mental states of anger usually produce poisonous elements in the system, while states of fear and depression convert healthy tissues into useless, foreign matter. Such matter always clogs the system, thus interfering with natural functions, and producing, directly or indirectly, a number of ills. Mental states that are lofty, true, and constructive produce chemical compounds in the system that are nourishing and vitalizing, and that have a strong, refining tendency.

Through the power of self-mastery, undesirable compounds may be prevented entirely, because the mind that masters self will not create other than wholesome mental states. Through the same power, we may so direct and blend the elements of the system that the formation of the most beneficial and the most highly refined compounds may be constantly taking place. (...) it is through this law that false chemical conditions in the system may be transformed instantaneously into normal and wholesome actions, and it is through this law that all the elements of the physical body may be constantly refined, until absolute regeneration and spiritualization has taken place."

"In the mastery of faculties, the purpose must be the expansion and enlargement of conscious action; the average mind needs expansion of consciousness because most of its faculties are too small to give expression to all the energy of the system when concentration and accumulation take place. (...) Consequently, in the mental world, one of the principal objects of self-mastery will be to lead consciousness into the realization of new and greater realms of perception and illumination, and to awaken a greater and greater measure of the great within.

The first real step in the mastery of self is to eliminate all desire to control what is exterior to yourself. Train your mind to desire only the mastery of your own being, and refuse absolutely to even think of controlling anything else. We cannot possibly master ourselves so long as there is the slightest desire to control others.

(...) The mastery of environments, circumstances, and external things, naturally follows when one has mastered himself; but so long as we try to control external things, we cannot control ourselves, because we cannot produce causes while trying to interfere with effects. The mastery of self can only be attained through the control of the inner side of mind, consciousness, thought, and action; and to control the inner side constantly, the whole of attention must constantly be given to the inner side.

(...) The principle is, produce the cause you want and you will have the effect you want. The cause can be produced only by acting upon the subjective, because it is only the subjective side that has the power to originate cause; and to act upon the subjective, the forces of the mind must be trained to move towards the within.

(...) whenever we try to control that which is exterior to ourselves, the forces of the mind will begin to move towards the without; and it is not possible for the forces of mind to go in while they are going out, neither can the tendency to act upon the within be established in mind so long as the outward movement of mind is permitted in the least.

The mind of the average person has already a strong tendency to move towards the surface; therefore, to remove that tendency completely, the opposite tendency must be given the whole of attention; all the forces of mind must move towards the within at all times, and attention must be concentrated upon the subjective side absolutely without any cessation whatever.

It is not possible to form a tendency towards the inner life while the mind is acting more or less upon external things. A tendency is a continuous movement in a certain direction; therefore, while the mind is acting more or less upon the surface, the continuous movement towards the within will be interrupted, and there will be no tendency towards the within. We cannot train mental tendencies to move in opposite directions; no two forces, directly opposed to each other, can exist in the mind at the same time.

If the entire mind is to be harmonious and constructive, all the forces of the mind must move towards the within; that is, they must move into the mind and not out of the mind. The person, however, who is trying to control external things while he is trying to develop the mastery of the self, will cause his mind to be divided against itself. He will consequently control nothing."

“The mastery of self implies the power to make the greatest and the best use of self, and to exercise this power is the real purpose of mastery; therefore, those mental states through which this power can act with the greatest efficiency must be cultivated:

- 1) harmony; 2) poise; 3) non-resistance; 4) receptivity; 5) positiveness;
- 6) superiority; 7) supremacy.”

“[On the mental state of *harmony*:] (...) when one is not in harmony, he is in discord, and discord misdirects energy. (...) There is a state in the within that not only is in harmony, but that is harmony; and to mentally grow in the consciousness of that state is to unfold the life of harmony throughout one’s entire personality.”

“[On the mental state of *poise*:] (...) The mastery of self implies the possession of the self, the conscious possession of one’s entire self; that is, the holding together of the various activities, forces and elements in the system, so that they may all work in unison in promoting the purpose the mind may now have in view. And this is poise. (...) To be ever the same and yet never the same is to be on the perfect path to the greater life. All the energies of the system must be held together in poise, even when you are changing your mental attitudes to harmonize with something that is different. (...) The attitude of poise is the changeless attitude through which all energies must pass if constructive results and change for the better are to be secured. It is therefore indispensable to the attainment of self-mastery, because to master the forces of the system is to have conscious possession of those forces, and that is poise. (...) to concentrate attention frequently upon our most perfect mental conception of the state of self-possession will develop the attitude of poise.”

“[On the mental state of *non-resistance*:] (...) To practice resistance is to direct attention upon the objective; it is trying to force things, and this causes the mind to act directly upon things; consciousness is brought to the surface, and the mental forces will begin to move towards the without instead of towards the within. What we try to resist, we try to control; and so long as we try to control anything, we cannot attain the mastery of self. The mental actions of resistance employ the external will altogether, something that must be eliminated completely before mastery can take place. The external will, that is, ordinary will-power, is one of the principal obstacles to the attainment of self-mastery, and so long as we practice resistance, this will-power will live and grow. The stronger the power of the ordinary will, the larger will be the time required to attain the mastery of self, unless that form of will-power is eliminated completely at the beginning.

(...) non-resistance must be made the one great rule in everything, whether in life, thought or action. To practice resistance is to try to overcome by going against; to practice non-resistance is to overcome by going above. Resistance wastes its energy by fighting what it does not want; non-resistance leaves behind what it does not want and proceeds serenely to employ its energy in creating what it does want. (...) To use your power in resisting wrongs is to continue in

bondage to those wrongs, because we give our power to that which we resist. To use your power for self-development and self-mastery is to rise superior to every circumstance and condition, which means inevitable victory and complete emancipation.”

“[On the mental state of *receptivity*:] (...) receptivity, or the attitude of responsiveness, places the mind in perfect touch with everything that it may desire to receive. The objective or personal life is controlled by causing the objective to respond to the subjective, and there is positively no other law through which the person may be controlled. (...) The mastery of the personal self depends entirely upon the degree of responsiveness that exists in the person. (...) The fact is that receptivity has its existence primarily in consciousness, and as consciousness fills the personal self, everything that is developed in consciousness will be active in the person.

(...) What enters mind from adverse environments or inferior associations will manifest in the person according to the degree of receptivity that may be present at the time; but since it is possible to control the attitude of receptivity so that we come in mental contact only with that which is desirable, every person may determine what he is to receive, and what he is not to receive, from the physical or mental worlds in which he may be living now. The power that environment may exercise in the life of any person depends entirely upon himself. (...) anyone can train himself to respond only to those things that are superior to himself; he may eliminate completely every form of influence that may come from those circumstances, persons or things that are inferior.

(...) To cultivate the state of receptivity, encourage the actions of the finer forces and the finer vibrations in the system. Whenever these forces are felt, the mind should become quiet and should enter more deeply into the feeling of those forces. It is the finer forces to which the person responds; therefore, to promote the development of receptivity, the action of these forces should be increased perpetually through the personality. (...) When we realize the great value of receptivity, and find that the person can respond to the low as well as to the high, it becomes necessary to find a method through which this delicate faculty may be so guarded and directed that it will respond only to the superior.”

“[On the mental state of *positiveness*:] (...) It is the creative energies of mind that produce mental impressions, but these energies will do only what they are directed to do by the vibrations that enter the mind. These vibrations may come from without, through the senses, or they may come from within, through the mind’s own thinking, and the creative energies will obey those vibrations that have the greatest power. When the vibrations from without are the strongest, as is the case in the average mind, the creative energies will proceed to form impressions, states, conditions and thought that are exactly similar to the ideas that are being conveyed by the vibrations from without; and the mental world will be created in the likeness of the exterior environment. However, when the mind is in a positive state, the vibrations from within are strongest, and no vibration from without can produce an impression upon the mind unless the mental door is consciously opened to a particular idea.

(...) Positiveness is that state wherein the mind generates its own vibrations and its own mental life, forms its own mental attitudes, thinks consciously its own thoughts, and is so strong in its own individualized being that no power can act in the mental domain unless it is wanted. (...) So long as you fill your mind with your own mental vibrations, and you always do when in a positive state, the creative energies will produce only those thoughts and impressions that you desire to have produced; the desires of your own true self will be obeyed by the powers within you, and those desires alone.

The value of positiveness lies, first, in its power to protect the mind from being impressed by inferior, external conditions, and secondly, in its power to keep the creative energies under the complete control of the mind. The positive mind has the power to think whatever it may want to think, and this is the real secret to the mastery of self. He alone can master himself who can master his mind; and he alone can master his mind who can think what he wants to think, at any time and under any circumstance."

"[On the mental state of *superiority*:] (...) It is not possible to attain self-mastery so long as one thinks that he is an inferior creature. (...) The idea is to dwell constantly upon the mountain top of your being; to live consciously and perpetually at the very apex of all your aspirations, and to constantly function in the most perfect spheres of those present possibilities that you can now realize. The purpose of self-mastery is to make all of life just as high as our highest vision of the ideal; and we have attained mastery when we can make everything in life become exactly what we wish it to be.

The act of mastering oneself implies the power to bring oneself up to the state of superiority; to make everything superior to what it was, and then press on to still greater heights. The purpose of mastery is not to control faculties, talents, forces, or elements, but to direct them all towards greater attainments and greater achievements – towards superiority.

It is not possible, however, to cause everything in one's being to move towards superiority unless the mind is established in the consciousness of superiority; to produce mental tendencies towards the superior, consciousness must feel the life, the spirit, and the soul of the superior, and this feeling may be cultivated by frequently concentrating attention upon the most perfect conception of superiority that the mind can possibly form. Whatever we frequently think of, with depth and feeling, that we shall gain the consciousness of; this is a law through which any hidden secret may be brought into the light of a clear, positive understanding."

"[On the mental state of *supremacy*:] (...) The realization of supremacy [is] the knowing of the truth that you, yourself, are the supreme ruler over everything in your being and in your world. (...) When one knows that he is the supreme master of his being, he rules supremely without trying to do so; and herein we learn why he who has attained the mastery of self never tries to master or control anything, not even himself. It is not necessary to try to be that which you are. (...) He who is supreme cannot do otherwise but exercise supremacy.

(...) Man in the real is a master; therefore, when in the consciousness of the real, he does master; and does not have to try. He who tries to be a master does not know that he is a master. (...) So long as we try to master ourselves, we shall not succeed in mastering anything; but when we discover that we in truth *are* masters, we shall succeed in mastering everything without trying in the least to do so. The realization of supremacy is therefore of the highest value, because this realization will reveal man to himself. He will *know* that he is supreme in his own being; he will know that he is created with that power, and when man knows what he is, he will act accordingly.

(...) When the mind acts with supremacy in the within, all the creations of mind will be patterned after the highest ideals that may now exist in consciousness; and the progress of the individual will be remarkable. (...) When the mind has not attained the consciousness of supremacy, it cannot act with supremacy; the creative energies will, consequently, follow lower ideals, and will not do what is wanted done. (...) To constantly feel that one is supreme in his own domain is absolutely necessary. (...) Know that you are strong, and all weakness will disappear; know that you are supreme in your own domain, and you will rule supremely in your own domain."

"Man attains self-mastery not by trying to rule, but by permitting himself to be ruled by that which is greater than his present conception of himself. (...) The true will never tries to rule; it already is the ruling power; and it never tries to gain supremacy; it already is supreme."

"The will is properly performing its true function when it is eternally giving way to the superior; that is, the superior that is in itself, that is in man, and that is in the expression of the infinite in man. The true function of the will is to hold the mind in such a state that the higher may find a full and free expression at all times."

"The purpose of self-mastery is the attainment of superiority; to employ all the elements of being in such a way that perpetual growth becomes the principal factor in existence. You have attained mastery of all the forces and elements of your being when you have caused all of these to work together constantly for the higher development of your entire self."

"It is the true purpose of all forces to be constructive; they are, therefore, not in their true sphere of action until they have become permanently constructive; and he who has accomplished this has mastered the powers of his being."

"When analyzing the true will and its function, we find that its one and only purpose is to act upon consciousness; not to control consciousness, but to act upon consciousness. The will was not made to act upon the body, nor upon any of the forces and elements in the body; neither was it made to act upon the mind, nor upon any of the states, the tendencies, or the desires of the mind. The will should act upon consciousness only, and the reason why is found in the fact that everything that appears in body or mind is but the effect of conscious states.

Whatever you become conscious of, that you will express in the personality, and mind and body will become what those expressions are. The conditions of those expressions will be externalized in the personality, and the person will feel, act and behave exactly as those expressions feel, act and behave. Every change that actually takes place in consciousness will produce a corresponding change in the personality, and every step in advance that is realized in consciousness will cause the personality to advance and develop in a similar manner.

Every cause that is formed in consciousness will produce its own effect in the personality, and as any cause desired may be produced in consciousness, any effect desired may be secured in mind or body. There is nothing, however, except the true will that can produce causes in consciousness; therefore, the will must be trained for this work. (...) The true will always moves towards the superior; it acts upon consciousness for the purpose of causing consciousness to gain a higher and a larger conception of the superior; and as these superior conceptions are realized in mind, they become patterns for the creative energies. Superior thoughts, desires, tendencies, actions and conditions will thereby be created throughout the entire system.

(...) When all actions of mind are moving towards the superior, greatness is being developed and the purpose of mastery is being fulfilled. We master any particular part of the system when that part is made to perform its true function under all sorts of conditions. (...) Change a certain phase of consciousness, and the corresponding mental or physical expression changes likewise; but no change can possibly take place in any part of the personality until the necessary change is produced in consciousness; and nothing can produce this change in consciousness but the true action of the true will.

The prevailing state of consciousness is the only one cause in the personal being of man; all other things are effects of this one cause; it is therefore useless for the will to act upon anything else but consciousness, because it is only through consciousness that the purpose of the will can be promoted. (...) As the consciousness of the real will is developed, the will-power becomes immensely strong; and there are two reasons why: first, because the true will does not destroy its strength through the desire to rule; and second, because it gives itself up to the influx of real power – the power that proceeds from the source of limitless power.

As this power fills the system more and more, a deep stillness is gained, a state of being that is not only perfectly serene, but immensely strong – peace and power united; and when this state of being is felt, one may know that the path to self-mastery has been found. To enter this state is to begin the mastery of self, and to continue in this state is to continue to develop the mastery of self to the very highest possible degree. To step outside of this state is to cease, for the time being, to master oneself, and herein one may know whether he is on the path to mastery or not. To hold the mind and every part of the mind in a serene, strong state, and to hold it there at all times, is a very high art, and is made possible only through the training of the will to act upon the principle of the real will. When the will wills to be what it *is* – the ruling power, and wills to feel the action of this

power, the mind will enter the strong, serene state, because the action of the real will is perfectly serene, and its power is immensely strong.”

“To master oneself is to cause oneself to be what one wishes to be. To externally become what one desires to become means a perpetual transformation of self, because all becoming is change – eternal change for the better; and to perpetually transform the self, a higher order of life and thought must be constantly expressed in the self. This, however, is made possible only through awakening of higher and larger states of consciousness, and as consciousness responds only to the actions of the will, the true use of the will becomes indispensable in the attainment of mastery of self.”

“The desire that is aimless, and the will that domineers but never directs – these two actions in mind are responsible for nearly all the failures in life.”

“What is termed the soul of things is the inner world of limitless possibility.”

“The best way to keep the entire system in order is to constantly improve the entire system, and this is the purpose of self-mastery. To master self is not to try to control self, but to perpetually transform self; it means continuous advancement for every part of the being of man; it is the elimination of evil thought through a constant growth in the realization of the good; it is overcoming the imperfect by creating the perfect; it is the passing out of the lesser through the passing into the greater; it is the prevention of retrogression through the perpetual promotion of progression. The law of continuous advancement, however, is based upon the principle that every change or improvement that is to be produced in life must come from the unfoldment of the greater possibilities that are latent in life. We advance in the without by unfolding and expressing the greater from the within; and we master the self by causing the self to eternally become what is latent in the superior life within the self.”

“This is how adverse conditions in the system may be mastered; not by trying to control those conditions, but by entering into the finer consciousness and creating there more perfect conditions.”

“To master your mental attitudes, turn attention upon the silent within. There is a state in the inner field of consciousness where absolute peace prevails at all times; to become conscious of this state is to become calm and serene, and by directing attention upon this state, the realization of peace will immediately follow. When in the midst of confusion, do not permit your mental forces to run towards the surface; to do this is to become confused, and thus be controlled by the confusion that exists about you. Draw all your mental forces towards the within, while in such surroundings, and think towards the peaceful within; you will thereby realize peace, and be in peace. You will master yourself in the midst of the storm; you will remain untouched, unmoved and undisturbed.”

“To control your thoughts, do not try to control those thoughts that you are thinking now, but use the will in producing a new line of thinking. If the will is well trained, this can be done at once, and as the mind becomes active in new fields of consciousness, those thoughts that we did not wish to entertain will disappear of themselves. (...) It is only when the mind continues to act upon the surface that it is difficult to change the mind.

(...) To control yourself in the midst of temptation, divert your attention from those things that you do not want, and cause the will to act upon the inner consciousness of those qualities and virtues that you do want. (...) To concentrate the whole of attention upon the wrong is to cause all the tendencies of mind to move towards the wrong; the mind will think the wrong and be placed in bondage to the wrong; it will follow the wrong and act accordingly. The secret of overcoming temptation is to refuse to give the wrong step a single moment of attention; do not resist it; do not even think about it; but give the whole of attention to the right step.

This will not be difficult if the mind, when concentrating upon the right step, will look within and view the superior side of the right step; because when its superiority is discerned, the interest in the right step will become so great that nothing could persuade the mind to think of anything else. (...) turn all the forces of mind upon the highest state of consciousness that the imagination can picture. (...) do not permit the actions of the mind to move outwardly against anything when antagonized, but direct all the forces of mind inwardly at once.”

“To master anything is to turn it to better use; and all things are turned to better use that are trained to work in harmony with the law of continuous advancement. To control circumstances, the principle is to establish in yourself what you wish your circumstances to be. The mind that has created the ideal mental world will gravitate, through absolute law, into an ideal physical world. However, before man can create an ideal internal world, he must attain that state of self-possession where he will not be influenced by the adverse in the external world. He must control himself in the midst of circumstances before circumstances will respond to his control.

In the midst of adverse circumstances, it is your thought and feeling that must be controlled, and to control thought under such circumstances, all thought must be given to the ideal circumstance that you have in view. (...) When you have become stronger in your own conscious being than the forces that are about you, those forces will obey your will. For this reason, he who has mastered himself has mastered the universe.”

“He who gives himself to supreme power will give expression to his own supreme power; and the expression of supreme power through every part of the self constitutes the mastery of self.”

“Whoever discerns clearly the spiritual essence or divine substance which is the basis or soul of all reality, will manifest in the form, not only purity, but absolute immunity from all disease and from all adverse actions among physical elements and forces. His body will be spiritualized in proportion to his understanding, and will establish itself more and more firmly in that state of being where divine nature reigns supremely. To spiritualize the body is to give greater strength, more perfect health and more youthful vigor, as well as higher quality, to the body. To establish the body in the consciousness of the spirit is to give the body absolute protection from weakness or disease; in the spirit, we find all the elements of perfect being for body, mind and soul, and we place the body in the spirit when we realize that every atom in the body is filled, through and through, with the real substance of spirit.”

“To the pure all things are pure.”

“There are many essentials to a real permanent success, but there is one essential without which all the others become practically valueless. The man who succeeds is invariably impelled to press on and on by something within him that tells him he can. He may have no name for this something, nor may he give to its presence special attention. Nevertheless, he knows it is there, and it gives him an inner determination that nothing in the world can conquer or destroy. He is invariably convinced that he will succeed; and this conviction is so powerful and so deeply rooted in the very foundation of his being that it refuses absolutely to be disturbed by any circumstance whatever. In the spirit of this conviction, he proceeds with his eye single upon the goal in view, gaining ground steadily and demonstrating every day, through actual results, that his conviction is based upon fact.”

“To attain great success, we must inwardly feel that we can, and we must be inspired by a determination that is not only irresistible, but that is as deep as the fathomless depths of life itself. He can who thinks he can. He who thinks he can will use effectively all his present power and will steadily increase the capacity of that power. He who doubts his power, however, will fail to use it. And herein we discover one of the first causes of failure, as well as one of the greatest laws in achievement.

(...) Man who accomplish great things do not always have exceptional ability, but there is a power within them that turns all of their ability to the very best account. All that is in them is pushed up, so to speak, to the highest point of action and efficiency. Nothing in their nature is lost. Everything is put to work, and everything works effectively towards the great goal in view.

(...) When a man thinks he can, he awakens in his mind the power that can; and he thinks that he can because he is conscious of the power that can; that is, he inwardly feels the existence of that power. When you feel that you have the power to do what you wish to do, you cannot possibly doubt any more, nor can you fail when you proceed to use that power.

(...) To think that you can when you do not feel that you can is hardly possible, and it is only he who thinks he can succeed that does succeed. The man who does not feel within himself the power that can will doubt, and he who doubts that he can will suppress the power that can. Doubt must be removed before success can be gained, but doubt will not disappear until we inwardly feel that we can; that is, until we can actually feel the possession of all the power that is necessary to do what we have undertaken to do. When we know that we have the power, we know it. We know that we can. We are aware of the necessary power within us, and this power is so positively determined to succeed that we find neither rest, nor happiness until we proceed to apply it on the largest possible scale."

"The most important power is the power of that something that causes all other powers to become alive with all the force, all the ability and all the capacity that is latent within them. When a man feels within himself that he can, his confidence in himself will express itself in various ways – depending upon whether his mind be crude or highly organized – but in any event, his efforts will produce success. If his mind be crude, or only partly developed, he may become brazen in his efforts and may not always depend upon legitimate push and enterprise; in fact, he may even employ methods that are questionable. When the power that can is aroused, he must give it expression in some manner. He simply must proceed to do something, and whether his methods be crude or dignified, he will never fail to reach his goal.

The power that can will work for a season through any channel, but it is only through strictly legitimate channels that it will work profitably in the long run, and produce final good as well as the greatest good. Though this power may bring wealth to captains of industry, whether their methods be sound or not, it is only through highly organized minds, where ability and character combine to the highest degree, that this power can produce real success. And it is real success, the working out of a great purpose, and the realization of the results expected through the culmination of that purpose, that all men and women of genuine ambition have in view."

"To have faith in yourself is to enter into the spirit of your life; that is, into the interior depths of your life, and to enter into the spirit of your life is to enter mentally into all the power that is contained in your life. You thus become conscious of the power that is in you. Your mind is placed in mental contact with this power, and you become convinced that you have it. Your mind is no longer confined to the shallow life on the surface of your being, but is gaining an actual grasp of all that there is in your entire being. You are no longer dependent upon those weak and limited forces that play upon the surface of existence. You are sounding the vast depths of your life, and you are beginning to draw upon the inexhaustible forces of these depths.

The small mind is conscious of weak surface forces only. The great mind is conscious of everything on the surface, and of the deep, inexhaustible forces within as well. That is the difference. And it is faith that makes this difference. It is faith that places the mind in conscious touch with those great interior depths.

(...) the deepening action of real faith will give any mind full possession of all that is contained in this mental world."

"When you feel that you can, your desire to prove that you can becomes so immensely strong that nothing can hold you down. It is then that you feel within yourself the expanding power of a deep interior determination, the force of which becomes stronger and stronger, until every element in your being is aroused to the white heat of invincible action. The depths of your being are stirred as never before. You feel the positive action of powers within you that you never knew before. Your whole life has become alive. You have discovered yourself – all that is in yourself, and you know that this combined all is great enough to carry through to a most successful termination, any undertaking that you may have in view. You need no longer try to think that you can. You know that you can. You can feel within yourself the unconquerable determination of the power that can.

Success comes inevitably when you feel that success is in you, and you will feel that success is in you when you arouse to action all that is in you. When you feel the interior action of a larger measure of your life, you will want to succeed. You will have the ambition, and you will have the power to realize that ambition. It is this interior feeling that you can that produces ambition. And the fact that you have ambition proves that your mind is in touch with the great domains of life and power within you. Therefore, no mind can have an ambition without also having the power to carry through that ambition."

"When you feel a strong, continued, persistent desire to do a certain thing, you may rest assured that the power to do it has been aroused within you. You may proceed with a positive assurance of success. But you must apply the full force of the power that lies back of your ambition. This, however, the majority fail to do. Therefore, their ambitions are realized only in part, or not at all. But those who do apply the full force of his power invariably succeed. Their dreams come true; their desires are fulfilled; their ideals are made real. They rise steadily and surely, sometimes rapidly, and finally reach the highest places in the scale of achievement. They accomplish great things in every undertaking where they feel they can succeed."

"To realize any special ambition, it becomes necessary to apply the full force of the power that is back of that ambition, and this can be done by entering positively into the real and inner life of that power. (...) To enter positively into the real life of any power, the one great essential is to have real faith in that power. When you have faith in any power that is in you, your mind enters positively into the real interior world of that power; that is, into its vital essence or living force, and thus arouses into positive action everything that exists in the world of that power. This is the nature of real faith. This is how real faith works. It is evident, therefore, that nothing of importance can be accomplished without real faith.

Real faith is not a positive belief, but a positive action of the mind, a deepening action and an awakening action. Real faith is that positive, determined and penetrating action of the mind that enters into the spirit of a power, into the innermost life of a power, and makes alive all that is in that power. Faith goes into everything within the mind and arouses to action the best that is contained in the mind. Faith stirs up every dormant force that is in you and pushes to the front everything of worth that is in that force. Faith can do this because it is a positive action that acts, not only on the surface of your being, but through and through the very life and essence of your being. When you have faith in yourself, you enter mentally into all that is in yourself, and you arouse that all. In consequence, you feel (...) impelled by an irresistible something within you to press on and on, regardless of circumstances, to the very highest goal you can possibly picture."

"When you have faith in yourself, you arouse the best that is in you, and it is the best turned to use that produces success. To have faith is to enter into the very spirit of the best, into the real life of the best. It is the nature of faith to do this. You cannot have faith in that which is useless or inferior. Faith turns attention upon the best only, and it finds the best in everything.

To have faith in everything is to concentrate attention upon the best in everything, and habitually think of the best that is in everything. And the mind develops into the likeness of that which we think of the most. Therefore, in the development of quality, worth and superiority, as well as greater ability and power, faith becomes indispensable.

You cannot have faith in the lesser; it is only the greater in which you can have faith. The moment you begin to have faith, you turn attention upon the greater. Your mind moves toward the greater. You enter mentally into the life and power of the greater, and thus gain possession of the richness of the greater.

To believe in yourself is to believe that there is more in you than you have thus far expressed. You will thus create in your mind a tendency to enter into and arouse this more, and the stronger your faith, the stronger will this tendency become. In consequence, you will enter more deeply and more truly into the more that is in you, and arouse a greater and greater measure of this more.

How much of this more you can arouse, develop and turn to use need not concern your thought, nor should you think of any faculty or any power in your system as being limited. No actual limit has been found to any power in man, and as every power in the human system can be used to develop more power, it is evident that no limit ever will be found."

"Expect all your faculties and powers to do what you want them to do. Expect them all to make good. (...) Men who succeed expect to succeed, and this expectation is continuous. They are determined, most positively determined. All their power is focused upon the goal in view, and they have so much faith in themselves and their work that they absolutely refuse to think of fail. In every instance there is an inner power at work, and the all within them is alive.

Great men do not succeed through mere surface brains. There is something deeper at work in those brains, and that deeper something is aroused through faith – faith in themselves, faith in their purpose, faith in their ultimate victory.

The great man enters into the spirit of things. He is conscious of the vast, inexhaustible depths of his own interior being. He is in touch with the inner world of real power, and that is how he becomes something more than a mere cog in the wheel of industry. Through the awakening of all that is in him, he becomes not a cog in the wheel, nor even the wheel, but the power that drives the wheel.”

“When man becomes acquainted with himself, he invariably discovers that he can change himself and his environment through the intelligent use of the laws and powers of his own being; that he can build health, character and ability to any degree desired; that he can remove from his life what is not conducive to his welfare and happiness; that the possibilities within him have no limitations whatever, and that there is evidently no end to what he can do in the growth and development of himself and the world in which he lives.

(...) When man makes this discovery, he no longer submits to things as they are. He no longer trains his mind to accept adversity in a meek and lowly spirit. He no longer thinks that it is necessary to give up to what appears to be the inevitable. He has discovered that man holds his own life in his own hands, and proceeds to act accordingly. Man is supreme in his own life and in his own world. This we know. He may have his own way in everything. He may form his own ideals and make them all come true. He may plan his own future and realize every dream precisely as expected. He has the intellect to understand the principle and the power to apply the law.”

“There are many powers in man, but there is only one power that has controlling power, and that power is in the will. The purpose of the will is to control or direct all the other powers in man – to so direct those other powers as to cause them all to do what we want them to do. There is no limit to man’s inherent capacity; the subconscious cannot be exhausted, neither in the quantity of power, nor in the varieties of power. It is therefore evident that man can do with his life whatever he may desire, provided he can cause all his power to do whatever he may desire.”

“The path to greater power of mind and personality may be found, first, in training the mind to think only constructive thought; and second, in giving every thought the will to act. (...) But do not try to will with the mere surface action of the will. It is through the controlling power of the will, the inner, vital action of the will, that you cause your other powers to do what you wish to have done, and this controlling power constitutes the soul of will.”

“What is here designated as real will power is a direct expression of the superior man within. There is a larger man within you. This interior man is the real you and infinitely greater and more powerful than your outer personality; and it is upon this interior man that you must depend for results. Constantly think of this

interior man as the ruling factor in your life and constantly expect this supreme factor in yourself to produce greater and greater results indefinitely. It is the superior man within that exercises real will power – the power that can control. Therefore, to will to do what you desire to do, we must give the superior man within the right of way.

(...) The visible person has no real will power. You gain possession of real will power when you begin to feel that you are the inner man within. That power of the will that can calmly, but absolutely, direct all the other powers in your being to do what you wish them to do comes from the depths of your life. When your feeling life is deep and when that depth of life is calm and strong, then you will gain that power that contains the controlling power. Then you gain what may be termed the indomitable will, and then you gain the power to work out in tangible life every change for the better that you may have planned in your mind.”

“To be so constituted that the greater man within is naturally given right of way is well, providing that tendency is cultivated; but if it is not cultivated, we will have results up to a certain point only, and there will be no further progress. It is not necessary, however, to be so constituted naturally in order to secure results. (...) We can train ourselves to feel more and more of the greatness within, and to express more and more of that greatness. We can do this by giving the larger interior man full right of way. Let the power that is within you come forth. Let it even take full possession of your entire personality. It will never lead you wrong, but will instead, prompt you to press on and on, regardless of circumstances, until you reach the very highest heights you have in view.”

“To him who has faith, all things are possible.

Faith is that something in man that transcends every form of limitation and opens the mind to the limitless powers of the soul.

It is faith that emancipates the person; it is faith that unfolds the unbounded greatness of the soul; it is faith that removes the veil of mystery and reveals to man that wonderful world, that limitless world, that divinely beautiful world that is within.

Faith has been the hidden secret of the great souls in every age; faith has been the secret through which all miracles have been wrought; faith has been the secret through which the prophet gained his wisdom and his power; faith has been the secret through which the sons of glory gained their rare and wonderful genius; faith has been the secret through which everything high, everything worthy and everything beautiful has been given to the world.

It is faith that the awakened minds have eternally sought to find, though not always knowing that the hidden secret was faith, and faith alone; and it is faith that will change the world, as the world should be changed, when its inner sanctuary has been entered by the mind of man.

Faith is the hidden secret to everything; the key that unlocks every door that may exist in the universe; faith is the perfect way to that inner world from which all things proceed; faith is the royal path to unbounded power, immeasurable wisdom and limitless love; faith is the gates ajar to that kingdom which first must be sought if all other things are to be added; faith is the hidden secret to every desire and need of man."

"The true faith is a spiritual state of mind; a state of mind that is very deep, very high, and beautiful beyond description. It is a state of mind that knows; and it knows, because to be in faith is to be upon the mountaintop of intelligence, wisdom and illumination.

The innumerable kingdoms of the great within are known to faith; faith knows everything that is high, everything that is perfect, everything that is limitless, everything that is supreme; faith knows because it has seen, seen with the eyes of spiritual vision.

Faith is an attitude of mind that turns the superior sense of man towards the inner, the hidden, the unseen, the great beyond, and takes consciousness into those finer realms where everything is perfect, and far more real than that which appears to visible sight.

Faith demonstrates that that which seems unreal is absolutely real; that that which seems hidden can be revealed to any mind, and understood by any mind; and that the invisible becomes visible to all those who will open the full vision that exists within them.

Faith demonstrates that the inner world is far more substantial than the outer world, and that the farther we proceed into the great within, the more substantial, the more real, the more perfect and the more beautiful everything becomes.

One of the principal functions of faith is to enter the boundless and awaken the great within; and since all increase in life, power and ability comes from the awakening of a larger and larger measure of the within, we understand perfectly why all things are possible to him who has faith."

"Everything is limited when faith is absent; everything breaks bounds when faith appears."

"All things pertaining to the life of man come from the within; not only great things, but all things. From the within comes all wisdom, and the mind that has awakened the largest measure of their within has the greatest wisdom. (...) Whatever we may require for attainment, advancement or the enlargement of life, we may secure from the great within; and since faith is the royal path to this marvelous realm, we understand again why all things are possible to him who has faith."

"To live is to move forward; to do anything, or attempt anything is to move forward; and to move forward is to enter the great unknown, unknown to the senses, but not to faith. Faith knows that the seeming void of the great unknown is solid rock; faith knows that man may safely proceed, and by what faith man may possess, he does proceed.

The life of man is large or small in proportion to his faith, because it is through faith that he touches the source of life and receives life.

Likewise, all the attainments and achievements of man are large or small in proportion to his faith."

"Faith opens the mind to the unbounded power from within and creates in mind the conscious realization of that power. When you are in faith, the power that you feel is so great that nothing seems impossible; you feel strong enough to do almost anything, and what you feel is truth.

You can do anything while you are absolutely in faith, because while you are in faith, you are in a world where unlimited power is at your command.

It is during such moments that we feel strong enough to move mountains; it is then that we receive our inspirations, when new truths are revealed, when new discoveries are made, and when immortal deeds are done."

"It is faith that enters the unknown; it is faith that penetrates the within; it is faith that transcends all limitations and gives to mind greater and greater measures of the immensities still in store.

Faith is the secret to all that is hidden; and to him who follows faith, all things will be revealed."

"Faith expands consciousness; in fact, it is only through faith that consciousness may be expanded. (...) The greater the faith, the larger the view and the better the view, whatever the subject of thought may be, and the more thorough the understanding. (...) Through faith, the mind ascends into that state of being where the life more abundant, the spiritual life, is realized and received; and among all the powers of faith, this is the greatest. The unfoldment of the inner life prepares the way for the unfoldment of the soul, and places every high spiritual attainment within reach of the growing mind."

"Faith awakens the new life, the healing life, the emancipating life, the purifying life, the regenerating life, the life that is power, health, wholeness and freedom; therefore, through faith, anyone may attain complete emancipation from all the ills of human existence.

The coming of the strong, pure life from within will dispel every form of physical disease or mental distress, as light dispels the darkness; and to have faith is to open the entire human personality to the coming of those higher powers of the soul that have healing on their wings. (...) To enter faith is to enter the crystal sea

of pure intelligence, and to steadily grow into that superior understanding that knows because it is the light of truth and wisdom. (...) He who lives in faith will not only increase this ability, and the power that does things, but will also acquire that rare and most excellent faculty of doing the right thing at the right time. Faith does develop higher mental insight, thus giving mind the power to act with real wisdom, keen judgment and superior understanding."

"Faith does not simply believe; faith knows; real faith is a superior understanding, and deals with tangible facts on all planes. It is not the function of faith to blindly accept, but to give man the wisdom, and the power to do great things. (...) Faith is in the spirit; faith knows that God has given us everything now, and that it is His will that all our prayers should be answered now. Everything that we may need to live the full life, the perfect life, the beautiful life, the life that is fairer than ten thousand to the soul, everything that is necessary to this life, is ready for us in His kingdom now; but we must enter into His presence to receive our own, and faith is the gates ajar."

"The highest prayer does not ask, directly, for anything that may be desired; but gives constant and deep spiritual recognition to the great truth; that the Infinite has, from the very beginning, given all things to man that may be needed for growth and ascension throughout eternity. And, in addition to this recognition, gives expression to ceaseless gratitude, and sincere, unending thanksgiving. In the language of the highest prayer, we do not ask God to give us what we need or desire; we affirm, in spirit and in truth, that God is giving us all these things now. And we add, to all our affirmations, this beautiful, inspiring statement: *I thank thee that thou hearest me always.*"

"Religion is always of the soul; its purpose invariably is to save the soul; and it is only insofar as it is absolutely true to that purpose that any form or religion can retain its influence and power. Whenever a religion no longer lives and works exclusively for its original purpose, it begins to fail; and there is nothing else that can ever cause religion to fail, whatever its form or creed may be. If it is true to its purpose, it will live and grow, and advance in its methods according to the changing needs of a growing humanity. What it means to save the soul, however, is something that resolves itself largely into what each individual may have realized in his own spiritual attainments."

"The true pathway of life is the eternal path of an endless ascension, the soul rising ever and ever into higher states of existence. It is the path of wisdom and light, the path of freedom and truth, the straight and narrow path, the path leading directly towards the spiritual heights; but it is not a path of suffering. There is neither suffering nor bondage upon this path. It is only when we step outside this path that we suffer. So long as we are on the path, then all is well, and we are daily rising into more perfect realizations of larger joys, higher states of being and a greater measure of all that is worthy and good."

This being true, we have everything to gain, both of things temporal and of things eternal, by so living that the soul is always on the path. And what is more, every soul was created to follow the path, must sooner or later begin to follow the path absolutely in order to work out its own sublime destiny. Knowing this, we realize that we have nothing to gain through delay. Every moment spent outside the path simply means more suffering for the near future; while every moment spent upon the path means more real enjoyment, more wisdom, more power, a great measure of freedom and a larger life for the near future."

"The life more abundant, however, can be realized only as our living on the path becomes more and more perfect. Therefore, the functions of a true religion are to help man live continually on the path, and to live the life on the path more and more perfectly. Every effort made by real religion must have this one object in view, to help every soul to live on the path continually. It is only in this way that a religion can be true to its purpose, to save the soul, and to be what it was founded to be, a religion of the soul."

"It is most important that we learn to live, more and more, upon the spiritual side of consciousness, so that we may gain possession of a larger measure of this higher power which alone can give emancipation to the personality and higher wisdom to mind and intellect.

We realize that we are not here to drift with the stream, or to fold our arms passively and say that we will let the best come to pass. The truth is, that if there be anything we want, we must work for it. If we wish to make life ideal, we must make it so ourselves. These things do not come to us simply through mere passivity or expectation. We know that we are living in an imperfect world, a world which is in the process of growth; therefore, we necessarily meet undeveloped conditions on every side; and if we remain in a passive condition, or simply drift with the stream, many of those undeveloped conditions will come into our own world, and not only disturb the order of our personal existence, but produce a great many adverse conditions, both within ourselves and in our environment. For this reason, we must make ourselves stronger than all those conditions; that is, we must rise above adversity both in wisdom and in power; and this is made possible only through the continuous expression of the soul.

To this end, we must permit the spiritual side of life to have full and continuous expression, both in mind and in body; and we shall find, under those circumstances, that we will continue to have that mastery of self, of life, of feeling, of conditions, of tendencies, that will always enable us to be equal to any condition that may arise, and that will enable us to state positively that 'none of those things move me'. In brief, we will be above them all, and stronger than them all, because we have permitted the life and the power of the spiritual side to come forth in greater and greater measure."

"When you become conscious of the soul, you come in contact with powerful forces; and you will have to take control of them all and hold them in your possession if you wish to realize every gain that is made possible through the consciousness of such forces. However, if you do not take hold of those forces

and control them perfectly, nothing will be gained. This is the reason why a great many people, who touch the spiritual at frequent intervals, simply have a pleasing experience, but do not gain in spiritual power. (...) the building up of life on the personal side and on the mental side, as well as on the spiritual side, can be carried forward only through the training of consciousness to make the spiritual side its chief place of functioning.

(...) we cannot function on the spiritual side to any extent until we become throughout familiar with the life and the nature of the soul; for the truth is, as long as the inner kingdom is a vague, mysterious something, we cannot consciously function there. But when we begin to analyze and explore the great spiritual kingdom, and proceed to study all its elements and principles, trying to get hold more and more of the fundamental qualities involved, we shall find that consciousness will gradually transfer itself to the spiritual side; and as this is being done, we shall find that increased power and increased life will come forth into mind and personality. When this great change begins, we will find ourselves gaining a deeper and deeper understanding of the mysteries of the kingdom. We will become familiar with our own spiritual nature; and we may continue this process of higher and greater understanding of the upper side of existence for any length of time. Then we shall find that, increasing the power of consciousness to function spiritually, the soul will express itself, both in mind and in body, in added measure to correspond.

Returning to the original idea, when the soul is fully and completely expressed in the personality, the physical or visible side of life will be filled with the light and the power of the spirit; and the more perfectly we understand this truth, the more fully we realize that physical weakness, as well as weakness of character or of mind, will naturally disappear as we advance in the expression of the soul through the life of the personality. And we shall also find that the tendency of the human mind to drift with the stream, or to go under, when in the midst of adversity, is due entirely to the fact that consciousness functions too much on the outside, thereby being limited both in wisdom and in power; that is, the personality under those circumstances is not strong enough to overcome adversity, or to create its own conditions and its own life.

The great change begins, however, when we step over the border, and proceed to direct consciousness to function more and more upon the spiritual side; for the truth is, that the moment consciousness begins to function in that higher realm, the coming forth of the spiritual elements and powers will begin in no uncertain manner. Accordingly, from that time on, there will be steady increase in the power of mind, character, physical existence, and the life force in general. The great influx from the soul will proceed, and the personality will be filled more and more with life and power from above.

When we so live that this process may continue indefinitely, and that consciousness may secure positive hold of the higher side of life, the expression of the soul will become stronger and will be continuous under every circumstance. Then we will always live in the strong, masterful state; we will always realize the power of the spirit living in us; and we will feel, more and

more, that power surging through us, animating and inspiring every atom, fiber and vein. Thus we shall be able to transcend all discord, all inharmony, all disease, all weakness, and in fact, anything that does not belong to the true order of a perfect state of being.

In order to further this study and train consciousness in this wonderful work, we shall find the scientific method indispensable; and even though we may not comprehend this method perfectly in the beginning, we shall find, if we apply the principle involved, that we shall succeed remarkably and upon an ever-increasing scale. However, even if we do not go any farther than simply taking this one step, that is, training consciousness to live more and more upon the spiritual side, the gain will be nothing less than extraordinary; and here we should remember that consciousness invariably tends to enter into those realms that we think of continually, or that we think of deeply and with persistent desire. Therefore, our purpose henceforth must be to give continuous thought to the spiritual side with a strong, persistent desire to become more and more conscious of the spiritual life with all its elements, qualities and powers."

"No soul can continue very long to receive, or 'borrow' spiritual power from other souls, in the invisible, without drifting directly into the left-handed path. And the very moment anyone finds himself upon the left-handed path, the temptation, and the inclination, to use higher power for unholy ends, becomes stronger and stronger until the conscious self gives in almost continually. Besides this, a marked weakening of character and principle begins almost at once the soul drifts into this path; and finally the desire to resist the temptation to misuse such power almost entirely disappears.

(...) there is only one way to the light and the power of the spirit; and that one way may be defined briefly, in the flaming words of the prophet, 'Return ye unto God'. We advance spiritually by becoming more and more conscious of our oneness with the Infinite; and all true spiritual growth depends directly upon the realization of higher and higher degrees of this very consciousness. But when we proceed to depend upon invisible entities for higher power, we turn our attention away from the realization of oneness with God, and seek, instead, a more perfect unity between ourselves and those invisible groups from which we expect to receive greater power. We turn away from the One Source of power; and whenever we turn away from that Source, we step out of the right-handed path into the left-handed path. We cannot depend upon God unless we depend upon Him absolutely. Our eye must be single; otherwise we cannot see the light. We must follow the Supreme in all things, or we cannot follow Him truly in anything."

"When we inquire as to the greatest need of mankind, our answer must invariably be, to know more and more of the truth; and this answer is based upon the principle that it is the increased understanding of truth that alone can provide the human soul with those essentials that are required to the living of life and the fulfillment of destiny. The need of more and more truth has been deeply felt in every soul at every time; and therefore we find the human race constantly in search of the truth, although it is quite evident that the majority do

not realize, most of the time, why they do want to know the truth. The soul, however, does know; and it is this prompting from within that causes the mind to go out in every direction, and employ every possible means to the end that a greater measure of truth may be realized.

The truth that we may know at any particular time, provided it is all the truth that we can understand at that time, will satisfy our purpose for the living of a full life in that special period; but the very moment we come to a place where the needs of life have been enlarged and made more extensive, we shall feel at once the need of a greater measure of truth. This leads the soul into an attitude that we all have experienced, an attitude that may be described as the hungering and thirsting for something within, or for something higher that we do not seem able, at the time, to gain possession of; but what we really do want at those times is more truth; and the moment we find the greater truth we are in search of, the soul is satisfied, and the greater needs of life, for the moment, are perfectly fulfilled.

When we examine the relationship that the knowing of truth sustains to the living of life, we find that the truth of today is for today only; and that new truth and a greater measure of truth becomes absolutely necessary as the soul grows or advances into larger and higher states of existence. We find therefore that whenever a new step is taken, or something higher is undertaken, the truth that we have known in the past will prove insufficient. We find that we must have new truth, and that we must gain a higher and a larger understanding of life before we can proceed with the new step or undertaking in view."

"When we consider the mysteries of the kingdom, we must remember that we are dealing purely with the spiritual side of life; and we must realize that the spiritual side, or the seeming unreal, is the most real of all states of existence. There is far greater reality in the life of the spirit than there is in the life of the material; indeed, it is only in the spiritual that we find reality in its true state of being; and when we realize this, then it is that we shall begin to gain, not only a higher understanding of all life, but a greater degree of mastery, both of the mental world and of the material world."

"When the human entity begins to realize that the spiritual side is more real than the physical side, consciousness will begin to function more definitely upon the spiritual side; that is, life will be lived, not from the body, but from the soul; and when we live in the soul, and from the soul, we will give expression to an ever-increasing measure of life, wisdom and spiritual power."

"The truth is, that the moment we transfer the principal place of conscious functioning from the body to the soul, we find that the higher spiritual forces will begin to express themselves, and thereby enlarge, enrich and perfect the entire domain of human existence – physical, mental and spiritual; in other words, wherever you are conscious, there you awaken activity. This is the simple truth that underlies this entire field of study. Therefore, when you are conscious of the spiritual side, you awaken spiritual activity; and when you awaken spiritual activity, you cause the expression of spiritual life and spiritual power, and in fact,

the expression of everything that pertains to the wonders of the spiritual world. You have taken conscious possession of that higher, richer life, and have begun to bring forth that life into every part of your entire being. Thus your entire being will be lifted up, perfected, made better and higher, and existence itself, on all planes, more beautiful and more enjoyable.”

“We have not made the spiritual side the principal place of conscious activity; and that is the reason we have not gained the results that we think should have followed our efforts in that direction. If we would realize all the fruits of the spirit, we must give every moment to the spirit; and this we can do without interfering with the duties and privileges of the physical side of life. We can live continually on the spiritual side of consciousness, and at the same time give full justice to everything that may demand our attention on the tangible side.”

“The first step to be taken in the further understanding of truth, and in the search of the secrets of the kingdom, is to train consciousness to live more and more upon the spiritual side of life; and here we must remember that we cannot understand the mysteries of the kingdom, no matter how much we may study or investigate the subject, until we consciously live in the soul. If we live in the body, or in the mind, we cannot understand the spirit, and the mysteries of the kingdom will continue to be mysterious in every form and manner; but the moment we begin to realize that we are spiritual beings, and begin to live in the soul, so that we actually feel that we are living upon the spiritual side, we become conscious of spiritual things; and the moment we become conscious of spiritual things, we gain the power to understand spiritual things.

The consciousness of the spiritual must come first; that is, we must actually be in the spiritual world before we can study the spiritual world; and therefore we must live in the soul, and consciously function in the soul, before we can proceed further in the search of truth. Having taken this first step, we will not only gain immensely, both physically and mentally, but we will also have entered consciously the real light of the spiritual world; and when we have entered that light, we shall be able to see clearly how to proceed farther, how to apply the other side of science to all the mysteries of the kingdom.”

“To begin, we must know and feel that we ‘live and move and have our being’ in an infinite sea of pure spirit. And we must enter so deeply into the consciousness of this omnipresent spiritual world that we can actually feel the ‘presence’ of the power in every element of body, mind and soul. In brief, the spiritual world must become so real to us that the material world appears to be mere mist in comparison. We may know the presence of the spirit, and continue in this knowing all through life without gaining possession of the power; but when we begin to ‘feel’ the presence of the spirit, then indeed shall we be able to lay hold upon the power, and make it our very own.

(...) When we can feel the presence of spiritual power, then we know that we actually have entered into the real, interior life of that power; and the law is, that whatever we ‘enter into’, any measure or state of spiritual power, that measure of power becomes our own. Another great law that we find herein is this, that the

power of the spirit obeys implicitly the desire of the higher human will. And therefore, whenever we feel the presence of the power, that power will act for us upon any purpose or goal towards which the higher will of the soul may be directed. When we actually feel the power of the spirit, that power will invariably do whatsoever we may will to do, provided the desires and motives of the will are inspired by the pure and lofty aspirations of the soul.

(...) The soul should be and, in truth, is the ruling principle in the human domain. And every awakened soul does lay positive hold, more and more, upon this divine prerogative. The awakened soul therefore soon comes to a place where the absolute right to govern life and destiny is fully recognized; and at that period the need of higher power becomes very great indeed. When the awakened soul arrives at this, the parting of the ways, and learns that life can no longer drift with the stream, but must be directed, with wisdom and power, towards the supreme goal of the illumined spiritual heights, when the soul comes face to face with this astounding truth, the desire for necessary wisdom and the necessary power becomes invincible. And there is no rest until this indispensable need is supplied. If the supply is not forthcoming, both mind and soul will continue in a state of inconsolable distress, a state that, in many instances, fails to depart during existence in this world. The cause, however, is simply the failure to gain the higher power required for the new order and the new time."

"It is the 'presence' of the power that we must feel; and when we do feel this presence, then indeed will the pain of the soul disappear."

"No one can receive power from the Supreme unless the eye is single upon the Supreme throughout the period of conscious existence. We receive from the Source only when we think constantly of the Source, and open mind and soul to the divine influx from On High."

"We cannot receive power from the Supreme unless we fix the whole of heart and mind and soul upon the Supreme. But the moment we think of ourselves as 'having the power', or as 'doing the work', we transfer attention from the Supreme to our own personality. Then we no longer receive power from above, and will soon begin to weaken.

(...) Your work is to seek oneness with God; the power will follow. And it is the power of the Most High, living and working in you, that is the author of that wonderful work that seemingly comes from your mind and soul. This truth we must know. This truth we must realize more and more perfectly; and the more perfect the realization of this truth becomes, the deeper will become our realization of oneness with God. More and more will follow. Gradually and surely we will rise towards the sublime spiritual heights. The riches of the kingdom will come into our world in greater and greater measure; and whenever we are prepared to receive our full inheritance, then everything that heart and mind and soul may desire, shall become our own. All things belong to God; but we are the heirs; and our full inheritance is ready for us to enjoy whenever we are fully prepared to receive. And when we are willing to depend upon God for everything, then we are prepared to receive everything that God has to give."

“Great souls live constantly, both in the world of outer consciousness and in the world of inner consciousness. They are therefore in possession of higher spiritual power at all times, and may give that power expression in any way desired. It is not necessary, however, to live absolutely in the world of inner consciousness in order to respond to spiritual power; but this is necessary before we can personally possess and employ spiritual power.”

“To learn to enter more and more deeply into the world of inner consciousness, (...) the first step is to know that inner consciousness is the consciousness of that interior life that pervades all life, and the consciousness of that spiritual world that is to the visible cosmos what the soul is to the visible form of man.

When you enter interior consciousness, you not only become conscious of your own soul, but you also become conscious of the soul of the universe. You gain the power to discern the spiritual side of all things, because your mind has been extended into that vast interior realm where the spiritual elements and the spiritual forces forever have their being.

The second step is to desire inner consciousness with a deeper and a stronger desire than you have ever felt before. In truth, this desire should become a soul passion continuous and invincible; and the power of that desire will draw the mind farther and farther into the world of interior consciousness, until you actually live and move in that world. Then, to the power of this desire we must add the power of our strongest and most concentrated thought. ‘Think on these things’; and think with such power and feeling that your whole mental life enters into the very spirit of those things, into the very soul of the spiritual world. Then, crown your efforts with faith pure, interior, unbounded faith. Know that your mind is entering more deeply and more perfectly into the illumined world of interior consciousness. Believe this absolutely, and enter into the spirit of that belief, into the very life of that faith that has limitless faith in faith.”

“Evil is known only to those who have evolved sufficiently from the lower states of consciousness to have come up to the light, as it is not possible for those to know shadows who have never been in the light.”

“When we consider the lives of those who have lived largely, who have lived richly, who have lived beautifully, we find that they have invariable transcended the mere demands of the senses; they have taken higher ground; they have gone up into the lofty, the sublime, the empyrean, and have trained their minds to be in constant touch with the finer elements of the soul world. In consequence, their minds have continually reached out for those vast worlds that lie beyond the realm of sense; and in these worlds they have found a universe, the richness, the beauty and the splendor of which no tongue or pen can ever describe. There indeed have they found something to live for; in truth, they have literally reveled in gorgeous mansions of celestial luxury.

They have not, however, lived apart from the world of things. On the contrary, they have lived more closely to things than before, because they have learned to see the finer world in all things. They have learned to hold that secret communion with the soul of nature's visible forms; they have entered into that sweet and strange relationship with the beautiful everywhere which has always been the privilege of the great soul, and which has always added so much to the loveliness, the joy and the real worth of life.

When we have learned to live constantly in touch with that finer world, we have learned a great secret, a secret that will serve us wonderfully well whatever conditions may be in that external world in which we now may live. If we are bountifully supplied with everything in the visible and the tangible, we shall be able to enjoy these things infinitely more if we can also see and appreciate the finer elements of worth and beauty which those things may contain. In truth, no one can enjoy the things that are seen unless he can also discern the glory and the splendor of the unseen.

Then, if all external sources of supply and enjoyment should fail us, as they sometimes do temporarily where all is change and reconstruction, we need not be affected thereby in the least if we are in touch with the greater good in the finer world. This higher source never fails, and we may draw upon it sufficiently to make life wonderfully rich and beautiful regardless of the absence or presence of external possessions. We may enjoy the finer things to the full wherever we may be. And he who enjoys the finer things to the full is living a life that is not only great and wonderful, but is also sublimely beautiful."

"We are on the path when the whole of life has been consecrated to the best, to the highest, to the truest, to the richest and to the ideal, including the best that can be found everywhere on all planes of life."

"When we realize that every pain or adversity may have some good advice, some information that we need, we will, if we seek such information, gain decidedly; we will learn something of importance whenever we meet one of these good friends; and instead of antagonizing the so-called evil, we would ask what it all means, and what good advice this friend has to give us at this particular time."

"In the ultimate, or in the fundamental, all things are good. (...) The moment we begin to live in the conviction that all things have a good purpose, whether we may see it now or not, we will find the mind becoming more wholesome, becoming stronger and more active, and that life will be elevated and enriched in many ways. We then enter into what has been called healthy mindedness, and we all appreciate the fact that such an attitude holds immense power for greater things. We shall also find the mind becoming more constructive, because, instead of a large percentage of the elements and forces of the mind being turned aside, warring with outside conditions to no purpose, these energies will be used in building for the greater enrichment of existence. Thus the mind will be enlarged, consciousness expanded, and life become deeper, higher, more beautiful and more perfect in every form and manner.

(...) However, we are not going to find this greater good if we give most of our time and attention trying to eliminate those conditions that exist on the outside of the path. If we think that those things are bad and try to remove them, we are wasting time. They are perfectly harmless where they are; and we need not go out where they are. It is not intended that we should go out where they are; it is intended that we should remain on the path where we shall never find pain, trouble, sorrow, sickness or adversity in any form or manner. (...) we cannot find the better or the greater anywhere unless we consecrate life absolutely to the idea that all is really good, that all things can and do, in themselves, serve a great purpose."

"When the desire of life for the higher becomes so strong that the whole of life is inspired by that desire, there will no longer be any desire in mind or body to step outside of the path. The one desire will be to live on the path, and that desire will be supreme."

"When we consider the many statements that were made by Jesus Christ during his life upon earth, we find that those statements separate themselves into two distinct divisions; and the difference between the two is so marked that we come naturally to the conclusion that they were made in two different states of consciousness. The first division seems to emanate from a consciousness that is almost human, or at any rate, so close to the human that we might say it was human nature in its highest form giving expression to its thought and feeling. The outer division, however, seems to emanate from a consciousness that is so lofty that we conclude that it is the Supreme that is speaking."

"I AM the Way, the Truth and the Life. (...) Be still and know that I AM God. (...) We must remember that the I AM, which indeed is the Way, the Truth and the Life, does not dwell exclusively in any one personality. The I AM may find expression through any personality, and indeed does dwell in the soul of every human being. The eternal I AM is enthroned in the spiritual life of every individual soul; and when we enter into the perfect stillness of the soul, the peace that passeth understanding, that peace that does pass understanding because in that state, there is no understanding large enough or wonderful enough to measure the peace we realize; it is in that state of peace which is above reason, which is above ordinary mental activity, which is even above what we usually call thinking, where we may know or discern the presence of I AM."

"When we are in the Light, we know. (...) When we know, then the mind is in a state of illumination, and dwells serenely in the perfect realization of the Great Spiritual Light. (...) when we are in the peace that passeth understanding, we are above actual mental activities; we are in a state where all these things are felt and realized as absolute states of being; and it is in that realization that we become conscious of the presence and the power of the Eternal I AM. (...) when we ascend in our consciousness, higher and higher into our own spiritual being, we draw nearer to the Great White Light that exists upon the spiritual heights of that realm in which the soul forever dwells serene."

"We all are one with the I AM in spirit; and when we become conscious of that sublime unity, we partake of the same power, and also become channels, so to speak, through which the Most High may speak the Word of Eternal Truth. The statement that 'My Father and I are one' illustrates this same experience, because every human entity, spiritually speaking, is one with the Supreme; and when this oneness becomes a reality in consciousness, the Infinite does speak through us, or we give expression to what is in reality the Word of God.

The eternal I AM is individualized in every soul, and therefore we can say that the I AM in ourselves, that is, the Great White Light of the soul, does constitute the Gates Ajar, in our own spiritual being, to the Way, the Truth and the Life. What is more, we find that it is the consciousness of the I AM in our own spiritual existence that constitutes the only secret path to that lofty state wherein we find the Way, the Truth and the Life. We cannot find the Way, the Truth and the Life through any external source, not even through the personality of Jesus, or through the personality of any extraordinary soul that might have appeared, or that may appear upon earth. The secret path to the Way is found only in our own interior consciousness of the I AM individualized in us, or our own spiritual consciousness of the Great White Light, enthroned in the secret realms of our own soul. If we would find the Way, we must become conscious of the I AM in ourselves; and it matters not how we may proceed, what system of thought or religion we may follow; those things are of secondary importance. The one thing of supreme importance is that we have this great object in view in every effort, or study of life, to become conscious more and more of the I AM, the Supreme Spiritual Light reigning supremely within our own spiritual kingdom. When our attention is concentrated entirely upon that goal, it does not matter what we may call ourselves or what systems of thought we may follow. If we all have that goal, we all are moving in the same direction; and we all are realizing an ever-increasing measure of that Great Light into which we someday shall enter perfectly, and there meet, face to face, the I AM, the Infinite, the Most High. (...) there is only one way; and the I AM is the Way, the consciousness of the I AM enthroned in our own spiritual kingdom."

"It is always true, that whenever we turn away from the one central path and try to gain higher power in some other way, we enter into a state of living that becomes more or less uncanny. In other words, we become abnormal, both mentally and physically, and the world tends to shrink from us, feeling instinctively that we are on the wrong path, and therefore will have nothing to do with our doctrines or personalities. The world as a whole may be more or less in the dark, but humanity does instinctively feel whether an individual is on the path to the Pure White Light, or is living on one of the bypaths, which is indeed a violation of spiritual law; and no one can violate spiritual law without surrounding himself with an atmosphere that is repulsive to sensitive human souls."

"When we become conscious of the I AM, we become conscious of the Light of Wisdom and Truth; we become conscious of that Higher Power that exists inherently in every human soul; and we know that whatever we become conscious of, that we will manifest in mind and body. (...) the nearer we draw in

consciousness to this deeper, higher state of spiritual being, the more fully we realize the existence and the expression of the life that is real; and therefore our growth in that consciousness must necessarily be followed by larger expressions of all that abides within that life."

"When we touch the I AM within ourselves, we naturally receive the greater life of the I AM; and we always touch the I AM within when we enter into the spiritual consciousness of the I AM. The same great truth is emphasized by the statement 'Follow Me'; because we must follow the Christ of the Christ consciousness if we would enter into this wonderful realm of spiritual illumination. But it is not the personal man, or the personality of Jesus that we are to follow. It is the Great Light that the Christ revealed that we are to follow; and we follow that light when we consecrate thought upon the marvelous spiritual within, and seek the kingdom of God in our own interior life and soul. (...) we may find the Way, the Truth and the Life only through the inner consciousness of the I AM, that sublime expression of the Most High that is enthroned in every soul. The I AM is the Great Eternal Light centralized in the soul and enthroned in the spiritual kingdom of every individual soul. We must look to that light, consecrate attention upon that light, and never try to find the secret path in some other way.

(...) we all might advance wonderfully, both in mind and spirit, and rise remarkably in the scale of existence, if we would give every attention to this one sublime existence, if we would give every attention to this one sublime source. Our purpose in the future must be to consecrate attention upon the real door of the Spirit, the consciousness of the I AM; and seek the Way, the Truth, and the Life through the spirit of the I AM as it is upon the heights of our own spiritual world; and to this end we must learn to understand the great statement 'Be still and know that I AM God', for the Eternal I AM is indeed God.

When objective thought or objective reason is stilled, it is then that the soul may ascend into that calm serene attitude in search of the Light in its purity, in search of the peace that passeth understanding, in search of supernatural heights, in search of the Great White Light. And when all these things are found, then the soul does meet in reality the radiant countenance of the Christ, the Glorified Presence of the Most High."

"We should not depend upon any entity whatever that may have appeared in manifestation; but should depend exclusively upon the Infinite; (...) the act of depending upon the Infinite becomes rather an act of cooperation with divine power; that is, we are simply uniting with God."

"When Jesus went away, he left his friends and disciples upon their own resources; henceforth, they would have to depend upon themselves, and upon the wisdom they had already received; that is, it would be required of them to make full application of their own life and talent instead of depending on their master."

"When your own soul is in touch with the vast sea of wisdom, and yet not depending upon personality for wisdom, that is the attitude through which the highest light is received. In other words, it is the light that we can see with our own vision that illumines the mind to the greatest degree, although we are permitted to be instructed by others, for a period, as to the most perfect methods in the finding of the light."

"God creates man for a certain purpose; or rather sends the human soul out into the manifested world to create an ever ascending destiny."

"The soul goes into the manifested life to work out a marvelous destiny. The soul is potentially divine, and is endued with power from On High; but as the soul is born in materiality, the light of the Spirit may for a time be partly or seemingly hidden; and in order that the soul may work out its wonderful purpose, it must not be wholly separated from its divine source. It must not be left alone; it must not be permitted to go astray; and God so loved the world that he brought forth his only Son, the only perfect manifestation of his own divinity, and declared that this only Son should follow every soul upon the great journey of life, to guide and lead, so that every soul might be saved from going astray; the wonderful destiny of every soul finally perfected, the individual soul in time comes forth upon the spiritual heights, clothed with the glory of sublime victory.

(...) When we look at life in this manner, we invariably conclude that the plan of life is very good. There are some dark moments in existence; still we would not have the plan changed. We feel like saying with the Creator in the distant past, *Behold, it is all very good.*"

"We know that while we are out upon the sea of life, the ship is tempest tossed; and not knowing that the Christ is there with us, we try to work our way as well as we possibly can; but it is frequently difficult. It may take years and years before we succeed in coming out of the stormy conditions; but if we could remember that the Christ is in the ship, and call upon him, he would arise at once and still the storm.

We remember the statement, *Man's extremity is God's opportunity*, and we all have come to places where we realized that we could not do anything anymore personally. Then we turned to God; we remembered, *I AM with you always*, and we called upon the Christ who was asleep in the ship; we gave up absolutely to the guidance of the Spirit; and in a wonderful and seemingly miraculous manner, things took a turn.

(...) The second coming of the Christ is purely spiritual, and takes place within the higher states of consciousness of every individual soul. When you can turn consciousness upon the spiritual within, or upon the reality of your own soul, you will awaken to the great truth that the Christ is within; and the Christ will appear to you in the spiritual within. This is the second coming, and this is the final coming of the Christ to you, because everything that we can realize from within is final; that is, it leads to us to the highest that we can know in this realm of existence."

“The spirit of the Christ will come to you, in your own soul, whenever you are spiritually awakened, and lead you on and on, to greater and greater heights, until you reach the power and the splendor of the master state, when you can say, in truth, *My Father and I are One*, when you know that, *All that the Father has is mine*, and when your own life becomes so wonderfully illumined by the glory of His presence, that your face will shine as the sun, and your garments become white as light.”

“If the conscious mind, the sower, does not make a wise selection of seed, there will be thorn bushes and other objectionable growths in the mental garden; because the subconscious gives its fertility to every seed, and the superconscious gives its light and life to every seed, be it good or otherwise. It is hardly important therefore that the conscious mind, the tiller of the garden, be scientific both in the art of seed selection and cultivation. And it is unthinkable that any mind should be negligent any more after learning what marvelous powers and possibilities the subconscious and superconscious hold in store. With such extraordinary powers at our command, powers that we can use and control as we will, we positively cannot give too much attention to the science and art of thought selection and mind cultivation.

From the illustration just given, we realize, first, that the conscious mind is always the sower of the seed. The mind we use in our daily wide-awake experiences is the mind that selects the seed and that places every selected seed in the subconscious field. And as we are fully awake when using the conscious mind, and have full control over all its actions, we can select whatever seed we may desire, thereby determining absolutely what we would reap, what we would become, what we would have for our future. We realize, further, that since the subconscious is the field in which every seed is placed to take root, grow, develop and ripen, we must cultivate that field both deeply and well. In brief, our mental actions must not be on the surface only, but must be deeply felt, so that more and more of the subconscious life and fertility is liberated for the growth and development of every flower in the garden. And all such mental actions must be scientifically applied; that is, in perfect harmony with the laws of right thinking, so that the cultivation of the subconscious may be according to the highest art known in the field of true mental culture.

We realize, finally, that it is from the superconscious that we receive the sunshine required for the growth of this garden; and therefore our mental sky must be clear. The clouds of doubt, fear, discontent, ignorance, misunderstanding, and materiality must be removed completely, so that the great sun of truth may send its life-giving rays upon every flower and tree growing in this remarkable garden. And it is materiality that is the heaviest cloud, that attitude of the mind that closes all consciousness to the light from above, and dwells only in the contemplation of the earth, earthy. Such an attitude will also cause the mind to direct its actions towards the limitations of things and towards the lesser, thereby turning all faculties and talents away from the real light of wisdom from above. In consequence, but very little of that light will be received, and the mental garden will bring forth but meagerly.

If we would receive the full light of the sun of wisdom and truth, and thus expand our minds perpetually in the realization of greater light in all ways, we must turn the mind fully upon the vastness of the superconscious world. We must look up, look unto the hills, turn all thought towards the high places, so that the strong light from the great Eternal Sun may come upon us, fully and directly, thereby giving us, not only its sunshine and life-giving powers, but also its brilliancy and inspiring illumination. In the field of attainment, we find it most important to enter into closer and closer touch with the superconscious, and to reach out continually into the brilliancy and the mental richness of that higher world. And the reason is that it is from the superconscious that we receive our inspiration, our greatest thoughts, our most brilliant ideas, our original concepts and our higher understanding of truth. It is thus evident that it is the mind that can go the farthest up into the superconscious that is the greatest mind, the richest mind and the most inspired mind.

The mind that is in harmony with the superconscious, and that is turned fully towards the light of truth from above, receives its thought directly from the supreme fountain of truth; such a mind therefore speaks as one having authority; speaks as the prophet and the seer; speaks as one who has seen the divine light with his own awakened vision. And in the thought of such a mind, there is both depth and height, and a superior quality that reveals most clearly its higher source. (...) all inspiration comes through the same channel, through the light and wisdom of the superconscious. For this reason, we cannot give too much attention to our study of this upper mental world. It holds untold possibilities, and in every imaginable direction that the mind may wish to reach out or develop. But a marked degree of spiritual development, combined with the mental discernment of the finer things in life, is necessary before we can go very high in that world."

"When we approach the sublime heights of stillness, however, we find more than merely peace and rest; we also find light and power. The mind of the greatest wisdom is the mind that is forever still, that is so completely in the light of the spirit that no effort is required to think or know. Such a mind is illumined with the light that is all of The Light, the light that does not shine forth through action, but that abides in the perfect calm in the luminous states of unending repose.

The mind of the greatest power is the mind that can remain for all time in that wonderful realm where silence is absolute and eternal. To be alive and at the same time to be still, absolutely still in thought, feeling and consciousness, that is the secret of power. And the longer the mind can continue in absolute stillness, while being fully and tremendously alive, the greater becomes the power, until the soul becomes a spiritual giant.

They who would find the path to the greatest and most wonderful that man can become or attain, will remember that the gates ajar are these: To increase the measure of life and to deepen the realization of stillness, the life more abundant and ever more abundant, and constant approach towards the soul of the Silence, these are the gates that open upon the wonderful pathway.

The higher we go in the realization of the One Life and the soul of the Silence, the greater becomes our wisdom and power. The more completely we can live, and the more deeply we can feel the spirit that is ever still, the higher we rise in the scale, and the more wonderful we become in everything that pertains to human worth and spiritual attainment.

Thus we may go higher and higher in the realization of life and the realization of stillness, until we enter the soul of the Silence, the deepest and highest conceivable state of Silence, where life is so absolutely still that being abides upon the very heights of unending repose, the apex of infinite repose. And in that most lofty realm, we find the all wisdom and the all power.

The deeper and the higher the silence of a living soul, the greater the power. Therefore, when the soul abides in the deepest and the highest silence, the all power is inevitably realized. In like manner, the all wisdom, Life, is not merely in touch with the One Source, but actually abides in the One Source. Hence, infinite repose, for the One Source is forever still, being within itself the all in all.

(...) Far beyond the ever-moving thoughts and feelings of man, there is a realm where all is still, and where all is forever well. Consciousness may go for rest and refuge at any time to that wonderful realm On High, and abide there for a season with the soul. And when consciousness returns to its work in the outer world, it will return illumined with wisdom and clothed with power. For, indeed, the soul lives in the very spirit of the One Source; and, therefore, one moment with the soul, and all is well. Consciousness is thus prepared for any life, for any fate; and the personal man may resume his divine mission upon earth."

"When you give credit to the personal self, you ignore the interior spiritual man; you thereby fail to secure that greater wisdom and power that the spiritual man alone can supply. Instead of being led by that inner light that knows, you are led by the confusion of outer thought; you are turned away from the path that leads to truth, freedom and the perfect life, and your mistakes are many. Instead of being taken into the current of that invincible life that can carry you through to your very highest goal, you remain in the hands of mere physical energy, that energy that can do nothing more than simply keep your body alive.

Whenever you accomplish something worthwhile, and give the praise to your own outer personal self, you immediately lose your hold on those powers through which those results were gained; in consequence, failure will begin, and you will have to retrace all your former steps to again gain possession of that power that can do whatever you may wish to have done.

To constantly demand upon the greater self, to constantly expect the desired results from the greater self, and to always give credit to the greater self, is to constantly draw upon the limitless wisdom and power of the greater self – the supreme spiritual man within you. You thereby become larger and stronger in all the elements of your being, rising ever in the scale, gaining ground perpetually, and passing from victory to victory. What you desire you will receive, because

higher power is working through you, and as you ascend in the scale, there is nothing that you will not attain and accomplish.

(...) it is the interior man that gives the power, though the outer person is required to apply it. And the more thought we give to the interior man, the more life and power we bring forth from within. The interior man is the man, created in the image and likeness of God; it is therefore evident that when you begin to live with the life and the power of the interior man, the expression of real greatness and real spirituality will begin. And from that moment, you will not be limited to the power of the personal self; instead you will fill the personal self with that divine power from On High that is limitless, inexhaustible and invincible.

(...) live for a great purpose, and hold the central idea of that purpose constantly before mind. Do not live for the mere sake of prolonging existence; live for something that magnifies, on the largest possible scale, all the elements of existence. To live for a great purpose is to live a great life, and the greater your life, the greater the good that you will receive from life. The ruling desire of every living soul is to have life, and have it more abundantly; therefore, to fulfill that desire, we must continue perpetually to live for that which produces more life. No matter how rich we may become in the real, spiritual life, here is a principle that we must ever remember and apply.

Do not work for yourself; work for the great idea that stands at the apex of your greatest purpose. The greater the idea for which you work, the greater will be your work; and it is he who does the greatest work that does the most for everybody, himself included. When your work is great, you become a great power for good among thousands, and at the same time, you do more for yourself than you could possibly do in any other manner.

(...) When we begin to live for a great and good purpose, we place in action that law that causes all things to work together for good. Henceforth, nothing is in vain; every person, thing or event that comes into our world will add to the welfare, the richness and the beauty of that world. All things become ministers of the life that is real life; we have been giving our best everywhere; and we are receiving the best from every source in return."

"When the individual mind can say, from the heart, *Thy will be done*, the individual life has been placed in the power of divine will, and that life will at once begin to pass out of adversity, sickness, trouble and want, into the world of freedom."

"The individuality we now possess has been formed by whatever measure of divine will that we have incorporated in our own conscious existence, and by opening our minds completely to divine will, we shall gain sufficient power to make our individuality infinitely stronger and superior to what it now is."

“The true will in every soul is an individualization of Infinite Will, and the true use of the individual will means doing the will of God. (...) When you can say with the whole heart, *Thy will be done*, you are placing your own will and the whole of your life in oneness with God and in harmony with the universal order. Therefore, when you do the will of God, your own will becomes right, and becomes infinitely stronger than it ever was before.”

“To live in the lower realms is to live in pain; to live in the upper realms is to live in peace, freedom and joy. (...) When discord appears on the surface, the cause may be found in the fact that we have descended from our true place; we have tried to go away from harmony and have thus produced discord. But the moment we return to harmony, the discord disappears, and all is well. (...) we must remember the great truth that so long as man lives in the world of harmony, there can be no discord anywhere; so long as he lives in the upper regions, nothing can go wrong in the lower regions. The lower states of life are but effects of what man does, and when man is on the heights, he will do only that which is well, because all is always well on the heights; therefore, since like causes produce like effects, all will be well in the valley so long as man lives on the mountain top. This being true, every person should always think that all is well, and should always live in that sublime life where all is absolutely well. Thus, that which is well will manifest in every part of life, while that which did not seem to be well will pass away. Live in the true, and the whole of life becomes true.”

“What the individual life is to be, as a whole, or in any of its parts, depends upon where the consciousness of being is established, and there are three distinct planes in which this consciousness may be established; viz., the physical, the psychical and the spiritual.

(...) the materialist is not simply one who denies the existence of the soul; the materialist is anyone who lives in the body, who has established his life in physical existence, and who employs objective senses and faculties only, regardless of what he may believe about God, the soul or the future. (...) the knowledge of the materialist is composed principally of illusions and half-truths, and his enjoyment is but an inferior imitation of real happiness.

(...) To be spiritual, one must discern the spirit that is within things, back of things, above things; while his senses admire the outer symbol, his spiritual discernment must understand the interior significance of that symbol, otherwise he has not found real religion or real spirituality.

The mind that has not entered into real spirituality, is living in materiality, and to live in materiality is to be in bondage to the ills of this world; therefore true existence cannot be realized so long as life is established in the physical plane.

To establish life in the psychical plane is to be guided almost entirely by feeling and emotion; but no feeling is absolutely true unless it originates in the soul, and our feelings cannot originate in the soul unless we have established life in the spiritual plane. Therefore, the person who is living in the psychical plane, is living in a world of feelings, emotions, desires and sensations that are more or

less abnormal. His mental world is artificial, composed principally of imaginations that are patterned after things from without instead of the understanding of absolute truth from within.

The imagination is always influenced a great deal by the play of the emotions; and when the emotions are the results of external suggestions, as they always are unless when we live in the spirit, the imagination will likewise be under the control of things, good and otherwise. This means that our thinking will be worldly, materialistic and more or less disordered, because as we imagine, so we think.

Therefore, to live in the psychical world is to live in a world of abnormal feeling and misdirected imagination; but true being cannot find its foundation in such a world. True being can be established only in the consciousness of truth, and the consciousness of truth can be gained only in the spirit.

(...) The spiritual state of being is the true foundation of being, because the spiritual alone has the necessary qualities. To establish life in any other state or upon any other plane is to act contrary to the true order of things, and trouble must necessarily follow. There is only one place for man to live, and that is in the soul. When he tries to live elsewhere, in mind or body, he separates himself from his great inheritance and does not receive what he has the right and the privilege to receive.

(...) To live in the spiritual state is to give expression to everything that is in the spirit, because what we actually live, we bring out into tangible existence; and the spirit contains everything that may be required to perfect the whole of existence – physical, mental and spiritual.

(...) We cannot attain the most perfect physical health and the most perfect physical development until we can begin to draw upon the inexhaustible life of the spirit, nor can we attain the greatest intellectual power and the highest mental brilliancy until our minds are opened to real spiritual illumination.

(...) The true development of mind, character and life, all depend upon our ever-increasing expression of the perfect qualities of the spiritual life; therefore the truest, the best and the greatest results from physical existence and mental existence can come only when we actually enter spiritual existence.

But to enter the spiritual is not simply to provide those essentials through which we may realize the ideal in the physical and the mental; to enter the spiritual is to enter another and a greater world – the transcendent kingdom of the soul, the sublime world of cosmic consciousness. It was into this world that Jesus entered when *his face did shine as the sun and his garment became white as the light.*"

"When you know that you are greater than any undeveloped condition that may exist in mind or body, you gain the power to transcend limitations. Your consciousness begins to break bounds, and you find yourself in that larger, richer mental world that you so long have desired to reach. You are placed in touch

with the universal and begin to draw upon the limitless for wisdom and power and joy. You no longer feel cramped, but realize that you are absolutely free to live the largest, the best and the most beautiful life that you can possibly picture. The ideals that you discover during the highest flights of mind and soul, are no longer considered impossibilities; you know that you can realize them all; to you there is no failure because the good that is within you is greater than all failure. You are above limitations; you are master of limitations, and have the power to transform every undeveloped condition into the highest form of completeness and superior worth. The lesser is passing away, and the greater is being realized in an ever increasing measure.

The good which is inherent in others is infinitely greater than all their faults, shortcomings or imperfections; therefore we can readily forgive them for all these. There is more in man than the undeveloped surface, and it is this more that we will recognize, love and admire. (...) Whatever we may meet in life, we should always remember that the good within all things is far greater than anything that may appear on the surface; and that this greater good will finally rule the day. (...) The superior within us is always ready and will come forth into tangible expression whenever we are ready to receive it. But we are not ready until we give the greater good in all things the first thought, no matter what the circumstances may be. Whatever may come, meet it all with the thought that the good within is greater still. The good that is inherent in all things is always greater and more powerful. The greatest things in the without are insignificant in comparison. Therefore, we can readily understand how easily the circumstances and conditions in the external world could be changed for the better, provided the all powerful good within us was called forth into tangible action. And now we smooth the pathway of life when we realize that there is a greater good in everything we meet. How kindly we feel towards all persons and all events; nothing seems adverse anymore, and what we previously looked upon as obstacles are now stepping stones in attainment. By recognizing the greater good in all things, we open our minds to the wisdom and the power that is contained in this greater good; and, in consequence, we are inspired by every circumstance and enriched by every experience. We gain something from everything we pass through, and every event, however adverse, simply tends to arouse more and more of the real greatness within. Even evil, in all of its forms, becomes a lifting power in our world, because we are in constant touch with the great good that is back of and above all evil. We are not crushed by the ills and the wrongs that may exist about us, but instead we are inspired to greater thoughts, greater deeds and a greater life. All things serve us, because we have found that greater good in all things that is ever waiting to serve. We have become friendly with the best that is in the world, and the best is becoming friendly with us in return."

"Love brings us into right relation with all persons and all things; love removes inharmony, perverted feelings, obstacles, barriers and all kinds of unnatural conditions, and produces that perfect oneness through which the beautiful life can come forth. (...) Pure love sees no evil, no sin, no wrong; it does not live in the world of illusion or darkness; it is a child of the light and radiates its spiritual glory wherever it may be. Where love is, there will the light be also; and neither darkness, sickness nor sin can exist in the light.

There is nothing that will not be blessed by the presence of love; and the soul that loves with the spirit, that loves much and loves always, will meet the good alone. He has given his best to the world, and the world will open its heart to him and be kind. As the years pass by, the world will lavish upon him the richest treasures within its power to give, and nothing will be too good to place at his door. Blessings of all kinds from every direction will come in greater and greater abundance, and his life will be full with the best that God and man can give; because he has given his best to the world, and loved much.

(...) The great things in life do not come through minds that dwell merely on the surface, that cannot rise above the world of tangible results. Everything that is beautiful and of real worth, whether it appeals to the eye, the ear, the intellect or the soul, has come through the mind that had visions, the mind that could soar to supreme heights, and behold the real splendor and glory of the world.

To be practical is well and necessary; but there is something else that comes first. This something else brings forth the substance, the material upon which practical efforts may be applied; therefore, the practical mind cannot act until the dreamer has had his vision.

The higher nature of man must act before the external mind can find anything of value to do; the soul must live and think before the person can attain and achieve, and the greater the love, the greater the life and the thought of the soul.

Whatever has added to the welfare of man in any age has been the product of the mind with the vision. All the good things of life have come from the world of visions and dreams. Someone entered the finer realms of life for a moment and brought back a treasure. The practical mind turned it to use, and the world was richer and better than it was before.

This being true, it is the very height of wisdom to train ourselves to enter consciously and frequently into those finer realms and thus bring forth more of its hidden treasures. It is the best we all seek, and since the best comes from the ideal world, the better we understand the ideal, the richer and greater life will become. To be practical in the largest sense of that term is to so live that we can touch the sublime on the one hand, and turn every ideal into a living reality on the other.

The great mind is the dreamer, the prophet, the soul with visions; the mind that can soar to empyrean heights and reveal to the race some higher truths, some better way, and thereby elevate the whole of mankind. This is the mind that brings real values to the world, that makes life worthwhile; and one of his principal secrets is love."

“With God all things are possible, and when we give Him the glory for everything, we are with Him in everything. (...) We are not required to search the world of things for happiness, worth, entertainment or events of interest; one moment in the spirit is far more interesting than a whole life of physical existence, and one hour in the cosmic world is a thousand ages of unbounded bliss.

Depend upon the Infinite and His power will see you through. We learn that the Lord fought for Israel in ages gone by, and he will do the same now, for He changeth never. The term *Israel* means one chosen of God, and every person who chooses to go with God will be chosen of God. Go with God, live with God, walk with God, depend upon God in all things, and you will be chosen of God. When you choose God as your leader and your King, He will fight your battles; He will be with you always, and you will never see anything but victory. We fail only when we depend upon ourselves, ignoring the presence and the goodness of the Supreme. We go wrong only when we follow the light of our own darkness, forgetting that the guiding light of the Most High is at hand. This light knows what we ought to do, and when we follow this light, we will always do that which is best.

(...) This is our purpose: To live the purest, the largest, the fairest, the most useful, the most beautiful and the most spiritual life possible, just for today. To be our very best here and now, with no desire to outshine some other being, but simply to be all that we are in divine being now. To fill the present moment with all the spiritual sunshine that we can possibly radiate through the crystal walls of love, peace, faith and joy; and to live so near to the Supreme that we may touch the hem of His garment whenever we so desire. This is life, and he who lives with such a purpose forever in view, shall never know an undesired moment.

To believe in the Christ is to enter into the Christ consciousness; not simply to believe something about what He was, but to realize what He is; to feel the sublime life that He felt, and to know that touch of the spirit that He knew. We believe in the Christ only when we can mentally feel the power of His life in our own divine nature, and we believe in His name, the name that is above all names, when we can inwardly discern the full spiritual significance of that name. Belief in the Christ is not of the letter, but of the spirit; not to be definitely expressed in words, but to be inwardly felt in the soul. To ask in the name of the Christ is to enter into the spiritual understanding of that name, into the very soul of the power of that name, and in that sublime state offer our prayer. When we enter into that realization where we know what the name of Christ signifies in the spirit, we can ask in His name; and what we ask in His name, we invariably receive.

When we enter into the spirit of the name of the Christ, we are in the supreme power of the Christ; we inwardly know what the Christ is and what He can do; and being in His power, we are in that power that can do and will do whatever we wish to have done. We fail to receive only when we are outside of that power that can give; but we invariably enter into the power of the Christ when we inwardly know the spiritual meaning of His name. To end a prayer by simply

saying, *We ask it in Christ's name*, is not sufficient; we ask in His name only when we can consciously feel that divinity that is defined by the name of the Christ.

Words have no power unless they are spoken in the feeling of the spirit of that truth that the words are intended to convey. We speak to God only when we spiritually discern and inwardly feel what we say, and God answers only those prayers that are spoken to Him.

We should never try to eliminate evil. To resist evil, to give thought to evil, or to work against evil, is to give more life and power to the very thing you wish to remove. Overcome evil with good, but do not array the good against the evil, thinking that overcoming implies resistance or warfare. To overcome is to rise out of, forgetting the lesser by giving the whole of life to the greater. The purpose of life is to grow eternally into the greater good. Aim to fulfill this purpose, and evil to every description will disappear. There is no wrong in the world that demands our attention. The good alone deserves our attention, and when the good receives all our attention, evil cannot exist anymore. Build for the right; inspire every soul with an irresistible desire for the right, and everything you do will add to the power that makes for freedom. Think of the good, speak of the good, work for the good, live for the good, and the good only, and your life will be a light wherein darkness can never be.

(...) Every person who judges according to appearances is a false prophet; he forms conclusions that are not true to real life, and by following those conclusions causes that which is false and undesirable to come to pass. Every person who judges according to the divinity that is inherent in man is a true prophet; he brings truth into expression and thereby causes that which is true to prevail in tangible existence. The true prophet can see the greatness, the beauty and the perfection of the soul of man, and knowing that the soul is the master, predicts the coming of everything that is in the soul, or that the soul has the power to do; and all such predictions will come true. God is sufficient. (...) depend upon the Supreme. You need nothing else.

Be grateful for the measure that is coming to you, and that measure will increase perpetually. This is the law, and it will never fail unless you fail to do to others what God is doing to you. Giving and receiving must be equal in your life. We must give something for everything we receive; nothing is free; the universe is not built in that manner; but giving does not imply the gift of things. True giving and true being are one and the same in real life.

(...) When we give much, we add to life from the within; when we receive much, we add to life from the without; and when the richness of the within is harmoniously blended with the richness of the without, then real living begins. But the two must be equal. When we give more than we receive, or receive more than we give, discord follows, and herein we find the cause of many troubles and ills. The lesser without cannot receive the greater within, nor can the greater without be appropriated and appreciated by the lesser within. The small, undeveloped mind cannot enjoy the sublime grandeur of nature, nor can the great, highly developed mind find contentment in the crude, uncultivated

surroundings. The without and the within must be in harmony if the greatest happiness and the truest life is to be enjoyed, and this harmony is invariably secured when giving and receiving are equal. In truth, there is no other way; if we would have the real correspond with the ideal, and the capacity to enjoy be as large as the good things we have found to enjoy, we must give as much as we receive and receive as much as we give.

(...) To desire to receive is just as necessary as to desire to give. The two desires should be equally strong, and together should hourly grow in strength. The desire to receive is just as good as the desire to give, providing the two desires are equally dear to the heart. The more we receive, the more we can give; and the more we give, the greater our capacity to receive. Therefore, by placing ourselves in that position where we can constantly give more and more and constantly receive more and more, we not only add more and more to the richness and beauty and perfection of our own life, but we become a great power for good in the world. And this is our highest aim.

(...) To serve the human race in the largest and highest sense, we must bring forth into living expression the truest, the best and the greatest that we can possibly find in the depths of our own sublime being. And to this end, we need all the inspiration we can receive from nature, all the love and friendship we can receive from man, and all the wisdom and power we can receive from God.

(...) Whatever our field of action may be, we may give the very best that there is within us; and we will not do so in vain. Live a great life where you are; hide nothing that has worth; use every talent in full measure; bring forth into life and usefulness the highest powers that you know you possess, and you will enter into a greater and greater life, until you finally reach the supreme heights of exalted spiritual attainments. Awaken everything within you that can, in any manner, enrich, beautify and perfect the whole of life."

"The spiritual life must be thoroughly lived in mind and body; the power of the spirit must be made the soul of all power, and the law of spiritual action must be made the rule and guide in all action. When the spiritual is lived in all life, the richness, the quality and the worth of the spiritual will be produced in all life, and spiritual worth is the sum-total of all worth."

"To establish permanently the living of life in the spiritual state of being is the greatest need of man. But this is not possible so long as we live in that conception of spirituality that forgets the body. The body is the temple of the spirit, and must therefore receive just as much thought and attention as we give to the spirit. To neglect the body is to make real spirituality impossible, because real spirituality is a living thing, and must have a highly developed personality through which this living may be expressed. Spirituality is not simply in thought, feeling or abstract contemplation; there is no spirituality without the actual coming forth of real soul life; but the life of the soul does not come forth into tangible personal living unless the body is trained to respond to that life.

The spirituality that we seek is that full expression of the soul that fills every atom in the body and gives the sublime wholeness of divinity to the entire being of man. To be spiritual is to be complete in body, mind and soul; to live the fullness of real life in every element of life, and to bring forth the truest, the best and the most beautiful that exists within us. To become spiritual is to refine everything, perfect everything, beautify everything, and make the ideal real, not only in thought but in every part of physical life, mental life and spiritual life. To grow in spirituality is to continue perpetually to spiritualize the body, as well as mind and soul, until the visible man is as pure, as strong, as wholesome and as beautiful as the highest state of divine existence.

(...) To enter real spirituality is to anchor the mind in that very power that holds and guides the universe; and such a mind is always safe. Such a mind will not go wrong; and even though it be strongly tempted, it will be removed from danger before it is too late. There is something in the higher world about us that can and does protect the soul; and those who are fixed On High in the spirit are ever in the care of this divine protection. Dangers, calamities or catastrophes will never touch them; they are invariably taken out safely, no matter what may happen; they are ever in the hands of God, and all is always well.

This higher guiding power, however, does not simply protect the chosen ones from that which is not desired, but those who have supreme faith in the spirit will be led on and on into the larger and larger realization of that which is desired. The spirit contains all, and to grow in the spirit is to receive all. Not simply that all that satisfies the demands of the intellect or the feelings of the soul, but that all that fully supplies every want, desire or need of the whole man. Spirituality is the highest good of all life realized in full living expression. In the spiritual life, there is no need, neither is there any false desire. Every desire is true to the great purpose of eternal life, and every desire is fulfilled. In spiritual life, every prayer is inspired by the wisdom of the spirit, and such prayers are always answered. Whatever God may lead us to do, He will always give us the power to do.

The spiritual state of being is the great foundation of all being, and the source of everything that comes forth into perfect being; therefore, the more deeply we enter into the life and the power of the spirit, the more fully conscious we become of those greater things that real life has in store; and whatever we become conscious of, we invariably bring forth into tangible existence. The spiritual life contains real life, real power, real wisdom, real love, real harmony, real health, real purity, real peace, real joy, and to develop spirituality is to realize more and more of the real of these things until the perfection of divine being is unfolded and lived in the present personal form. In consequence, when we are in the spiritual, we need sacrifice nothing that has real value, while we gain more and more of everything that has greater value. When we begin to live the spiritual life, we begin to feel that we are now upon the solid rock of eternal being, and we feel absolutely secure. We realize that we are in safety, in divinity, in the protecting care of higher power. (...) And to grow in the spirit, the first essential is to take what spiritual life we can now understand and give that life full, living expression in every atom of body, soul and mind.

(...) To worship God in the spirit, is to forget the letter and enter into the spiritual realization of His omnipresent life. When we are in the spirit, we do not worship with audible words or visible attitudes, but with that exalted spiritual feeling that enters into the very soul of the Infinite and there awakens to the great eternal truth that *My Father and I are one*. When we are in the spirit, we inwardly know that *God is closer than breathing, nearer than hands and feet*.

(...) The word of God is the word of truth. All truth is Scripture, wherever found or by whom presented; and all Scripture is written when the mind is in the spirit. Therefore, to understand the Scripture, we must enter the spirit, and read while illumined by the spirit. We shall then find, upon every page, 'the bread of heaven', 'the waters of life', 'the meat that ye know not of'. The key to the Scriptures is not some system of symbolical interpretation, nor some special method of metaphysical interpretation, nor some special method of metaphysical or spiritual analysis. The key is simply to enter the spirit when you begin to read. The spirit reveals everything that is sacred and true.

To live exclusively in materiality, that is, in the lower story of being, is the cause of all weakness. The remedy for such conditions will therefore be found in spirituality, which means to live in the upper story. So long as the mind is 'high' in the world of consciousness, there can be no weakness or weariness in the person. We cannot be weary while we are filled with the strength of the Most High, and we are in perfect touch with this great strength while the mind is living in the 'high places' of the spirit. When we come down to the earth, earthy we lose this superior power and become weak as mere man; we are limited in every respect and have to watch ourselves at every turn lest we overtax the system. But when we do all things in the realization that we are spiritual beings filled with supreme power from On High, there is no limit to what we can do. Our strength is eternally renewed because we are waiting upon the Lord; we are living with Him, doing all things for Him, and in return, we receive all things from Him.

When the mind lives constantly in the higher states of being, more perfect oneness with the Infinite is attained. We come nearer and nearer to the Life and the Spirit of the Supreme, and, in consequence, we are supplied with new life and power every moment. We are going into the source of all power; we are beginning to live and move and have our being in the very essence of that power, and we are becoming stronger by far than all the weakness and the weariness in the world. We are no longer subject to the laws of material existence; what holds true in life of mere man does not hold true for us anymore; we have entered a new life and are ascending triumphantly to the supreme heights of that life. The seeming weakness of the flesh has given place to the limitless strength of the Spirit, for the very moment we begin to live in the spirit, the power of the spirit begins to live in us, and that which lives in us lives in every element of the body as well as in every attribute of mind and soul.

Spirituality is the perfect remedy for all the ills of life, and to live the spiritual life is the greatest thing that man can do. Therefore, to promote spiritual growth among all minds that are ready, is of more importance than all other objects and aims combined. (...) Methods, however, are of secondary importance. When the heart begins to feel the need of the spirit, and all the powers of mind begin to desire the spirit, the perfect way will be opened. To promote spiritual growth, we must live in the spiritual center of the divine that is within us, but that divine center is not found through methods. No system of mental gymnastics can open the gates to the kingdom within; nor can any system of logical reasoning in abstract truth cause the mind to be illumined with light from On High. Spiritual illumination does not come through a mere intellectual process, however exact; it comes only when the desires of the heart are spiritualized by a power that is infinitely greater than man. To think the truth, even with absolute exactness, will not avail unless we think in the spirit of truth. The intellectual form of the truth has no power; it is the inner spirit of the truth that gives life, freedom and illumination to man. And when we begin to know this inner spirit of the truth, our minds have entered into the very soul of the real.

(...) The expression of the divinity within is absolutely necessary, and must be in every direction. (...) The expression of the spirit should be universal in all the actions of man. The labor of the hands should be filled with the life of the spirit, and every act of consciousness should feel the divine presence of the spirit. (...) when the personal life is separated from the spirit, darkness, confusion, sickness and trouble begin; existence becomes a burden, and though we may possess the wealth of the world, life has nothing of worth to give. (...) There is nothing to live for unless we live for the spirit. (...) To him who lives in the spirit, everything in life has much to give, and to him, the best alone is given."

"What we think of, we create. (...) Say that life is divinely beautiful, and you create such a life. And what we create today, we shall realize tomorrow."

"I am the way, and the truth, and the life; no one cometh unto the Father but by me. The great statements of Jesus Christ were never spoken from the personal, but always from the impersonal. No truth ever sprung from the personal mind, because it is only the impersonal that can touch the universal, and it is only in the universal that absolute truth can be found. When the mind enters the impersonal state, consciousness comes in touch with the cosmic state of being, and in that state we realize the I AM of being. (...) The I AM in every soul is the spirit of Christ within us, and when we become conscious of the Christ within us, we can truthfully say that 'the mind that was in Christ Jesus, the same mind is in me'.

(...) The Christ within us is the only begotten of the Father, and is created in the image and likeness of the Father. (...) The I AM that occupies the throne of your spiritual being is the only begotten Son of God, and as this Son is like the Father, you cannot grow into the likeness of the Father unless you do so through the Son. Nor can you enter into the presence of the Father without going through the Son, because it is the Son that unites the Father with you. (...) if you wish to realize your oneness with God, you must enter into the life and the spirit of the Son. (...) we are not one with God unless we realize that we are created in the image of

God. To be one with God is to know that we are in the Father and the Father in us.

To go to God, you must go by the way of the Christ; that is, you must enter into the inner consciousness of the Christ that reigns within us; you must enter so deeply into the spirit of your own sublime being that you can readily realize that I AM, and know that I AM is not distinct from you, but is the real and eternal of you. (...) When we find the spirit of Christ within us, we find the way; we then enter the path, the path that leads to the fullness of life and the perfection of being. To daily ascend higher and higher in the consciousness of this spirit of the Christ is to follow the Christ, and to follow the Christ is to enter the Kingdom.

(...) That the real man is created in the image of God is the one supreme truth, and the real man is the I AM. To know the truth is to enter into the life and the spirit of the I AM within; that is, the Christ within, and to enter into the Christ is to enter into freedom, because there can be no bondage or ill whatever in Him. This is how we gain freedom, when we know the truth; not by forming intellectual concepts about truth, but by entering consciously into the spirit of the Christ within which is the truth."

"True being is to live on the spiritual side of life and to manifest the perfection of spiritual being in the personal side of life. Thus the Word becomes flesh and the glory of God is made visible in man."

"To mentally live in the spiritual understanding of truth and to give constant expression, in thought, to the words of truth, is to train the mind to know the truth in a larger and larger measure; and to know the truth is to create and express true conditions, throughout the entire personality.

A statement of truth is the absolute truth expressed in words; that is, the mental or verbal expression of a certain state of perfect and divine being. Therefore, a statement of truth does not describe things as they are in the external, but describes man as he is in the spirit; the perfect qualities of the spirit will be unfolded and brought out into the personal life.

The life of the spirit is the true life of man, because man is a spiritual being; the soul is the real man; the mind and the body are merely instruments. For this reason, it is evident that when man thinks of himself, he must necessarily think of himself as he is in the spirit. The conditions of the body do not describe the divine state of the soul; the soul is real, absolute, divine, perfect, complete, created in the image of God, while the personality is but a partial expression of the real, in many respects incomplete, and in a state of development.

When man thinks that the incomplete conditions of his personality constitute himself, he is not thinking the truth about himself; his thought is false, and false thinking produces false or detrimental conditions in mind and body.

However, when he thinks of himself as he is in the divine perfection of his being, he is thinking the truth about himself; his thought is the truth, and the thinking of truth produces true or wholesome conditions in mind and body. Therefore, so long as man thinks of himself as being an imperfect personality, he will cause his personality to be imperfect, weak, sickly and more or less in disorder; but when he constantly thinks of himself as he is in the perfect, wholesome divine state of his real spiritual being, he will cause his personality to be wholesome, healthful, harmonious and in the most perfect state of order.

The truth gives freedom. To know the truth is to live in the perfect world of truth. When the mind discerns truth, all thought is created in the likeness of truth; all thought is truth; and man is as he thinks. To think the truth is to create that which is true, and when the true comes into being, the false ceases to be.

There can be no darkness in the light; there can be no false conditions in the truth; therefore, when man is in the truth, the wholeness and the perfection of the truth will pervade his entire being through and through. Every part will be true to the truth, and every element will express the divinity of man.

When the mind thinks the truth, every mental conception of true being will formulate itself in a statement of truth; these statements will convey to man's intelligence the higher understanding of all that is. The mind will learn to see all things as they are in truth; the divine perfection of all things will be realized; all thought will contain the spirit of truth, and man, himself, will be the truth in every fiber of his being. Therefore, every mind should think statements of truth as frequently as possible, and with the deepest conviction possible.

The conditions of the personality are the direct effects of the states of the mind; therefore, the conditions of the personality will always be true, good and perfect so long as the states of mind are true; and the states of the mind will always be true so long as the mind thinks the truth – thinks the truth about man as he is in the divine perfection of his real spiritual being.

To train the mind to think the real truth about man, statements of truth, of every possible description, should be employed extensively. In brief, the mind should be daily drilled, in the thinking of absolute truth; that is, the mental or verbal expression of statements of truth; and to enter into the spiritual understanding of the real significance of every statement should be the central purpose in view.

The mere mechanical repetition of such statements will not avail; the real truth of each statement is discerned only when the mind enters into the very soul of the statement; and it is the real truth that we wish to know, because it is the knowing of real truth that alone makes for freedom in life and that produces the fullness of life."

"The great word is the supreme power of divine being coming forth into the speech, the thought and the actions of the fully awakened soul. And if these minds will continue to enter more and more deeply into the spirit of this supreme power, they will find that the great word can do everything that the ages have declared that it could do."

"We must aim to enter into the very life of the innermost power of the spirit, whatever we think, say or do. When we think the truth, we must mentally feel the inner spirit of that truth. When we desire the realization of some divine quality or perfect condition, we must mentally feel the deep invincible soul of that desire. And when we speak, we must not speak as personal men, but as spiritual Sons of the Most High, endued with limitless power from the Supreme. In brief, whatever we do in body, mind or soul, we must enter more deeply into the hidden powers of the spirit, and must try to realize that that power is the very soul of all power. When we think we can feel the soul of divine power, we must try to enter into the soul of that soul; and when we realize that a deeper soul state is being felt, we must try to enter into the soul of this deeper state, and so on, ever going deeper and deeper into the limitless vastness of the spirit. Thus we shall gain the great word, the great word that gives soul to every word, spirit to every thought and inner power to every statement.

(...) The great word is creative, and if the hidden power of this word is in your statement, it will create whatever your statement may affirm. Therefore, select your statements with wisdom, and pray only for that which you know that you want. When you regain the lost word, all your prayers will be answered and all your desires come true. It is therefore advisable to pray for the wisdom first, to desire spirituality first, and to seek first the kingdom of God."

"But let your speech be yea, yea; nay, nay. Every statement we make should either affirm that which is true or deny that which is not true. Statements that contain both the elements of truth and the elements of untruth are of the evil one; they confuse the mind, and lead to sin, sickness and death. Make no compromise with the untruth, and let no half-truth find expression in your life. Give positive expression, in thought, word, action and life, to that which you know to be real, and eliminate completely what you know to be unreal. Make your life a living affirmation of the great things that are before, and so live that everything you do will deny the lesser things that are passing away."

"The great word is the soul of every word, the spirit of every thought and the inner power of every expressed statement."

"Never indulge in empty speech; that is, place yourself, your whole self, your great self into every word you utter."

"When it is stated that the Word is lost, the idea is not that the human race possessed it once, and lost it later. The entire race never did possess the Word; never had the power to speak the Word. The Word has been lost to the race from the beginning of manifested existence in this sphere, but has been found in every age by the illumined minds of that age, and through those minds declared to the

world. Instead of speaking of the Word as the *lost word*, it would therefore be better to speak of it as the *hidden word*, hidden from the mind of personal man, but revealed to the minds of illumined souls.

(...) the great purpose of every soul is to someday enter the celestial kingdom and abide there always. Many have believed that we must leave the body before we can enter that sublime realm; the truth is, however, that we may enter today, if we are ready, and live in that higher world while still living upon earth in physical form.

(...) To have the spiritual discernment to look into this beautiful world, these higher realms, and behold the sublime glory of the kingdom, the Father's House of the Many Mansions is to regain the *lost word*. *It is for you to know the mysteries of the kingdom*; and whoever has sufficient spiritual power to part the veil and see those things that are prepared for them that love Him, has found the *hidden word*. Now he knows the mysteries; he has seen them as they are. He has crossed the border, he has trod the shining shore; and his eyes have beheld eternity. He has seen the Word, because the One Divine Word is the revelation of all that is Eternal. Whoever can see that which Eternally Is, that to which nothing can be added, nothing can be taken away, that which is the foundation of all, the life of all, the all in all, can see the Word. The Word is revealed to him; divine wisdom has inspired his soul; the light of the spirit has illumined his mind; and he speaks as one having authority. He speaks, not of that which others have told him, not as the scribes; he has seen the mysteries; he bears witness to the truth, because he has witnessed and beheld the truth with his own illumined mind. The heavens have opened before him; he has not only had a vision; he has seen the truth that is beyond the vision, and that truth is the Word.

To reach this sublime state, the secret is faith; not the faith that believes, but the faith that knows – the faith that can see with the vision of the spirit. Every soul that has some discernment of higher things has a portion of faith. This faith increases as the soul ascends, and the soul ascends as the faith becomes larger, higher and more illumined. To feel the touch of the spirit is the beginning of real faith, and the nearer the soul lives to the spirit, the larger the faith. In the first stages of faith, the way is opened for the power of the spirit to come forth and prepare the human temple for the greater things that are to follow. After this period, if the mind continues in spiritual growth, illumination begins, and will continue until the Christ state is attained."

"To grow daily in the spirit is the way to the higher faith, the larger wisdom and the beautiful life. Aspire constantly to live the life of the spirit; turn all thought and attention to the more perfect understanding of the spirit; keep the eye single upon the divine perfection of the spirit, and there shall be many moments when His spirit will actually appear. When these moments come, grieve not the spirit away; receive its life and its power by entering into the stillness within; then open widely the door of the heart that the Guest from On High may come in. Soon He will come again. His coming will become more and more frequent, and when you are ready to actually live the life He lives, He will not go away any more.

Whenever the spirit comes and is received, the Word is being revealed to you, and you obtain a larger glimpse of that sublime state of being where you are about to enter, never to return. Never to return to the ways of the world; never to return to the bondage of sin; but to live in the light and the freedom of the spirit while still in personal form; to walk with God while still walking on earth; to be surrounded and protected by His invisible power while still living and working in the midst of visible things. In the world and yet above the world. Whenever you discern more clearly the glory of the kingdom, it means that you are drawing nearer and nearer to the pearly gates. Press on; not with force and will, but with peace and faith; the eye ever single upon the Light that leads. It is the will of God that we should enter now; *there is another and a better world*. That world is not a future state of existence, but an eternal state of existence; it is therefore at hand here and now. To enter the 'pearly gates' is to enter that better world – God's own true world where all is well. And those gates are ajar to all who can speak the Word."

"Solomon prayed for wisdom and received it; any other soul may do the same. God is infinite wisdom; and *all that the Father hath is mine*; we need simply go and receive our own. We may receive from the supreme mind, at any time, as much wisdom, on any subject, as our own minds can possibly appropriate, and we may also receive, from the same source, the power to appropriate more.

(...) When we learn that real wisdom comes directly from God, we shall no longer seek knowledge through the training of the senses to discriminate between illusions; nor shall we depend upon experience for instruction. Real wisdom does not come from experience; experience can only tell us how it feels to live in illusions and overcome illusions, but it tells us nothing about how it feels to live in the real and ascend into the greater and the greater life of the real.

The mind that lives in the light of the Most High knows the result of any experience long before that experience arrives; therefore, to such a mind, experience can convey no information. If the experience is pleasant, it is welcomed and received for the joy it brings, but if it is not pleasant, it is avoided; and the mind that is taught of God knows beforehand whether any particular experience will be desirable or not.

(...) To be taught of God is to pray for wisdom, to depend upon God for wisdom, and to live so near to God that we shall be in the light of His wisdom. Whatever we wish to know, we should take it to God, and let His spirit lead us, guide us, and inspire our minds with the truth desired.

The mind that is led by the spirit will not go wrong; or if it should temporarily be on the verge of taking a misstep, something will interfere. This something may seem to be special providence, and in a certain sense it is, because the Infinite is ever ready to do for man whatever he may wish to have done.

When we place ourselves in the hands of the Infinite, He will find a way, and this way will be revealed to us before it is too late. Sometimes it may not appear until the eleventh hour, but it invariably comes in time. We may therefore rest assured in this faith and know, *That I will not forsake thee nor leave thee; I AM thy Redeemer, I will care for thee.*

The great secret of all the inspired minds of the ages may be found here; they seemed to have superhuman knowledge, they spoke with authority, and their words have been universally received as the truth; the reason being, they lived in the light of the Most High; they were taught of God. To be taught of God, it is necessary to live with God, walk with God, and open the mind completely to the great influx of supreme light from On High.

(...) When we place ourselves in that position where we can be taught of God, it is then that we begin to use the mind in the highest sense. It is then that the mind becomes so transparent that the light of Infinite wisdom can shine through and manifest itself in all its brilliancy and glory. It is then that the Word becomes flesh, and the truth of divine being is unfolded in the personal life of man.

The true function of the human mind is to think with the infinite mind, because the human mind is an inseparable part of the Infinite mind. When the human mind tries to think alone, it becomes confused, and the ideas that it may form are mere illusions. It is therefore evident that all the ideas in the world that have been formed while the human mind was trying to think apart from the Infinite mind, are illusions.

(...) When we begin to receive the wisdom of God, we find that the wisdom of the world was the cause of our trouble; we were living in darkness and could not see the way, therefore took many missteps and made many mistakes; but when we open our minds to the wisdom of God, we are in the light, the way is clear, and we shall not go wrong any more."

"Lay not up for yourself treasures upon earth. (...) Seek the riches of the spirit and you gain wealth and happiness that shall never pass away. The richest man in the world is he who has found the diamond fields of the soul, while the poorest is he who is burdened with things that have not the spirit of things."

"For whosoever hath, to him shall be given, and he shall have abundance, but whosoever hath not, from him shall be taken away even that which he hath. The real element of possession exists in consciousness. What we possess in consciousness, we inevitably will gain in the personal life; and no matter how well secured our external possessions may be, the moment we begin to feel in conscious that we may lose them, our hold on these things will weaken, and external loss will shortly begin, unless this adverse state of mind is immediately changed.

To consciously feel that everything that you need or desire is for you – in brief, actually belongs to you in the real, is to be among those that hath, even though you may, at present, be empty handed in the external world. To you shall be given, and you shall have abundance both in spiritual possessions and in visible possessions. But to consciously feel that you do not have real or permanent possession of anything, is to be among those that hath not, even though you may have visible wealth in great measure. From you shall be taken away, and those external possessions you seem to have shall pass to other hands.

(...) Do not judge according to appearances, but continue to inwardly feel the possession of that which you claim as your possession. (...) When the mind enters the fear of loss and begins to feel that there is going to be loss, the first loss is the loss of self-possession. You lose your hold upon your own powers, and, in consequence, begin to weaken. Your faculties fail to do their best, your work becomes inferior, your personality does not attract as it did, and your power to inspire confidence in others is on the wane. You suffer loss in all things, physical, mental and spiritual, and you are daily losing ground. Finally, everything that you seemed to possess is taken away. But the loss began in your own consciousness, and you could have stopped it there if you had known how. (...) Refuse to think of loss. (...) Give full recognition to the boundlessness of your own spiritual riches, and live in the conviction that whatever you claim possession of in the within, you will gain possession of in the without.

(...) To live in the 'hath' state of mind, it is also necessary to advance constantly into a deeper and larger conscious possession of those things that we already possess in abundance. There can be no inaction in consciousness; if we are not going forward into the larger and the more perfect, we are going back and down into the lesser. Therefore, no matter how much power we actually possess, we should daily claim conscious possession of more; no matter how perfect our health may be, we should daily enter into the consciousness of higher perfections of health. (...) That person who has found the riches of the within need never have any fear of external loss. Though all might disappear in the without, still, being in touch with the source of all supply, he could at once begin to regain everything. When we are in the spirit, we are upon the solid rock of all good; we possess the key to unbounded riches on all planes, and so long as we live in the spirit, we shall not lose that key."

"I came that they may have life, and may have it more abundantly. The greatest thing that man can do is to live. Everything that appears in any sphere of existence comes from life, and therefore everything increases with the increase of life. To live more is to become more and gain the power to accomplish more, whatever the field of action may be; to live more is to enter more fully into the richness and joy of life itself, and there is no joy that is greater than that which comes from perpetual growth in real life.

The purpose of life is to live more life; the principal secret of perfection in any period of life is to live as large a life as that period can appreciate and employ, and to constantly add to the abundance of that large life is to make each period better than the one that went before. Growth in life means growth in health,

growth in strength, growth in capacity, growth in mental brilliancy, growth in talent, growth in wisdom, growth in power, and, in brief, growth in everything that a normal state of existence can possibly need or desire. The mission of the Christ is therefore not purely transcendental, nor solely for some other world.

The teachings of Christ are applicable to every part of personal existence, and may be applied with great profit in every circumstance or event that can arise in the great eternal now. What is more, no person can do full justice to anything he may undertake to do unless he enters into full harmony with the great mission of the Christ. The life more abundant can come only through the Christ, and we all need the life more abundant if we are to be true to our own marvelous nature.

(...) The ills of personal existence come principally from two causes: ignorance of divine law and false desire. The coming of the life more abundant gives the mind the necessary power to understand the laws of life; when we are in the life eternal, we are in harmony with the laws of the life eternal, and will not misuse those laws any more. When we are filled with the richer life from within, we no longer desire the lesser things in the without; we will not care for the wrong, having found everything that the heart can wish for in the beautiful kingdom of the right.

(...) When you lose your life for the sake of Christ, you let go of the limited life that is living in you in order that the limitless life of the Christ may live in you. Likewise, when you deny yourself and follow the Christ, you remove the personal self from the throne of your being and enthrone the superior spiritual self instead. There is therefore no sacrifice; you lose nothing but your limitations and your illusions, while you gain everything that the kingdom of God holds in store for man.

The belief that it is necessary to lose something of actual value in order to gain the life eternal is not the truth. Poverty in the personal life does not produce spiritual riches, nor does the sacrifice of temporal joys produce the bliss of heaven. The idea of self-sacrifice must be eliminated; so long as we think that we have to sacrifice all that is good in the visible world in order to gain the joys and the riches of the invisible, we are out of harmony with the beautiful order of the cosmos. In the true order of things, all that is real is good, and all that is good, man has the privilege to enjoy now.

The only things that we are required to sacrifice are our ills, our defects, our weaknesses, our shortcomings, our limitations; in brief, we are required to remove the personal self and its imperfections from our world of existence. The true self-sacrifice is that which refuses to permit personal imperfections to rule in the personal life, and gives up to the light, the power and the life of the spirit.

When you deny yourself in the true manner, you deny your outer mind the privilege of rulership. You no longer follow the desires and the beliefs of the flesh; you no longer obey the dictates of the body; you declare that the body must serve the soul, and the soul must serve the Christ. You thereby permit the supreme life of the Christ to live in you; the mind that was in Christ Jesus enters

your mind, and His life and His power becomes your own. The lesser life is lost; the greater life has come in its place. The mere man in you is decreasing while the divine in you is increasing, and will thus continue until you are perfect as your heavenly Father is perfect.

To try to save the personal life is to live exclusively for the limitations of external existence; in consequence, the mind becomes absorbed in the lesser life without that is wholly unconscious of the greater life within. But we cannot receive the greater life from within unless we are in conscious touch with that life, and since the within is the only source of life, we cease to receive life the moment we are consciously separated from the inner life.

To live entirely for the personal life is to be separated from the inner life, and therefore we are not receiving any more life. The personal life, however, that we are trying to save will be gradually used up, and thus we will lose what we are so anxious to save. But when we begin to live for the spirit, and begin to follow the Christ into the vast spiritual realms of limitless life, we will find more and more life; and the more life we find in the vast within, the more life we will bring forth into the without. All the life that we become conscious of in the soul, we will express in the mind and the body, and the personal self, instead of growing weaker, will grow stronger and stronger as it is filled more and more with life and power from On High. And thus, by losing ourselves in Christ, we gain everything that exists in the supreme life of the Christ; we lose nothing, sacrifice nothing, while we find ourselves – all that we are in the image and likeness of God.”

“He who lives constantly in the conviction that unbounded spiritual strength is his inheritance now, will never for one moment feel that the flesh is weak. The flesh is what we make it, and it is just as easy to make it strong as to make it weak. Think that you are a weak, frail, human creature, and the flesh will become the dwelling place of weakness; but know that you are a strong, invincible, eternal soul, and the flesh will become the very embodiment of strength, and will be filled with life and power from On High.”

“When we begin to recognize our divine nature as our only nature, there will soon be a change in events. When this path is taken, we recognize limitations no more, and the term ‘cannot’ is forgotten. You never again permit yourself to say that you are sick, tired, limited, easily tempted or merely human. Such expressions you simply will not employ under any circumstances whatever. You know your divine nature, and every thought you think and every word you speak must express what you know to be true. Your every expression of mind, tongue or being thrills with the life and the power of eternal spirit. Regardless of obstacles or adverse events, you stand by your convictions of truth, whatever may happen or no. It matters not to you what happens in the exterior. You are not an exterior being; you are a spiritual being, created in the image of God.

Nothing that happens can affect you, disturb you, or even touch you; you are in Him, in everlasting safety. You live in the spirit; you know what is true in the spirit; and you think and speak accordingly every moment of your endless existence. Ere long the word of truth becomes a living power in body, mind and soul, and your entire being becomes a perfect expression of that Divine Word that is of God.

There is a strong tendency to compromise with the undeveloped side of the person whenever we fail to demonstrate the absolute power of the spirit. But this must never be permitted. No matter how many times you fail in the person, do not admit that you are weak. You are not the person; you are the soul – the perfect image of God, and the image of God is supreme strength, regardless of what may happen in the person. Continue to think the absolute truth, even in the midst of sickness, failure, trouble and want, and those things will soon depart never to return any more.”

“The awakening of the soul into the world of its own spiritual nature, will not deprive the body of anything that is worthy in physical life. We are not required to leave the physical to enjoy the spiritual, nor is it necessary to sacrifice anything that can add to the welfare of the body in order to inherit the riches of the soul. The greatest good comes into the whole of life only when the body lives a complete physical life and the soul a complete spiritual life. The soul cannot fully express itself unless physical existence is all that it can be on the physical plane; and the body is not fully alive until the soul is awakened on the spiritual plane. We do not appreciate the beauty of the physical until we are illumined by the light of the spiritual; we cannot comprehend the marvelousness of the visible world until we can see its splendor and vastness from the supreme heights of the cosmic world.

We must live in the cosmic world before we can live real life in any world. (...) We cannot realize the fullness of life until we live in the source of life, and the source of life is spiritual. All life comes from above, therefore the nearer we live to that which is above, the more life we shall receive until we inherit real life itself – the life of the spirit, the life that is lived in the full consciousness of divine being. When we live almost wholly in the personal, we live only in part, but when we live in the full consciousness of the spiritual as well as the personal, that which is in part passes away and the limitless life is realized instead. It is then that we inherit the life more abundant, and everything that life has the power to give.

To live in the cosmic world is to realize the purity and the absoluteness of the spiritual, the divinity of man’s real nature and the absolute perfection of his true being. It is to know the truth about man – the truth that he is created in the image and likeness of God, and it is the knowing of this truth that makes man free, that produces complete emancipation. To enter into the cosmic world, therefore, is to enter into freedom, health, harmony and wholeness, and, in brief, everything that promotes the highest good for body, mind and soul. The cosmic life is the apex of all ascending life, the fulfillment of every true desire in life, the realization of everything that is real in life, the attainment of the one supreme

goal in the living of divine life. To live in the cosmic is to live in the world of the great within, in the highest state of being, in the life of the soul, in tune with the Infinite, in the secret places of the Most High.

To enter the cosmic world is to ascend to the heights and live the spiritual life. The living of the spiritual life means the overcoming of spiritual death, and it is spiritual death that must be overcome before man can receive his inheritance, here or hereafter. The phenomena of physical death need not concern us; its coming produces no permanent effect upon real existence, nor is anything gained by prolonging personal existence so long as the soul is dead to spiritual existence. It is spiritual life that gives real worth to personal life, and it is the life of the living soul that prolongs indefinitely the life of the living body.

When the soul is not awakened, consciousness lives in a condition of spiritual death and darkness. The mind is deprived of the guidance of the spirit, and therefore follows blindly the changing desires of the flesh, those desires that are suggested by the world of things. In consequence, the person is almost buried in materiality, and goes wrong more frequently than otherwise, usually not knowing the reason why. The result is sickness, trouble and adversity, or the sum total of the ills of life. The real cause of all these ills is spiritual death, and the great, infallible remedy is the spiritual life. The ills of life are produced by the mind going wrong, but the mind will not go wrong when it is led by the spirit, and the mind invariably is led by the spirit when we live in the life of the spirit.

The higher we ascend in the true light of the spiritual life, the more clearly we can see how to so live that we may be in perfect harmony with all the principles and laws of life. Our sins will cease, our mistakes will diminish, and consequently, ill effects will become more and more insignificant, until we can truthfully say that we have gained complete emancipation. When we live in the spirit, we live in the light, and when we live in the light, we will not go wrong. We can then see where to find the greatest good, and no person will seek the lesser after having learned where to find the greater.

(...) The spiritualization of the world means the real salvation of the world. (...) To awaken the soul, every act of consciousness must be animated with a strong, deeply felt desire to reach the heights; the eye must be kept single upon the supreme spiritual goal, and every thought must be formed by the highest spiritual understanding that can possibly be realized. To live must be the one ruling purpose, and that purpose must be inspired by the spiritual touch of that life that we know to be eternal life."

"The will of the Father is to give us the kingdom; but we must go to Him if we would receive what is prepared for them that love Him."

"Jesus taught the existence of a spiritual realm within man, and emphasized again and again the necessity of living in this higher state if we would receive what real life can give. In this age, the entering of this secret place, the inner chamber of the soul, has been called the silence, or the true prayer of illumined faith – the prayer that not only asks of God, but realizes eternal oneness with

God. It is the prayer that is uttered in silence that is answered; it is the truth that is realized in the silence that gives freedom, peace and wholeness to man.

To enter the silence is to enter God's world, where everything is created in the image of God and manifests the likeness of God. To be in the silence is to know that you are spirit. To be in the silence is to know and feel that God is omnipresent and that you are one with God. To be in the silence is to actually be in the life eternal, and realize the divinity, the goodness and the perfection of all things. To enter the silence is to enter that sublime state where you know that God is in His Holy Temple and that all the world is silent before Him.

(...) To enter the silence is to actually go to God; to enter into His presence and to know that He is ever with you. To enter the silence is to walk with God; to feel that His spirit protects you, leads you and keeps you, and that nothing but good can possibly come. To enter the silence is to awaken to the great truth that all that is real is good. To enter the silence is to become conscious of that cosmic state of existence where there is neither evil, sickness nor sin; where all is perfect and good; where life lacks nothing, and where the fullness of Infinite life reigns supremely through the all in all. To enter the silence is to see the soul-side of all things, to come face to face with the eternal, the changeless, the absolutely divine. In the silence you never look for experiences; you are above the world of experience; you are not in the presence of the passing; you are in the presence of the sublime stillness of that whichever and ever is as God is.

(...) To give up to God is to enter into the kingdom of God, and to enter the kingdom of God is to receive everything that God has to give. To give up everything for God is to receive everything from God. To place everything in the hands of God is to be guided and led by the hands of God, and God leads man into every good that the mind can imagine. God leads out of the lesser into the greater, out of limitations into the richness of the boundless, out of mere existence into the glories and splendors of empyrean heights. And it is the purpose of the silence to so deepen the consciousness of the spiritual life that we may live eternally in the very presence of God. Thus we shall ever walk with God and be guided by Him in all things.

To consecrate your entire being to the spiritual life and so live that everything you do draws you higher and higher into the very world of spirit, is essential to the attainment of the true silence. When your life is consecrated to the spirit, all the powers of your being will constantly ascend towards the supreme heights of the spirit. Thus you become more and more spiritual, and to be truly spiritual is to be able to enter the secret places at any time. Another important essential is to live in the consciousness of the divine side of all things. Never for a moment permit the mind to forget that there is a divine side to everything in existence. No matter how imperfect things may seem to be on the surface, know that there is another and a better side, even to the least of these; and do not for a moment lose sight of the great truth that that better side is created in His image and likeness. This lofty mode of thought and life will not interfere in the least with the duties of everyday life, but will, instead, make all work and all life a great joy. To work when the mind is in the spirit is to work both wisely and well; and when

you ascend to the supreme heights of the spirit, your work becomes great. To live in the spirit is not to live apart from visible things, but to gain far greater mastery of things, and thus gain the power to do far greater things. To live in the silence is not to live in a dream; it is not to become oblivious to the realities of tangible existence, but to inspire tangible existence with all the power, with all the life, with all the truth, and with all of the beautiful that the soul can find when it soars to celestial realms high. The purpose of the silence is to unite the world of things with the world of spirit, and thus give the fairest life in all the world to body, mind and soul."

"When we begin to live by faith, we must have sufficient faith to go on and on, no matter how many obstacles or failures we may meet at first. Temptations are numerous, and the soul that has resolved to employ spiritual methods in all things must be able to deal with the tempter as Jesus did. But this is not impossible, because the mind that is in Christ Jesus, the same mind is in you."

"What we believe must come, will come. As your faith is, so shall it be unto you. If it is your faith that you must live in poverty in order to live by faith, in poverty you must live. But it is the Father's will and desire to give us the riches of the kingdom; and to have faith is to live in harmony with Infinite will; therefore, when we begin to live by faith, we shall leave the life of poverty and enter the world of abundance. To live in poverty is not a mark of spirituality. If you are poor, something is wrong either with you or with the society in which you live. But faith can take you out of that wrong and cause all things to become right. Faith can give you the best of everything that the whole of life can produce. Believe this and so it will be.

(...) The path of faith is the ever-ascending path to the greatest good that real life can give; therefore, no one can follow faith without finding the richer, the larger, the truer and the better. Fear always expects the worst, because it can see only darkness; faith positively assures us of the best, because it can clearly see the light, and in the light the best is always found. But whether we decide to follow fear and live in darkness, or decide to follow faith and live in the light, will depend entirely upon how much faith we have in faith.

(...) Have faith, and the veil of mystery is no more; you may see what has been hidden, and enter the secret chambers of life. Have faith, and the clouds of darkness will completely disappear; you will behold the light of the eternal sun, and the radiance of its glory will fill and illumine your entire sphere of existence. Have faith, and the barriers of limitations will fall to rise no more; and the invincible powers of the spirit will surge through and through your entire being, proclaiming in language divine, *Nothing shall be impossible unto thee, for I AM thy strength and thy life forever.*

Faith is the assurance of things hoped for, the evidence of things not seen; and the reason is that faith lives in the light. Faith knows that we may receive anything we ever hoped for, because faith discerns that power that makes all things possible. Faith is in the light, and therefore sees what has not been seen; it

does not simply believe that the unseen is real, but proves the reality of everything by going out into the boundlessness of everything.”

“We can know God only when we meet Him face to face within the sacred realms of our own divine spirit. Do not look towards the vastness of the without, but look towards the divinity of the within, and God will be there.

(...) To know God is the beginning of wisdom, because God is the source of wisdom. The nearer we live to the source, the more we receive of that which comes from the source. The mind that is not consciously living with God may have intellect and mental capacity, but the wisdom that knows can come only to that mind that is walking with God every moment of conscious existence. The mind that does not know God thinks in the darkness; the mind that does know God thinks in the light.”

“None need stumble; none need go astray; none need ever be lost. All that is necessary is to follow the voice of the soul, and this voice is ever proclaiming in language divine, *Return Ye Unto God*. The world has tried every imaginable method to gain freedom, but when all these methods fail, as they will, *Return Ye Unto God*. The moment we return to Him, all that we have lost will return to us; and that which we do not wish for will vanish. When we return to Him, we return to our own, because He is the source of everything that can possibly be our own. To be with Him is to be where we wish to be, and where we wish to be, there we will find the ‘gates ajar’ to the heaven that is within. Before we can enter the heaven that is within us, we must find perfect peace for mind and soul, and this peace we always find when we return to God. The more closely we live to His presence, the deeper and more exalted the calm; and out from the silence of this calm come the sacred symphonies of life, that music of the soul that we all recognize as the prelude to the kingdom of God. When we can hear it, we know that His presence is near; we can discern through the spiritual vision those secret places that every returning soul has the privilege to enter. We learn what is in store, and life is not the same any more. We have had a vision, and all things have been glorified.

Return Ye Unto God. All other paths lead to sorrow and death, but in Him there is freedom and joy forever. In Him there is life, in Him there is peace, in Him there is wholeness and purity; in Him there is strength, in Him there is health, in Him there is power and truth; in Him there is all that life holds in store for man – all that the human heart can wish for. Seek no other source; follow no other path. There is only one place where the soul finds rest and contentment; only one place where every vision is realized, and every lofty dream made true. All may find it; the secret is simple. *Return Ye unto God*.

(...) Whatever our work may be, it ceases to be difficult the moment we realize that God is working with us. When we know that His power is with us, the burden disappears completely. The undertaking we have in mind may be very large; it may seem to be more than we alone can carry through; but we need not be alone; the Infinite is at hand ready to work with us, and with Him there can be no failure. Depend upon the Supreme; ask God to work with you; live so near to the

Spirit that you will be one with God, and when you choose to go with God, He will go with you. Then the work will almost do itself; you perform the most difficult task with perfect ease, and you can work as much as you desire, weariness will not even make an attempt to enter your world."

"The first principle in the unfoldment of the soul is to live in the spiritual attitude; that is, in the prayer without ceasing."

"Press on, and gain ground daily. Every step will bring added power."

"Those alone will enter the kingdom who do the will of the Father, and to do the will of the Father is to live the life that He lives now. Live the life of the Spirit now, and you are saved both for time and eternity. And one of the greatest essentials in the living of the spiritual life is to live so near to God that His power is in everything that we may do. Then God works with us; not simply in what the world calls great things, but in all things. Even in those things that seem to be insignificant, the power of the Supreme is with us, and everything we do brings joy.

The first step to be taken in anything we wish to do, is to seek divine assistance. To ask God to go with us and work with us, and to enter into such perfect spiritual harmony with God that we can feel His supreme power through and through – that is the first and most important, be it work pertaining to body, mind or soul. Whether we are beginners in the spiritual life or have reached the heights, God will work with us in whatever we have the understanding to do now; and as we rise in the scale, He will work with us in doing those greater things that spiritual giants have the privilege to perform. And with God working with us, we shall never fail; all work will be pleasure, and the days of weariness shall come no more.

The mind that understands the spirit of truth knows that it is the Father that does the work; that it is the power of the Infinite that produces all power; that this power comes into our life to be directed and used by us, and that we may receive as much of this power as we desire. Such a mind knows that it will profit nothing to force the limited power that we may seem to possess, but that more power from On High comes without fail when our thoughts are very high and very still.

Therefore, the true mind creates all thought in the supreme stillness of higher spiritual realms, and leaves results to divine law. Those results will be far greater and better than the personal man, unaided, could have possibly produced, even with every external advantage at hand. When we have great things to do, we are tempted to rush forward and force those things through; but this must never be permitted. Such methods are not only detrimental to the mind, but are wholly inadequate to fulfill the purpose we have in view. To be perfectly still at such times and let Supreme Life do the great work, is the secret. (...) Real stillness is the highest form of activity, where the strongest power acts in absolute harmony. To be in real stillness is to be in that power; therefore, the mind that is perfectly

still thinks the highest thought, the greatest thought and the most powerful thought.

We may all demonstrate through personal experience that it is not strenuous metaphysical efforts that perform miracles, but the power of those high spiritual thoughts we create while in the secret places of the Most High. And when we learn to use that method only, and never permit ourselves to become mentally overwrought, we shall develop healing powers that are extraordinary – powers that will do greater things than was ever seen upon earth before. *Greater things than these shall ye do. I AM with you always, even unto the end of the world.*

(...) The nearer you live to the Infinite, the more readily you are corrected and placed right whenever you are going to go wrong. Your seeming mistakes, therefore, are brought to naught in very instance, and you are awakened more and more to the realization of the great truth that God knows best. When in doubt or in darkness, leave it to God; the right way will open and the very best will come to pass.”

“What is called special providence is not the result of a special act of God, but the result of a special act of man; and this special act of man is the act of man going to God to present his request and receive his heart’s desire.

(...) It is not the wish of God to withhold from us anything that we may desire; it is His supreme desire to give us everything, but we are created with a free will; therefore God gives only that which we, through our own free will, may select.

The average person thinks he is imposing upon God when he asks for much; but the fact is that the more we ask for, the more we please God, provided we go to Him and receive it, and if we wish to please God in the highest measures, we should pray without ceasing, pray for everything we can use in the building of a great and beautiful life.

The power of prayer, however, should not be used exclusively for the realization of what is usually termed spiritual things; all things become spiritual when animated with the spiritual life; and all things are good when used for a good purpose; therefore, we are free to pray for everything that can add to the whole of life, be it of the body, the mind or the soul.

The true spiritual life does not mean the riches of the soul combined with weakness of the body, poverty of the person, and ignorance of the mind. The true spiritual life is an ideal life on all planes, and God is ready to provide us with everything that can make the whole of life ideal, if we only pray for it with the prayer that not only asks of God, but also takes us to God.

The true prayer never doubts, but believes implicitly that the request will be granted; and this is natural, because we cannot possibly doubt when we know that the more we ask of God, the more we please God. But it is not only natural for the true prayer to have perfect faith; it is necessary. Before our prayers can

be answered, we must go to God and receive what we have asked for; and it is only through perfect faith in God that we can enter into the presence of God.

The true prayer is always inspired with the thought, *I know that thou wilt answer me*; and this thought is the spiritual product of faith – the faith that feels the love of God.

The true prayer is also animated with the highest form of spiritual gratitude, and is therefore always inspired with that beautiful thought, *My Father, I thank thee that thou hearest my prayer, and I thank thee that thou hearest me always*. The prayer of faith knows that God does hear every prayer, and that he will answer every prayer providing we come to Him in person with our request. In consequence, when we are in the spirit of true prayer, our gratitude must necessarily be boundless.

When we feel that God will give us anything we may ask for, that there is no doubt about it whatever, we cannot do otherwise but give expression to the very soul of gratitude, and this gratitude is both limitless and endless; it is the soul's eternal thanksgiving.

To live in the spirit of that prayer that is ever asking God for everything, that believes that God is giving everything, and that is constantly giving thanks to God for everything, is, in itself, a life of the highest joy. In such a life, everything is being taken to higher ground, because we are manifesting in body, mind and soul, more and more of the likeness of God. Personal existence is becoming ideal existence, while the soul is living in the full conscious realization of God's own beautiful world.

But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. (...) There is only one inner chamber; there is only one secret place; there is only one sacred realm where the human meets the divine, and that is in the soul of man. To enter the inner chamber is to enter the beautiful stillness within. God is enthroned in every human soul, and to enter into the secret places of the soul is to meet Him face to face.

The door that must be closed is the consciousness of the without, that something in the mind that takes cognizance of the world of things. When we enter into the secret, the visible must be forgotten; we are upon holy ground and must remove the shoes of external existence. We cannot enter the silent within so long as we think of outer things; therefore the door must be closed. And we cannot pray to the Most High unless we enter His presence. To pray is not simply asking God; it is also going to God. The most beautiful prayer is not uttered in words, but is felt in the sacred depths of the soul.

(...) When we have learned to pray in secret, we should never have occasion to doubt any more. We then know that every request will be granted. Even though the answer does not come until the eleventh hour and the last moment of that hour, we know that it will come. Our faith is as perfect as the word of truth, and

as high as the heavens of the spirit, and in that faith, we live. God will find a way; we have asked Him to do so, and every request brings that beautiful response, *I will not forsake thee, nor leave thee; I AM thy Redeemer, I will care for thee.*

To enter the inner chamber of the soul is to transcend everything, for the time being, that pertains to the visible world; but this requires spirituality. We cannot enter the spirit so long as we are subject to the body, and we are subject to the body so long as we live for the body. When we begin to live for the spirit, we can enter the innermost chambers of the spirit whenever we so desire, and when we are in this spiritual state, we may pray for anything that is needed in the body, the mind or the soul.

(...) The secret power of faith is found in the soul's nearness to God; the nearer we are to God, the more perfect our faith, the greater our power and the more beautiful our life; and when we enter into the sacred realms of the soul, we are in the very presence of God. (...) The prayer without ceasing is the living of that life that is so near to God that we can feel His power and His love at all times. (...) When we live so near to God that we actually have our being in the spirit of His life, our every desire will be just and wholesome and true, and all such desires will be fulfilled.

(...) *If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.* (...) To abide in the Christ is not simply to live in the acceptance of some belief about Jesus; but this is the current idea; and being purely literal it has no power whatever. (...) To abide in the Christ is to actually live in the Christ consciousness, and every part of mind and soul is permeated, through and through, with the life and the power of the Christ. Your entire being is in the hands of higher power; you are in a world where things are absolutely mastered by the spiritual will, and your mind is so spiritualized that it responds perfectly to the power of divine will.

When the words of Christ abide in you, your mind is in absolute truth, because those words are absolute truth. The mind that is in truth is in the true state of being, and to be in the true state of being is to be so close to God that anything desired can be received at any time. With God all things are possible, and God will do anything for us if we live as He lives. This is the secret, and we do live as God lives when we abide in the Christ with His words abiding in us.

When the words of the Christ abide in us, every thought we think and every word we utter will be animated with the spirit of the Christ; in like manner, inner spiritual power will give soul to everything we do, and that power that caused even the winds and the waves to obey will begin to work through us. Supreme power will be with us at all times to answer our prayers; our thoughts and our words will be living thoughts and words, and will carry the power of the spirit wherever they may go. We are therefore in that position where we not only can receive from God anything desired, but where we have the power to make our own prayers come true. To be in the Christ means more than to receive from his love what our hearts may desire; it means spiritual mastership."

"Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. (...) we must become conscious of the existence of an object before we can gain personal possession of that object. We must enter consciously into the life of that which we desire to gain, but we cannot enter into the life of that which we doubt the existence of. Doubt invariably produces a gulf between ourselves and the object of doubt, while faith produces mental and spiritual unity.

Spiritual unity is always followed by actual or personal unity; that is, what we enter into conscious possession of in the spiritual life, we will, ere long, gain actual possession of in the physical life. Believe that you have already received in the spirit what you desire to receive in the person, and you will receive it in the person. (...) This is a law that positively cannot fail. Claim your own in the ideal world, and you will receive your own in the real world.

(...) To pray in the feeling that knows that what we pray for is, even now, ready to be given to us, is to combine the desire for expression with the realization of possession, and we thus comply fully with the law of supply. In this attitude, we have faith, and it is only through faith that we can enter into the spirit of that which we desire to actually possess. We must awaken the spiritual cause before we can secure the physical effect, but it is only through faith that we enter into the world of spiritual cause. Faith produces spiritual unity, and when we are one with the spirit, we become conscious of the life, the richness and the power of the spirit. In consequence, we cause that which is in the spirit to be brought forth in the body, because what we gain consciousness of in the within, we invariably express in the without. (...) when our prayer for that which we desire is strengthened by the positive faith that we have already received it, we remove all doubts and barriers and enter at once into actual and conscious possession.

To use affirmations alone is to ignore the great possibilities of Infinite assistance. Any person may, for a while, build himself up mentally and personally with affirmations alone, but the structure is artificial; it is built upon the sand and will surely fall when the storms of environments and changing circumstances become a trifle too strong. Without the conscious and continuous assistance of the Infinite, no man can travel very far on the upward path, nor go very high in the scale of true being. But any man who takes God with him can overcome any obstacle in the world, scale the highest heights in existence, and what he builds today, he is building for eternity.

The proper course to pursue is to ask God for everything you desire; ask Him to be with you in everything you wish to accomplish; pray without ceasing, and while you pray and work and press on to the great goal you have in view, affirm with positive faith that God is with you, that He has given you everything you can possibly desire or need. Believe that you have what you pray for, believe that you are what you wish to become; then ask God to enlarge your realization, to give perpetual increase to your faith, and to be constantly with you in working out these great supreme convictions.

(...) To affirm the truth is absolutely necessary, because affirmations will train our own minds in right thinking, will remove doubt and will develop in us the power to know that all that we can pray for or desire is ours now. But in order to enter into the actual realization of our own, we must enter the kingdom of God, because all things that are in store for man are now in the kingdom. And it is true prayer – the prayer that goes to God that constitutes the ‘gates ajar’ to the riches and glory of that wonderful kingdom.

(...) *Father, I thank thee that thou heardest me. And I know that thou heardest me always.* (...) To thank God after you have received what you asked for is simple; any heart can, at such a time, be full of sublime gratitude; but to thank God before you have received what you intend to ask for, and feel the fullness of that gratitude thrill every fiber in your entire being – that is spirituality indeed. Likewise, to be able to say that you know that God hears you always; only the mind that is in spirit can make such a statement, and pray in this manner; but that alone is real prayer.

To precede any prayer with doubt is to close the door between yourself and the spirit; there must be no uncertainty in our communion with God; we do not believe that God is God so long as we are uncertain as to whether our prayers will be heard or no, and we cannot enter into the presence of God until we believe that He verily is God.

(...) The more perfectly we realize that God hears us always, the higher we ascend in the scale of true spirituality, because this supreme faith lifts the soul higher and higher until we are received at the very throne of the Most High. And to be in His presence is to receive whatever we may have asked or prayed for. God is everywhere, and we may enter into His presence anywhere. The Most High is enthroned in every soul, and pure spiritual faith is the ‘gates ajar’ to His beautiful kingdom.”

“(...) without faith, nothing whatever can be accomplished. To fulfill any purpose, even the most insignificant, there must be some measure of faith, and the greater this measure, the greater will be the realization desired. He who proceeds in real, unbounded faith, will place his life in touch with invincible spirit, and he will continue unmoved, untouched and undisturbed, no matter what the circumstances may be. He will place his mental vision upon the highest light of supreme faith, and whatever may happen, he will never waver from that light for a moment. He will continue with ceaseless perseverance and the most positive determination; he will continue in faith, and as he continues and grows in faith, he will gain more and more power to do everything he is determined to do.

(...) The majority of minds have many obstacles to meet, and almost invariably give emphasis to the belief that every seeming obstacle actually is an obstacle; but faith does not look upon obstacles as obstacles; faith does not call difficulties, difficulties. When a person begins to live in faith, all things that come into his life are looked upon as opportunities, and they are. We all know very well that if we had no difficulties or obstacles to meet, or what would be more appropriately termed ‘great occasions’, we should soon become nonentities. It is the difficult

things that we meet that enable us to bring into action the greater power that is within us; difficulties, therefore, are the most valued of opportunities, and if taken advantage of as such, will always be met with joy. No obstacle should ever be called by that name or ever thought of as being an obstacle, for it is, in truth, something that will enable you to prove to yourself that the power that is within you is greater than anything in the world. (...) Whatever we meet will be turned to good account and will call for the more and more of the greater power that is within us. Accordingly, all things will work together for greater good; every occasion will be welcome, no matter what it may be; every experience will be a pleasure, and everything that we pass through will add to our welfare and joy. When a person thinks that every obstacle is an obstacle, he will frequently hesitate to proceed and will, in many instances, on account of his hesitancy or doubt or fear, fail to reach his goal; but if he proceeds in the faith that there is something within him that is greater than all the obstacles in the world, there is no obstacle that can stand in his way. In fact, when he proceeds in such a faith, every obstacle that is met will simply call forth that greater something that is within him, and this 'something' will give him all the power he may require to reach his goal.

(...) Our constant purpose should be to become conscious of the inner spirit of faith; and when we feel this inner spirit, we should try to become conscious of the still deeper spirit that is within our first realization of the spirit. To go deeper and deeper into the realization of the spirit should be the ruling desire whenever we enter the attitude of faith; and as there is no end to the depth or the height of the spirit, there is no limit to that inner world of life, wisdom and power that may be realized through faith. However far we may enter into the spirit, we can always go farther still; every step that we take in spiritual realization opens the door to a still higher spiritual realization, and whenever we proceed, through faith, to enter more deeply into the limitless spirit of faith, we open another door to the marvelous kingdom within. Faith goes into what seems to be unreality and finds that the deeper we enter the world of spirit, the more real and the more substantial the spirit becomes. Faith goes out upon the seeming void and finds that there is no void; all is real, and the farther we go out into the vastness of limitless life, the more real and the more beautiful life becomes. Therefore, to follow faith is always to pass from the lesser into the greater, into the better, the richer, the larger, the more wonderful and the more beautiful.

The mind that lives in doubt can see limitations everywhere; the mind that lives in faith can see no limitations, and, in fact, knows that there are no limitations anywhere. The mind that lives in doubt is in bondage to these seeming limitations and therefore realizes nothing more of life than what is confined within these seeming limitations; but the mind that lives in faith lives in the freedom of the all of life, and is daily realizing more and more of everything that is contained in the all of life. Faith can see that no matter how large or how beautiful life may be now, there is always a larger and a more beautiful life to live for, to work for and to realize in the days that are near at hand. In the life of faith, there is no end to anything; there is always something more, always something richer, always something greater, always something better. The life of faith is therefore full of realization, full of promise, full of joy.

(...) Faith (...) is an attitude of mind and soul wherein you place your own life in perfect contact with infinite life; and, in consequence, when you live and work in faith, every thought and every effort will be charged, so to speak, with the power of infinite life. (...) The principle is this: Use the body, use the mind, use the soul, use every faculty, use every force, use every power that you can possibly find and arouse throughout your entire being; and use all these things in faith; that is, while you are using all these things, place your life, your mind and your consciousness in such perfect touch with the Supreme Source of life, power, wisdom and inspiration, that you become a perfect channel of expression for all that is great and worthy in the vastness of sublime existence. In this manner, you become so worthy, so competent and so efficient in your life that all that is great and worthy in the ideal can be naturally attracted and used by you in the real.

(...) To depend solely upon the personal man is to merely exist; to depend solely upon the spiritual man is to be a dreamer, not a doer; but when the powers of the personal man are combined harmoniously and practically with the powers of the spiritual man, we cannot only dream; we can also make our dreams come true. What we discern in the ideal, we can cause to come true in the real. We provide practical working capacity on the personal side and limitless power on the spiritual side; whatever we may wish to do, attain or accomplish in the great without, we may receive all the wisdom, all the understanding and all the power required from the great within. We shall thus demonstrate the great truth that, *All that the Father has is mine*, not simply for spiritual contemplation, but for actual, personal possession and use in the tangible world today."

"Though we may be strong physically now, and be in possession of exceptional capabilities and advantages, we cannot afford to ignore the fact for a moment that increase comes only from within. *They that wait upon the Lord shall renew their strength*; none others. The present strength of the body will not hold out, unless it is constantly replenished from On High. The present capabilities of the mind will shortly lose their brilliancy and power, unless they are kept in the highest state of perfection through constant contact with the light and the life of the soul. It is not wisdom to use up the limited powers of the person and utterly ignore the great interior source of inexhaustible power. Yet man does this very thing; therefore, his person is weak, his days are short, and his life but a trifle better than mere existence. There is, however, a better way; let the powers of the spiritual man be constantly combined with the life, the powers and the efforts of the personal man. Then shall the person of man never be weak; his days may be lengthened indefinitely; and his life will become richer, more beautiful and more inspiring, until a million joys are blended harmoniously in every moment of his endless existence.

We are all heirs to the kingdom, not only the spiritual kingdom, but the entire kingdom of life; we can receive, however, only what we can use; we need only what we can use, therefore to receive more at any time would be superfluous, and there is no place for the superfluous in the realms of divine law. There are many that can use much, very much, but the majority do not receive as much as they can use because they do not live and work in the consciousness of the 'all things are yours'. Others receive but little at any time because they do not fully

use what they already possess. We draw upon the universal for greater supply in proportion as we turn to good account our present supply; though we must remember, that no person can turn to good account the best that is in him now unless the efforts of the personal man are filled through and through with the powers of the spiritual man. The work that we do in faith is the only good work; and the faith that we apply in work is the only true faith."

"To enthrone the soul, the principle is to follow, not the desires or the tendencies of the person, but the supreme purpose of the spirit, and to depend absolutely upon the power of the soul in all things, knowing that the power of the soul can see you through no matter what your life, your work or your purpose may be.

(...) The belief that the Christ within can still the winds and the waves of every condition that we may meet in life, and change every circumstance into one of calmness, harmony and well-being, is a truth that can be taken into every event of daily life. No matter what may come; no matter what the obstacle or the difficulty may be, there is something within us that is greater than anything in the world. The Christ is with us in the ship; we may call him at any time; he can still any storm, change any circumstance and remove every obstacle that we shall ever meet. His power is not applicable to conditions of mind and soul alone, but to physical conditions and circumstances as well. There is nothing that will not respond to the ruling will of the Christ within, and there is no place in practical life where the power of this will may not be applied to the greatest advantage. He who lives in constant touch with Supreme Power, is always in possession of the most power, and he may apply this added power in body, mind and soul. *They that wait upon the Lord shall renew their strength*; but this added strength does not simply appear in the spirit; it appears also in the mind and the body.

(...) The real will comes from the great spiritual depths of being, and as it is coming forth, it causes the being of man to become deeply calm and enormously strong. The difference between the man of real will power and the man of mere external force is readily discerned. When you meet the latter, you find a great deal of domineering effort expressed through the most superficial of action; but you find the man, himself, weak and easily overcome by almost any adverse condition; when you meet the former, however, you will find yourself in the presence of a truly strong man, a man who is strong and alive all the way through to the very depths of his inexhaustible being, a man who is actually conscious of irresistible power; and you inwardly know that such a man cannot be moved by any power in the world; he has gained possession of that something that is greater than anything in the world, and wherever he may journey upon the sea of life, the winds and the waves must obey.

To depend exclusively upon the personality of Jesus and that power of the Christ that manifested through him twenty centuries ago, is to ignore the present power of the Christ within us. Thousands are doing this, and, in consequence, continue in sickness, trouble and sorrow. To depend upon any personality, no matter how sacred or how highly developed, is to depend upon the outer form and ignore the interior spirit. Such a practice leads into materiality away from

spirituality, and materiality means bondage. To follow the Christ is not to worship the person of Jesus, but to follow absolutely the light and the spirit of the Christ in your own soul today. The power that can calm the waves on every tempest tossed sea does not come through any external personality; such a power can come only through the great spiritual depths of your own soul, or, to state it differently, from those sublime spiritual heights within where the Christ reigns eternally. When we follow the Christ that is here today, the Christ that reigns in the spiritual kingdom within today, we shall steadily grow in spirituality, emancipating mind and body from every form of bondage and from every condition of materiality, until that freedom that comes from the truth divine has been realized in its greatest measure. Then we may also say, *My yoke is easy and my burden is light*. Then we may also speak the great word, *Peace, Be still*, and to us shall come the beautiful calm."

"There are two distinct worlds open to man in his present state of existence. In the one, he finds tribulation; in the other, he finds peace; the first is material; the other is spiritual – and it is man's privilege to choose which one he would have as his present place of abode. If he selects the material, he sacrifices everything that has real value in life; he secures a few fleeting pleasures and much pain; not a single moment gives real satisfaction, and nothing that he can do produces the results expected.

But when he selects the spiritual, he sacrifices nothing that is good; he secures all the joy that life can give; his pains are few, if any, and when they do come, they come to lift him higher; every moment is rich, every hour is thoroughly worth living, and there are many periods of time when his soul is lifted to the supreme ecstasies of the highest heavens; whatever he does, he builds wiser than he knew, and he not only receives everything expected, but more.

(...) To enter the supreme life of Christ is to gain the supreme power of the Christ; and to steadily grow in consciousness of that life and power is to rise out of every tribulation until complete emancipation has been gained.

(...) We overcome the wrong by turning completely away from the wrong, and giving all our life and power to the greater realization of the right. This is the secret of overcoming. When we devote all the power of thought, all the power of soul, all the power of life to the constant attainment of greater and better things, we shall ascend perpetually in the scale of existence. This means perpetual growth, and, in consequence, the elimination of evil, because all evil is caused by retarded growth. The purpose of life is to move inward and onward forever; to live is to live more; but no person is actually living more unless he is living more every single moment. The moment he begins to live more, he begins to ascend, and when he begins to grow into the greater, he begins to grow out of the lesser. When he grows into the right, he grows out of the wrong; he gains freedom from that which is not desired by entering more fully into the life and the spirit of that which is desired. But the moment he ceases to live more, he retards his growth; he violates the purpose of his life, and instead of supplying more life, he supplies less life; his real nature, however, demands more and more life, and therefore, demand and supply will at once become unequal. There will, accordingly, be a

lack of something in his life, and every evil that man has ever met came originally from a lack of something. Real life demands the living of more and more life; but when man fails to live more and more, then natural demand in life will not be fully supplied; the lack of one or more things in human existence will be the result, and conditions of evil invariably follow.

Real life is lived in the individuality, the soul, or the real man; and so long as we consciously live in the real man, or in the I AM of being, we shall continue to live more and more. We shall thus realize the fullness of life constantly, and constantly grow into a larger measure of that fullness. Life will be full; there will be no lack of life, and no retarded growth in life; in consequence, there will be no evil in life; we shall have perfect freedom and there will be nothing to overcome. Accordingly, we shall fully comply with the great statement, the true way to overcome is to so live that there is nothing to overcome. However, when we do not consciously live in the individuality, or in the real man, but live consciously in the personality only, we are not in touch with the constantly ascending current of real life; we are not in touch with that greater measure of life that will enable us to live more and more life. A lack of life will at once be felt, and here we have the original cause of every ill, every wrong and every undesirable condition that man can know. This is the real fall; conscious living falling down from the living of unlimited life in the individuality to the living of limited life in the personality. But this fall did not take place only once ages ago; it is taking place every day in nearly every mind, and is taking place many times a day in most minds. To be saved from this fall, which is the only fall, proceed to live in the spirit, in the soul, in the real life of the I AM of being. Express the life more abundant in the personality, but live in the individuality. By living consciously and constantly in the individuality, you will live in the life more abundant. You will live the limitless life, and what we live, we express. We express in the personal man whatever we live in the real man; and therefore, when we live the limitless life in the real man, we express the limitless in the personal man; thus the personality is ever filled with the life more abundant; there will be no lack of life anywhere in the being of man; and there can be no evil where there is no lack of life.

(...) To supply the life more abundant, live in the soul, in the real man. Do not establish yourself in the personality; establish yourself in the individuality and live in the source of life instead of in the partial manifestation of life. This is the simple secret. Go up into more life, and you overcome everything that is not desirable in life. Do not try to overcome anything; simply begin to live more. Give no thought to evil; never try to remove evil; give all your thought to the attainment of the good, and direct all your effort towards the attainment of an ever increasing measure of good.

(...) You give your life to that which you emphasize; therefore give no thought to weakness or imperfection; give all your thought to those desirable qualities that you wish to build up; your worthy qualities will soon become so strong that weakness can no longer exist in your nature. Build up what you want; that is how you overcome and remove what you do not want. The more fully we can concentrate the whole of attention upon that which we desire, the sooner it will be realized; and when that which is desired is realized, that which is not desired

can exist no more; therefore give all your thought, all your power, all your life, and the whole of your attention to that which is desired; do not try to remove the lesser, but work uninterruptedly for the greater. The lesser is left further and further in the rear as you approach the greater goal that lies before you.

The process of overcoming is an ascending process, with the eye fixed upon the eternal mountain tops of spiritual supremacy. Give constant recognition to the very highest states of spiritual supremacy that you can possibly discern, and desire all the elements of your being to move perpetually towards those sublime states. You thus produce this ascending process; you will begin to grow out of, to rise out of everything that you have wished to overcome; and when this ascending process has been placed in full continuous action, there will be nothing further to overcome. The wrongs that we wish to overcome have been produced by retarded growth, but when we are ever rising into more and more life, growth will no longer be retarded; and, in consequence, there will be no further wrongs to overcome. It is therefore evident that if you are still meeting things to overcome, you have not learned to live more and more; you are still permitting yourself to fall down from the world of real life into the world of temporary conditions; you are still living in the body instead of manifesting in the body; and you are still following the confused desires of the personal man, when the only true desire can arise in the real man. To go up into more life, into the limitless life of eternal being, is the remedy. (...) Think constantly of that which you desire, and you will grow into it. But your thought must be of the heart; it must be deep and strong, and inspired by the invincible power of soul."

"By premature death, we mean the passing away from this sphere before we have fulfilled the purpose for which we came, and since we are here for some special purpose, we must permit nothing that will take us away before our work is finished."

"He who has entered spiritual consciousness knows that all is well; and where all is well, there can be no tears."

"Realize that time is, that the time that is, is eternity, and that eternity is still, always here, forever giving forth her riches to man. Realize that there is no time except the eternal; therefore time does not pass, because there is neither time to pass nor passing time. Realize this great truth in the depths of consciousness, and years will only add to your power, your youth, your life and your spiritual attainments. Then you shall remain upon earth until your work is finished – until you have reached the Christ state."

"The Lord is my shepherd; I shall not want. (...) We shall have abundance in every domain of existence, and no matter how great our demands may be, the adequate supply will always be at hand; provided, however, that our demands are in accord with the ascending life – the life that leads to the heights."

"He maketh me to lie down in the green pastures; he leadeth me beside the still waters. To be led by the spirit of the Most High is to pass through perpetual changes – to pass from the good to the better, from the better to the best, and then higher and higher into those richer realms that infinite love has in store. In such a life, there is always something new to live for, always something higher, something better to enjoy. Such a life can never be wearisome nor monotonous, for it is nothing less than a continuous feast – the richest imaginable feast, and all the elements of that feast are changed as often as we desire. It is in this feast that we partake of 'the meat that ye know not of', and it is in this feast that the soul is nourished unto eternal life. Then comes the great spiritual strength that gives us the power to transcend the seeming and enter into the realms of existing sublime."

"All life that is led by the spirit of infinite life will ever live in perpetual increase. (...) The great truth to remember is that God always leads into the greater, never to the lesser. (...) we can receive from infinite supply only what we believe that we will receive. Believe with heart and soul that you will receive everything that is necessary to the fullness and completeness of ideal living, and you will receive all these things if you have taken the Lord for your shepherd."

"When you are led 'beside the still waters', everything in your life will move smoothly, and all your efforts, experiences and modes of existence will work together harmoniously for greater and greater good. At first, or for some time, there may be conditions in your life that are not as they should be, but these will soon pass away, and while they do remain, you will be so strong, if you live in God, that no adversity can disturb you in the least. When you are led by the spirit of the Most High, adversity will become less and less, while you will gain in strength, more and more, so that whatever adversity you may for awhile meet will be as nothing in your life. You thus become able to master whatever may appear in the present, and you are, at the same time, rising out of every condition that is in any manner undesirable or adverse. You are led beside the still waters into the peace, the contentment and the joy of complete emancipation."

"He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. When we enter into the life of the Infinite, all that is high, all that is perfect and all that is beautiful in the soul will be restored to consciousness. The glory, the divinity and the sublime majesty of the soul will be revealed; the veil of mystery will be removed, and we may behold the gorgeous splendor of the spiritual life as it is. (...) Our divine nature is restored to us. (...) When the soul is restored, our inner spiritual nature becomes the ruling power in life; mind and body become servants to the soul, and we no longer live for circumstances, conditions and things; we begin to live for life itself, and we thus gain, in an ever increasing measure, all the richness, all the beauty and all the power that life can give. When we live for life, we can gain everything of worth that is in life, and we invariably live for life when the soul is the ruling power in life.

(...) Restore the soul to mastery in your life, and your entire being will be restored to its birthright divine; all that is worthy and beautiful in sublime existence will begin to accumulate in your world, and life to you will be rich indeed. Follow the spirit, and you will always go right. He will lead you in the paths of righteousness, and whatever you think or do will always be for the best. In brief, nothing but the best can happen to you, because the Lord is your shepherd, and He will surely care for His own. The spirit never leads into anything but that which is right, that which is good, that which is best. (...) When God is with us, nothing can be against us.

(...) We all follow the inner light to some degree; the soul is awakened in us all and is prompting us all; but in many instances, we are led by those personal desires that are not in harmony with real life, and we are influenced by external conditions and things; thus we go wrong, and here is the cause of our troubles and pains. Whenever we go right, we go right because we have followed the promptings from within; and whenever we go wrong, we go wrong because we have followed those external conditions that are not in harmony with the real life within.

(...) To be anointed with oil is to have everything that is worthy and superior come down upon us. The oil of all things is the richest essence of all things, and when we are anointed with this richest essence, our minds become enriched with all that has quality and worth, all that is high in the scale of being. (...) to follow God is to rise eternally in the scale of superior being. When we elect to go with God, we leave behind us all that is common, ordinary or inferior; and we put on the royal garments of true quality and high worth. We become superior in body, mind and soul, and every element in our being becomes a living expression of that quality that reveals the royal presence of God.

(...) To always live in the realization of that sublime state of being where our cup is running over, is to become conscious more and more of the great truth that real life has everything that man can wish for, and infinitely more. And as we grow in the conscious realization of this truth, the power of this truth will manifest itself in our external world. Then we shall find increase everywhere; wherever we may go in the physical world, in the mental world or in the spiritual world, God will prepare His table before us, and we shall enjoy the richest feast that His infinite goodness can possibly provide. In every domain of existence, His bountiful hand will be our supply, and our cup will always be running over.

(...) To follow the spirit is to enter the glorified vastness of the great spiritual mind within; and here is wisdom. Spiritual things must be spiritually discerned; we must enter spiritual light in order to know the reality of our own divine being, and the mind of the soul is eternally illumined with this light. There are no mysteries in spiritual consciousness; all is clear; the meaning of life is perfectly understood; the purpose of it all is distinctly revealed, and the soul knows what it is about every step of the way. Every soul that goes with God in all things and at all times, will ever live in this consciousness, and will ever rise higher and higher into the greater brilliancy, more sublime beauty of the spiritual light. To

live such a life is to dwell in the house of the Lord, and whosoever will, may dwell in that house forever.

(...) The law of true being is to manifest in the personal, but to always live in the spiritual. The house of the Lord is our true dwelling place now and forever. And as there are many mansions in the Father's House – innumerable mansions, we shall not be confined to one place, or one state of existence; we shall live in each of these mansions; we shall enjoy them all; we shall pass through them all as eternity goes on.

(...) When we have entered to dwell permanently in the house of the Lord, existence, both personal and spiritual, becomes perpetual joy. Whatever external conditions may be, or whatever may come and go in personal life, we are always in the joy everlasting, in the peace that passeth understanding, in the world On High where all is forever well. We no longer depend upon things, and we are no longer moved by things; we have transcended the world of things; we have gained the power to perfectly use things, and we are attaining the mastery of all things. We are living in God's world – the world of limitless riches, happiness and power; therefore, the world of things constitutes but a small part of our vast and wonderful domain. We have found so many sources of joy, so many states of being that can add to the value of life, that though other things should sometimes fail, we are never affected in the least. Confusion and failure in the outer world mean no more to us than the loss of a penny would mean to a man who owns a mountain of gold. Things may come and go in the outer world, but we are living in the house of the Lord. In that house, there is never confusion, trouble nor pain; in that house, there can be neither failure nor want. The Most High provides for that house; therefore so long as we dwell in His house, we shall want for nothing. Whatever may come or go, we shall always have abundance, both in the within and the without. We need fear nothing; we may rejoice always, for in His house, all is well, and for evermore shall be."

"The greater number of those who are spiritually inclined are almost constantly on the verge of the cosmic state, and at intervals they receive glimpses of that wondrous world. Could they but see themselves at such moments, they would discover that their faces are also shining as the sun, for their minds are illumined with radiant glory from On High. But such moments do not usually come when the senses expect them, nor can they be produced at will. We gain glimpses of the cosmic only when the soul occupies the supreme state in consciousness, and we begin to live within the pearly gates of the cosmic when the soul has gained full supremacy in every domain of consciousness. Therefore, to attain cosmic consciousness, we must give the spiritual life the first place in everything; we must do everything to the glory of God, and follow the light of the spirit in everything we may think or do. The eye must be single, and to see and to know only that which is wholly divine must be the one supreme desire. The ruling spirit in the cosmic world is divine perfection; therefore, the more we think of divine perfection, and the more we try to see divine perfection in all things, the more we develop the consciousness of divine perfection; and the development of this form of consciousness will finally culminate in divine consciousness, which is synonymous with cosmic consciousness. To keep the eye single upon the great

truth that every creation of God is good is to draw nearer and nearer to that state where we become conscious only of the absolutely good; then follows the limitless joy of the cosmic world.

(...) There is an upper realm in the spiritual life of a man where the reality and perfection of divine existence is revealed. In this realm, all is truth; all is purity; all is love. To enter this realm is to become conscious of eternal truth and understand the truth as it manifests everywhere. In the cosmic state, the spiritual understanding of truth is complete; therefore, every step in the spiritual understanding of truth is a step towards cosmic consciousness.

(...) to enter the cosmic state, the mind must be pure; that is, the mind must face the divinity that is within all things, and must, at all times, keep the eye single upon the shining purity of that dignity. (...) To enter the cosmic state and develop cosmic consciousness, the soul must be given perfect freedom to love in the universal. It is a part of the life of the soul to love everything in existence; therefore, the physical senses must not interfere with this love by impressing the mind to think that some things are evil and not worthy of love. Everything is worthy of love, because in everything the good is infinitely greater than that which appears not to be good. The senses must be trained to recognize this great truth, and the mind must be trained to harmonize all thinking with the sublime desires of the soul. When you meet a person, see the all in all in that person; you will then see the shining purity of divine loveliness animating every fiber of his being; his countenance will be glorified before you, and you will love him with that beautiful love that reigned in the tenderness of the Christ. Meet all things in this sublime spiritual attitude, and the material veil will be removed more and more, until all the splendors of the cosmic world are revealed to your vision."

Neville Goddard

At Your Command

Not one thing has ever appeared in man's world but what man decreed that it should.

The awareness of being is the door through which the manifestations of life pass into the world of form.

Consciousness is the resurrecting power – resurrecting that which man is conscious of being. Man is ever out-picturing that which he is conscious of being. This is the truth that makes man free, for man is always self-imprisoned or self-freed.

“I and my Father are one, but my Father is greater than me.”

The conceiver is ever greater than his conceptions, yet ever remains one with his conception.

You are, at this very moment, drawing into your world that which you are now conscious of being. (...) If you are dissatisfied with your present expression in life the only way to change it, is to take your attention away from that which seems so real to you and rise in consciousness to that which you desire to be. You cannot serve two masters, therefore to take your attention from one state of consciousness and place it upon another is to die to one and live to the other.

Your conviction of yourself – your opinion of yourself will determine your expression in life.

Praying then, is seen to be recognizing yourself to be that which you now desire.

Prayers to be successful must be claiming rather than begging.

“When you pray, go within in secret and shut the door. And that which your Father sees in secret, with that He will reward you openly.”

Consciousness is the way or door through which things appear. (...) The signs always follow. They never precede. Things have no reality other than in consciousness. Therefore, get the consciousness first and the thing is compelled to appear.

Awareness of being ever remains virgin, no matter how many desires it gives birth to. (...) become one with your desire to the point of embodying or giving birth to your desire.

Do not discuss your ambitions or desires with another for the other will only echo your present fears. Secrecy is the first law to be observed in realizing your desire.

To 'magnify the Lord' is to revalue or expand one's present conception of one's self to the point where this revaluation becomes natural. When this naturalness is attained, you give birth by becoming that which you are one with in consciousness.

The awareness becomes aware of being the thing desired, thereby (...) giving life unto its conception.

So you can see why Moses stated, "I AM hath sent me". For what being, other than I AM could send you into expression? None – for "I AM the way – Beside me there is no other". (...) You are ever sent into expression by your awareness and your expression is ever that which you are aware of being.

You cannot put new wine in old bottles or new patches upon old garments. That is; you cannot take with you into the new consciousness any part of the old man. All of your present beliefs, fears and limitations are weights that bind you to your present level of consciousness. If you would transcend this level you must leave behind all that is now your present self, or conception of yourself. To do this you take your attention away from all that is now your problem or limitation and dwell upon just being. That is; you say silently but feeling to yourself, "I AM". Do not condition this 'awareness' as yet. Just declare yourself to be, and continue to do so, until you are lost in the feeling of just being – faceless and formless. When this expansion of consciousness is attained, then, within this formless deep of yourself give form to the new conception by feeling yourself to be that which you desire to be.

The invitation given to us in the Scriptures is – "to be absent from the body and be present with the Lord". The 'body' being your former conception of yourself and 'the Lord' – your awareness of being. (...) "Ye must be born again for except ye be born again ye cannot enter the kingdom of Heaven." That is, except you leave behind you your present conception of yourself and assume the nature of the new birth, you will continue to outpicture your present limitations.

Man's world in its every detail is his consciousness outpictured. You can no more change your environment, or world, by destroying things than you can your reflection by destroying the mirror. Your environment, and all within it, reflects that which you are in consciousness. As long as you continue to be that in consciousness, so long will you continue to outpicture it in your world.

So good a 'shepherd' is your awareness that it has never lost one of the 'sheep' that you are aware of being.

Your awareness of being is lord and shepherd of your life.

Your world is what it is because of your present consciousness.

"I and my Father are one but my Father is greater than I." You are one with your present conception of yourself. But you are greater than that which you are at present aware of being.

Before man can attempt to transform his world, he must first lay the foundation – "I AM the Lord." That is, man's awareness, his consciousness of being is God. Until this is firmly established so that no suggestion or argument put forward by other can shake it, he will find himself returning to the slavery of his former beliefs. "If ye believe not that I AM he, ye shall die in your sins." That is, you shall continue to be confused and thwarted until you find the cause of your confusion. When you have lifted up the son of man then shall you know that I AM he, that is, that I, John Smith, do nothing of myself, but my father, or that state of consciousness which I am now one with does the works.

When this is realized every urge and desire that springs within you shall find expression in your world. "Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and sup with him and he with me." The "I" knocking at the door is the urge.

The door is your consciousness. To open the door is to become one with that which is knocking by feeling oneself to be the thing desired. To feel one's desire as impossible is to shut the door or deny this urge expression. To rise in consciousness to the naturalness of the thing felt is to swing wide the door and invite this one into embodiment.

This is Jesus simple message to man: Men are but garments that the impersonal being, I AM, the presence that men call God – dwells in. Each garment has certain limitations. In order to transcend these limitations and give expression to that which, as man – John Smith – you find yourself incapable of doing, you take your attention away from your present limitations, or John Smith conception of yourself, and merge yourself in the feeling of being that which you desire. Just how this desire or newly attained consciousness will embody itself, no man knows. For I, or the newly attained consciousness, has ways that ye know not of; its ways are past finding out. Do not speculate as to the how of this consciousness embodying itself, for no man is wise enough to know the how.

Only upon the rock of faith can anything be established. If you have not the consciousness of the thing, you have not the cause or foundation upon which the thing is erected.

You are ever receiving that which you are aware of being.

"What things soever ye desire, when ye pray, believe that ye receive them and ye shall receive them."

"Forgive if ye have aught against any, that your Father also, which is in Heaven, may forgive you. But if ye forgive not, neither will your Father forgive you."

Consciousness, being God, if you hold in consciousness anything against man, you are binding that condition in your world. But to release man from all condemnation is to free yourself so that you may rise to any level necessary; there is therefore no condemnation in those in Christ Jesus.

Every man's conception of himself is going to be his reward. (...) For life makes no mistakes and always gives man that which man gives first himself.

From now on give to the only God and see to it that you give him the quality that you desire as man to express by claiming yourself to be the great, the wealthy, the loving, the all wise.

Do not speculate as to how you shall express these qualities or claims, for life has a way that you, as man, know not of. Its ways are past finding out. But, I assure you, the day you claim these qualities to the point of conviction, your claims will be honored.

"I AM the vine and ye are the branches." Consciousness is the 'vine', and those qualities which you are now conscious of being are as 'branches' that you feed and keep alive. Just as a branch has no life except it be rooted in the vine, so likewise things have no life except you be conscious of them. Just as a branch withers and dies if the sap of the vine ceases to flow towards it, so do things in your world pass away if you take your attention from them, because your attention is as the sap of life that keeps alive and sustains the things of your world.

To dissolve a problem that now seems so real to you, all that you do is remove your attention from it. In spite of its seeming reality, turn from it in consciousness. Become indifferent and begin to feel yourself to be that which would be the solution of the problem.

Your answer to, "Whom do you say that I AM?" ever determines your expression. As long as you are conscious of being imprisoned or diseased, or poor, so long will you continue to out-picture or express these conditions.

Claim "I am he", claim yourself to be the thing desired. Claim it in your consciousness – not in words – and consciousness will reward you with your claim.

Claim for yourself all the attributes that you have heretofore given an external God and you will begin to express these claims.

"Except the Lord build the house they labor in vain that build it." 'The Lord', being your consciousness, except that which you seek is first established in your consciousness, you will labor in vain to find it. All things must begin and end in consciousness.

So, blessed indeed is the man that trusteth in himself – for man's faith in God will ever be measured by his confidence in himself.

Put not your trust in men for men but reflect the being that you are and can only bring to you or do unto you that which you have first done unto yourself.

“No man (manifestation) comes unto me except the Father within me draw him in”, and “I and Father are one”. Believe this truth and you will be free. Man has always blamed others for that which he is and will continue to do so until he find himself as cause of all. I AM comes not to destroy but to fulfill. I AM, the awareness within you, destroys nothing but ever fill full the molds or conception one has of one’s self.

It is impossible for the poor man to find wealth in this world no matter how he is surrounded with it until he first claims himself to be wealthy. For signs follow, they do not precede. To constantly kick and complain against the limitations of poverty while remaining poor in consciousness is to play the fool’s game. Changes cannot take place from that level of consciousness for life is constantly out-picturing all levels.

Life does not care whether you call yourself rich or poor; strong or weak. It will eternally reward you with that which you claim as true of yourself.

The measurements of right and wrong belong to man alone. To life there is nothing right or wrong. As Paul stated in his letters to the Romans: “I know and am persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean.” Stop asking yourself whether you are worthy or unworthy to receive that which you desire. You, as man, did not create the desire. Your desires are ever fashioned within you because of what you now claim yourself to be.

Your desires contain within themselves the plan of self-expression.

So leave all judgments out of the picture and rise in consciousness to the level of your desire and make yourself one with it by claiming it to be so now. For: “My grace is sufficient for thee. My strength is made perfect in weakness.”

Have faith in this unseen claim until the conviction is born within you that it is so. Your confidence in this claim will pay great rewards. Just a little while and he, the thing desired, will come. But without faith, it is impossible to realize anything. Through faith the worlds were framed because “faith is the substance of the thing hoped for – the evidence of the thing not yet seen.”

The reason men condition their desires is because they constantly judge after the appearance of being and see the things as real – forgetting that the only reality is the consciousness back of them.

To see things as real is to deny that all things are possible to God. The man who is imprisoned and sees his four walls as real is automatically denying the urge of promise of God within him of freedom.

Problems are the mountains spoken of that can be removed if one has but the faith of a grain of a mustard seed. Men approach their problem as the old lady who, on attending service and hearing the priest say, "If you had but the faith of a grain of a mustard seed you would say unto yonder mountain 'be thou removed' and it shall be removed and nothing is impossible to you."

That night as she said her prayers, she quoted this part of the scriptures and retired to bed in what she thought was faith. On arising in the morning she rushed to the window and exclaimed: "I knew that old mountain would still be there." For this is how man approaches his problem. He knows that they are still going to confront him. And because life is no respecter of persons and destroys nothing, it continues to keep alive that which he is conscious of being.

Things will disappear only as man changes in consciousness. Deny it if you will, it still remains a fact that consciousness is the only reality and things but mirror that which you are in consciousness. So the heavenly state you are seeking will be found only in consciousness, for the kingdom of heaven is within you. As the will of heaven is ever done on earth, you are today living in the heaven that you have established within you. For here on this very earth your heaven reveals itself. The kingdom of heaven really is at hand. NOW is the accepted time. So create a new heaven, enter into a new state of consciousness and a new earth will appear.

"The former things shall pass away. They shall not be remembered, nor come into mind any more. For behold, I (your consciousness) come quickly and my reward is with me."

I am nameless but will take upon myself every name (nature) that you call me. Remember it is you, yourself, that I speak of as 'me'. So every conception that you have of yourself – that is every deep conviction – you have of yourself is that which you shall appear as being – for I AM not fooled; God is not mocked.

Now let me instruct you in the art of fishing. It is recorded that the disciples fished all night and caught nothing. Then Jesus came upon the scene and told them to cast their nets in once more, into the same waters that only a moment before were barren – and this time their nets were bursting with the catch.

This story is taking place in the world today right within you, the reader. For you have within you all the elements necessary to go fishing. But until you find that Jesus Christ (your awareness) is Lord, you will fish, as did these disciples, in the night of human darkness. That is, you will fish for THINGS thinking things to be real and you will fish with your human bait – which is a struggle and an effort – trying to make contact with this one and that one: trying to coerce this being or the other being and all such effort will be in vain. But when you discover your awareness of being to be Christ Jesus you will let him direct your fishing. And you will fish in consciousness for the things that you desire. For your desire will be the fish that you will catch, because your consciousness is the only living reality you will fish in the deep waters of consciousness.

If you would catch that which is beyond your present capacity you must launch out into deeper waters, for, within your present consciousness such fish or desires cannot swim. To launch out into deeper waters, you leave behind you all that is now your present problem, or limitation, by taking your ATTENTION AWAY from it. Turn your back completely upon every problem and limitation that you now possess.

Dwell upon just being by saying, "I AM", "I AM", "I AM", to yourself. Continue to declare to yourself that you just are. Do not condition this declaration, just continue to FEEL yourself to be and without warning you will find yourself slipping the anchor that tied you to the shallow of your problems and moving out into the deep.

This is usually accompanied with the feeling of expansion. You will FEEL yourself expand as though you were actually growing. Don't be afraid, for courage is necessary. You are not going to die to anything by your former limitations, but they are going to die as you move away from them, for they live only in your consciousness. In this deep or expanded consciousness, you will find yourself to be a power that you had never dreamt of before.

The things desired before you shoved off from the shores of limitation are the fish you are going to catch in this deep. Because you have lost all consciousness of your problems and barriers, it is now the easiest thing in the world to FEEL yourself to be one with the things desired.

Because I AM (your consciousness) is the resurrection and the life, you must attach this resurrecting power that you are to the thing desired if you would make it appear and live in your world. Now you begin to assume the nature of the thing desired by feeling, "I AM wealthy"; "I AM free"; "I AM strong". When these 'FEELS' are fixed within yourself, your formless being will take upon itself the forms of the things felt. You become 'crucified' upon the feelings of wealth, freedom, and strength. – Remain buried in the stillness of these convictions. Then, as a thief in the night and when you least expect it, these qualities will be resurrected in your world as living realities.

The world shall touch you and see that you are flesh and blood for you shall begin to bear fruit of the nature of these qualities newly appropriated. This is the art of successful fishing for the manifestations of life.

The agreement is established within you so that all doubts and fears have passed away.

Recognition is the power that conjures in the world. Every state that you have ever recognized, you have embodied. That which you are recognizing as true of yourself today is that which you are experiencing. (...) the world is a magnified mirror, magnifying everything that you are conscious of being.

"I AM the Lord thy God, which has brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me." What a glorious revelation, your awareness now revealed as the Lord thy God! Come, awake from your dream of being imprisoned. Realize that the earth is yours, "and the fullness thereof; the world, and all that dwells therein."

Awakened Imagination

Only as we live by imagination can we truly be said to live at all.

Forgiveness means identification of man with his ideal or aim in life. This is the work of awakened imagination, the supreme work, for it tests man's ability to enter into and partake of the nature of his opposite.

Man becomes what he imagines. He has a self-determined history.

The inner world of continuous imagination is the force by which the sensuous outer world of becoming is brought to pass. (...) every man must become conscious of his inner activity and see the relationship between the inner causal world of imagination and the sensuous outer world of effects.

The Real Man is a magnificent imagination. It is this self that must be awakened.

No idea presented to the mind can realize itself unless the mind accepts it. It depends on the acceptance, the state with which we are identified, how things present themselves. In the fusion of imagination and states is to be found the shaping of the world as it seems. The world is a revelation of the states with which imagination is fused. It is the state from which we think that determines the objective world in which we live. The rich man, the poor man, the good man, the thief are what they are by virtue of the states from which they view the world. On the distinction between these states depends the distinction between the worlds of these men. Individually so different is this same world. It is not the actions and behavior of the good man that should be matched but his point of view.

Outer reforms are useless if the inner state is not changed. Success is gained not by imitating the outer actions of the successful but by right inner actions and inner talking.

If we detach ourselves from a state, and we may at any moment, the conditions and circumstances to which that union gave being vanish.

Man lives by committing himself to invisible states, by fusing his imagination with what he knows to be other than himself, and in this union he experiences the results of that fusion. No one can lose what he has, save by detachment from the state where the things experienced have the natural life.

The world which we describe from observation must be as we describe it relative to ourselves. Our imagination connects us with the state desired. But we must use imagination masterfully, not as an onlooker thinking of the end, but as a partaker thinking from the end. We must actually be there in imagination. If we do this, our subjective experience will be realized objectively.

His appeal to enter into the wish fulfilled was the secret of thinking from the end. Every state is already there as "mere possibility" as long as you think of it, but is overpoweringly real when you think from it. Thinking from the end is the way of Christ.

I began fixing my thoughts beyond the limits of sense, beyond that aspect to which my present state gave being, toward the feeling of already being (in a given place) and viewing the world from that standpoint.

He emphasized the importance of the state from which man views the world as he falls asleep. All prophets claim that the voice of God is chiefly heard by man in dreams.

The imaginative image is the only thing to seek.

The ultimate purpose of imagination is to create in us "the spirit of Jesus", which is continual forgiveness of sin, continual identification of man with his ideal. Only by identifying ourselves with our aim can we forgive ourselves for having missed it. All else is labor in vain. On this path, to whatever place or state we convey our imagination, to that place or state we will gravitate physically also.

Determined imagination, thinking from the end, is the beginning of all miracles.

Imagining oneself into the feeling of the wish fulfilled is the means by which a new state is entered. This gives the state the quality of is-ness.

The future must become the present in the imagination of the one who would wisely and continuously create new circumstances. We must translate vision into Being, thinking of into thinking from. Imagination must center itself in some state and view the world from that state. Thinking from the end is an intense perception of the world of fulfilled desire. Thinking from the state desired is creative living. Ignorance of this ability to think from the end is bondage. It is the root of all bondage with which man is bound. To passively surrender to the evidence of the senses underestimates the capacities of the Inner Self. Once man accepts thinking *from* the end as a creative principle in which he can cooperate, then he is redeemed from the absurdity of ever attempting to achieve his objective by merely thinking of it.

It is necessary to have an aim in life. Without an aim, we drift.

Through imagination, man escapes from limitation of the senses and the bondage of reason.

In his imagination he dwells in the end, confident that he shall dwell there in the flesh also. He puts his whole trust in the feeling of the wish fulfilled and lives by committing himself to that state. (...) he is indifferent to mere reasonable probability and confident that through continuous imagination his assumptions will harden into fact.

Man's inner body is as real in the world of subjective experience as his outer physical body is real in the world of external realities, but the inner body expresses a more fundamental part of reality. This existing inner body of man must be consciously exercised and directed. The inner world of thought and feeling to which the inner body is attuned has its real structure and exists in its own higher space.

There are two kinds of movement, one that is according to the inner body and another that is according to the outer body. The movement which is according to the inner body is causal, but the outer movement is under compulsion. The inner movement determines the outer which is joined to it, bringing into the outer a movement that is similar to the actions of the inner body. Inner movement is the force by which all events are brought to pass. Outer movement is subject to the compulsion applied to it by the movement of the inner body.

A vivid representation of the action is the beginning of that action.

At first your thoughts may be like rambling sheep that have no shepherd. Don't despair. Should your attention stray seventy times seven, bring it back seventy times seven to its predetermined course until from sheer exhaustion it follows the appointed path. The inner journey must never be without direction. When you take to the inner road, it is to do what you did mentally, before you started. You go for the prize you have already seen and accepted.

We must take pleasure in our actions.

The movement of every visible object is caused not by things outside the body, but by things within it, which operate from within outward. The journey is in yourself. You travel along the highways of the inner world. Without inner movement, it is impossible to bring forth anything. Inner action is introverted sensation. If you will construct mentally a drama which implies that you have realized your objective, then close your eyes and drop your thoughts inward, centering your imagination all the while in the predetermined action and partake in that action, you will become a self-determined being.

Inner action orders all things according to the nature of itself.

It is thus that this creative principle is being realized. So the clue to purposive living is to center your imagination in the action and feeling of fulfilling desire with such awareness, such sensitiveness, that you initiate and experience movement upon the inner world.

Ideas only act if they are felt, if they awaken inner movement. Inner movement is conditioned by self-motivation, outer movement by compulsion.

The very first act of correction or cure is always “revise”. One must start with oneself. It is one’s attitude that must be changed.

You must take pleasure in revision. (...) Forgiveness is a matter of deliberately withdrawing attention from the unrevised day and giving it with full strength, and joyously, to the revised day.

The battle man fights is fought out in his own imagination. The man who does not revise the day has lost the vision of that life, into the likeness of which it is the true labour of the “Spirit of Jesus” to transform this life.

Nothing but forgetfulness and forgiveness will bring us to new values.

“Resist not evil.”

To know the truth, you must live the truth, and to live the truth, your inner actions must match the actions of your fulfilled desire. Expectancy and desire must become one.

Your outer world is only actualized inner movement. Through ignorance of the law of revision, those who take to warfare are perpetually defeated.

Only concepts that idealize depict the truth.

Your ideal of man is his truest self.

Don’t blame; only resolve.

Persuasion is an inner effort of intense attention. To listen attentively as though you heard is to evoke, to activate. By listening, you can hear what you want to hear and persuade those beyond the range of the outer ear. Speak it inwardly in your imagination only. Make your inner conversation match your fulfilled desire. What you desire to hear without, you must hear within. Embrace the without within and become one who hears only that which implies the fulfillment of his desire, and all the external happenings in the world will become a bridge leading to the objective realization of your desire.

Your inner speech is perpetually written around you in happenings. Learn to relate these happenings to your inner speech and you will become self-taught. By inner speech is meant those mental conversations which you carry on with yourself. They may be inaudible when you are awake because of the noise and distractions of the outer world of becoming, but they are quite audible in deep meditation and dream. But whether they be audible or inaudible, you are their author and fashion your world in their likeness.

Inner speech from premises of fulfilled desire is the way to create an intelligible world for yourself.

Observe your inner speech for it is the cause of future action. Inner speech reveals the state of consciousness from which you view the world. Make your inner speech match your fulfilled desire, for your inner speech is manifested all around you in happenings.

The whole manifested world goes to show us what use we have made of the Word – Inner Speech. An uncritical observation of our inner talking will reveal to us the ideas from which we view the world. Inner talking mirrors our imagination, and our imagination mirrors the state with which it is fused. If the state with which we are fused is the cause of the phenomenon of our life, then we are relieved of the burden of wondering what to do, for we have no alternative but to identify ourselves with our aim, and inasmuch as the state with which we are identified mirrors itself in our inner speech, then to change the state with which we are fused, we must first change our inner talking. It is our inner conversations which make tomorrow's facts.

Inner talking is the beginning, the sowing of the seeds of future action. To determine the action, you must consciously initiate and control your inner talking.

Man attracts what he is. The art of life is to sustain the feeling of the wish fulfilled and let things come to you, not go after them or think they flee away.

The circumstances and conditions of life are outpictured inner talking, solidified sound. Inner speech calls events into existence. In every event is the creative sound that is its life and being. All that a man believes and consents to as true reveals itself in his inner speech. It is his Word, his life.

Every stage of man's progress is made by the conscious exercise of his imagination matching his inner speech to his fulfilled desire. Because man does not perfectly match them, the results are uncertain, while they might be perfectly certain. Persistent assumption of the wish fulfilled is the means of fulfilling the intention. As we control our inner talking, matching it to our fulfilled desires, we can lay aside all other processes. Then we simply act by clear imagination and intention. We imagine the wish fulfilled and carry on mental conversations from that premise.

To be held by the inner speech of fulfilled desire is to be safely anchored in life. Our lives may seem to be broken by events, but they are never broken so long as we retain the inner speech of fulfilled desire. (...) We match ourselves to our ideals by constantly remembering our aim and identifying ourselves with it. We fuse with our aims by frequently occupying the feeling of our wish fulfilled. It is the frequency, the habitual occupancy, that is the secret of success. The oftener we do it, the more natural it is. Fancy assembles. Continuous imagination fuses.

Right inner speech is essential. It is the greatest of the arts. It is the way out of limitation into freedom. Ignorance of this art made the world a battlefield and penitentiary.

Any time we feel misunderstood, misused, neglected, suspicious, afraid, we are spending our thoughts and wasting our time. Whenever we assume the feeling of being what we want to be, we are investing. We cannot abandon the moment of negative inner talking and expect to retain command of life. Before us go the results of all that seemingly is behind. Not gone is the last moment – but oncoming.

You choose life and good blessings by being that which you choose. Like is known to like alone. Make your inner speech bless and give good reports. Man's ignorance of the future is the result of his ignorance of his inner talking. His inner talking mirrors his imagination, and his imagination is a government in which the opposition never comes into power.

Alter your inner speech, and your perceptual world changes.

The Real Man, the Imaginative man, has invested the outer world with all of its properties. The apparent reality of the outer world which is so hard to dissolve is only proof of the absolute reality of the inner world of his imagination.

The world which is described from observation is a manifestation of the mental activity of the observer. When man discovers that his world is his own mental activity made visible, that no man can come unto him except he draws him, and that there is no one to change but himself, his own imaginative self, his first impulse is to reshape the world in the image of his ideal. But his ideal is not so easily incarnated. In that moment when he ceases to conform to external discipline, he must impose upon himself a far more rigorous discipline, the self-discipline upon which the realization of his ideal depends.

Imagination is not entirely untrammelled and free to move at will without any rules to constrain it. In fact, the contrary is true. Imagination travels according to habit. Imagination has choice, but it chooses according to habit. Awake or asleep, man's imagination is constrained to follow certain definite patterns. It is this benumbing influence of habit that man must change; if he does not, his dreams will fade under the paralysis of custom.

To realize his ideal, man must first change the pattern which his imagination has followed. Habitual thought is indicative of character. The way to change the outer world is to make the inner speech and action match the outer speech and action of fulfilled desire.

Our ideals are waiting to be incarnated, but unless we ourselves match our inner speech and action to the speech and action of fulfilled desire, they are incapable of birth. Inner speech and action are the channels of God's action. He cannot respond to our prayer unless these paths are offered. The outer behavior of man is mechanical. It is subject to the compulsion applied to it by the behavior of the

inner self, and old habits of the inner self hang on till replaced by new ones. It is a peculiar property of the second or inner man that he gives to the outer self, something similar to his own reality of being. Any change in the behavior of the inner self will result in corresponding outer changes.

The mystic calls a change of consciousness "death". By death he means, not the destruction of imagination and the state with which it was fused, but the dissolution of their union. Fusion is union rather than oneness. Thus the conditions to which that union gave being vanish. "I die daily", said Paul to the Corinthians.

Blake saw all possible human situations as "already-made" states. He saw every aspect, every plot and drama as already worked out as "mere possibilities" as long as we are not in them, but as overpowering realities when we are in them.

The world of creation is finished and its original is within us. We saw it before we set forth, and have since been trying to remember it and to activate sessions of it. There are infinite views of it. Our task is to get the right view and by determined direction of our attention make it pass in procession before the inner eye. If we assemble the right sequence and experience it in imagination until it has the tone of reality, then we consciously create circumstances. This inner procession is the activity of imagination that must be consciously directed. We, by a series of mental transformations, become aware of increasing portions of that which already is, and by matching our own mental activity to that portion of creation which we desire to experience, we activate it, resurrect it, and give it life.

This experience of mine not only shows the world as a manifestation of the mental activity of the individual observer, but it also reveals our course of time as jumps of attention between eternal moments. An infinite abyss separates any two moments of ours. We, by the movements of our attention, give life to the "Sculptures in Los's Halls".

Think of the world as containing an infinite number of states of consciousness from which it could be viewed. Think of these states as rooms or mansions in the House of God, and like the rooms of any house, they are fixed relative to one another. But think of yourself, the Real Self, the Imaginative You, as the living, moving occupant of God's House. Each room contains some of Los's Sculptures, with infinite plots and dramas and situations already worked out but not activated. They are activated as soon as Human Imagination enters and fuses with them. Each represents certain mental and emotional activities. To enter a state, man must consent to the ideas and feelings which it represents. These states represent an infinite number of possible mental transformations which man can experience. To move into another state or mansion necessitates a change of beliefs. All that you could ever desire is already present and only waits to be matched by your beliefs. But it must be matched, for that is the necessary condition by which alone it can be activated and objectified. Matching the beliefs of a state is the seeking that finds, the knocking to which it is opened, the asking that receives. Go in and possess the land.

The moment man matches the beliefs of any state, he fuses with it, and this union results in the activation and projection of its plots, plans, dramas, and situations. It becomes the individual's home from which he views the world. It is his workshop, and, if he is observant, he will see outer reality shaping itself upon the model of his Imagination.

As the appearance of your world is determined by the particular state with which we are fused, so may we determine our fate as individuals by fusing our imagination with ideals we seek to realize. On the distinction between our states of consciousness depends the distinction between the circumstances and conditions of our lives. Man, who is free in his choice of state, often cries out to be saved from the state of his choice.

The ideas and moods to which you constantly return define the state with which you are fused. Therefore train yourself to occupy more frequently the feeling of your wish fulfilled. This is creative magic. It is the way to work toward fusion with the desired state.

The crucial matter is thinking from the end, for thinking from means unification or fusion with the idea: whereas in thinking of the end, there is always subject and object – the thinking individual and the thing thought. (...) You pass from thinking of to thinking from by centering your imagination in the feeling of the wish fulfilled.

The Search

My mystical experiences have convinced me that there is no way to bring about the outer perfection we seek other than by the transformation of ourselves.

As soon as we succeed in transforming ourselves, the world will melt magically before our eyes and reshape itself in harmony with that which our transformation affirms.

What we imagine, that we are. By our imagination, we have created this dream of life, and by our imagination we will re-enter that eternal world of light, becoming that which we were before we imagined the world. In the divine economy nothing is lost. We cannot lose anything save by descent from the sphere where the thing has its natural life.

Nothing is more important to us than our conception of ourselves, and especially is this true of our concept of the deep, hidden One within us.

It is our conception of ourselves which frees or constrains us, though it may use material agencies to achieve its purpose.

Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the inner perfection we seek other than by the transformation of ourselves. No help cometh from without; the hills to which we lift our eyes are those of an inner range. It is thus to our own consciousness that we must return as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there first is an inner change. As within, so without. I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical means and arguments to bring about the desired change. Everything we do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces. However we toil or struggle, we can receive no more than our subconscious assumptions affirm.

To protest against anything which happens to us is to protest against the law of our being and our rulership over our own destiny.

Intense meditation brings about a union with the state contemplated, and during this union we see visions, have experiences, and behave in keeping with our change of consciousness. This shows us that a transformation of consciousness will result in a change of environment and behavior. However, our ordinary alterations of consciousness, as we pass from one state to another, are not transformations, because each of them is so rapidly succeeded by another in the reverse direction; but whenever one state grows so stable as to definitely expel its rivals, then that central habitual state defines the character and is a true transformation. To say that we are transformed means that ideas previously peripheral in our consciousness now take a central place and form the habitual center of our energy.

All wars prove that violent emotions are extremely potent in precipitating mental rearrangements. Every great conflict has been followed by an era of materialism and greed in which the ideals for which the conflict ostensibly was waged are submerged. This is inevitable because war evokes hate, which impels a descent in consciousness from the plane of the ideal to the level where the conflict is waged. If we would become as emotionally aroused over our ideals as we become over our dislikes, we would ascend to the plane of our ideals as easily as we now descend to the level of our hates.

Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining "beauty for ashes and joy for mourning" [Isaiah 61:3] rather than by direct attacks on the state from which we would be free.

“Whatsoever things are lovely and of good report, think on these things” [Philippians 4:8], for we become that with which we are en rapport.

As soon as we succeed in transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

Feeling is the Secret

The world, and all within it, is man’s conditioned consciousness objectified. Consciousness is the cause as well as the substance of the entire world. So it is to consciousness that we must turn if we would discover the secret of creation.

Consciousness is the one and only reality, not figuratively but actually. This reality may for the sake of clarity be likened unto a stream which is divided unto two parts, the conscious and the subconscious. In order to intelligently operate the law of consciousness, it is necessary to understand the relationship between the conscious and the subconscious. The conscious is personal and selective; the subconscious is impersonal and non-selective. The conscious is the realm of effect; the subconscious is the realm of cause. These two aspects are the male and female divisions of consciousness. The conscious is male; the subconscious is female.

The conscious generates ideas and impresses these ideas on the subconscious; the subconscious receives ideas and gives form and expression to them.

By this law – first conceiving an idea and then impressing the idea conceived on the subconscious – all things evolve out of consciousness; and without this sequence, there is not anything made that is made. The conscious impresses the subconscious, while the subconscious expresses all that is impressed upon it.

The subconscious does not originate ideas, but accepts as true those which the conscious mind feels to be true and, in a way known only to itself, objectifies the accepted ideas. Therefore, through his power to imagine and feel and his freedom to choose the idea he will entertain, man has control over creation. Control of the subconscious is accomplished through control of your ideas and feelings.

The mechanism of creation is hidden in the very depth of the subconscious, the female aspect or womb of creation. The subconscious transcends reason and is independent of induction. It contemplates a feeling as a fact existing within itself and on this assumption proceeds to give expression to it. The creative process begins with an idea and its cycle runs its course as a feeling and ends in a volitional act.

Ideas are impressed on the subconscious through the medium of feeling. No idea can be impressed on the subconscious until it is felt, but once felt – be it good, bad or indifferent – it must be expressed. Feeling is the one and only medium through which ideas are conveyed to the subconscious. Therefore, the man who does not control his feeling may easily impress the subconscious with undesirable states. By control of feeling is not meant restraint or suppression of your feeling, but rather the disciplining of self to imagine and entertain only such feeling as contributes to your happiness. Control of your feeling is all important to a full and happy life. Never entertain an undesirable feeling, nor think sympathetically about wrong in any shape or form. Do not dwell on the imperfection of yourself or others. To do so is to impress the subconscious with these limitations. What you do not want done unto you, do not feel that it is done unto you or another. This is the whole law of a full and happy life. Everything else is commentary.

Every feeling makes a subconscious impression and, unless it is counteracted by a more powerful feeling of an opposite nature, must be expressed. The dominant of two feelings is the one expressed.

What you feel you are always dominates what you feel you would like to be; therefore, to be realized, the wish must be felt as a state that is rather than a state that is not.

Sensation precedes manifestation and is the foundation upon which all manifestation rests. Be careful of your moods and feelings, for there is an unbroken connection between your feelings and your visible world. Your body is an emotional filter and bears the unmistakable marks of your prevalent emotions. Emotional disturbances, especially suppressed emotions, are the causes of all disease.

Your subconscious impressions determine the conditions of your world. The subconscious is not selective; it is impersonal and no respecter of persons. The subconscious is not concerned with the truth or falsity of your feeling. It always accepts as true that which you feel to be true. Feeling is the ascent of the subconscious to the truth of that which is declared to be true. Because of this quality of the subconscious there is nothing impossible to man. Whatever the mind of man can conceive and feel as true, the subconscious can and must objectify. Your feelings create the pattern from which your world is fashioned, and a change of feeling is a change of pattern.

The subconscious never fails to express that which has been impressed upon it. The moment it receives an impression, it begins to work out the ways of its impression. It accepts the feeling impressed upon it, your feeling, as a fact existing within itself and immediately sets about to produce in the outer or objective world the exact likeness of that feeling. The subconscious never alters the accepted beliefs of man. It outpictures them to the last detail whether or not they are beneficial.

To impress the subconscious with the desirable state, you must assume the feeling that would be yours had you already realized your wish. In defining your objective, you must be concerned only with the objective itself. The manner of expression or the difficulties involved are not to be considered by you. To think feelingly on any state impresses it on the subconscious. Therefore, if you dwell on difficulties, barriers or delay, the subconscious, by its very non-selective nature, accepts the feeling of difficulties and obstacles as your request and proceeds to produce them in your outer world.

Although the subconscious faithfully serves man, it must not be inferred that the relation is that of a servant to a master as was anciently conceived. The ancient prophets called it the slave and servant of man. St. Paul personified it as a "woman" and said: "The woman should be subject to man in everything." The subconscious does serve man and faithfully gives form to his feelings. However, the subconscious has a distinct distaste for compulsion and responds to persuasion rather than to command; consequently, it resembles the beloved wife more than the servant.

"The husband is head of the wife." Eph. 5 may not be true of man and woman in their earthly relationship, but it is true in the conscious and the subconscious, or the male and female aspects of consciousness. The mystery to which Paul referred when he wrote, "This is a great mystery... He that loveth his wife loveth himself... And they two shall be one flesh," is simply the mystery of consciousness. Consciousness is really one and undivided but for creation's sake it appears to be divided in two.

The conscious (objective) or male aspect truly is the head and dominates the subconscious (subjective) or female aspect. However, this leadership is not that of the tyrant, but of the lover. So, by assuming the feeling that would be yours were you already in possession of your objective, the subconscious is moved to build the exact likeness of your assumption. Your desires are not subconsciously accepted until you assume the feeling of their reality, for only through feeling is an ideal subconsciously accepted and only through this subconscious acceptance is it ever expressed.

It is easier to ascribe your feeling to events in the world than to admit that the conditions of the world reflect your feeling. However, it is eternally true that the outside mirrors the inside. "As within so without." "A man can receive nothing unless it is given him from heaven," and "The kingdom of heaven is within you". Nothing comes from without; all things come from within – from the subconscious. It is impossible for you to see other than the contents of your consciousness. Your world in its every detail is your consciousness objectified. Objective states bear witness of subconscious impressions. A change of impression results in a change of expression.

The subconscious accepts as true that which you feel as true, and because creation is the result of subconscious impressions, you, by your feeling, determine creation. You are already that which you want to be, and your refusal to believe this is the only reason you do not see it.

To seek on the outside for that which you do not feel you are is to seek in vain, for we never find that which we want; we find only that which we are. In short, you express and have only that which you are conscious of being or possessing. "To him that hath it is given." Denying the evidence of the senses and appropriating the feeling of the wish fulfilled is the way to the realization of your desire.

Mastery of self-control of your thoughts and feelings is your highest achievement. However, until perfect self-control is attained, so that, in spite of appearances, you feel all that you want to feel, use sleep and prayer to aid you in realizing your desired states. These are the two gateways into the subconscious.

Sleep, the life that occupies one-third of our stay on earth, is the natural door into the subconscious. (...) The conscious two-thirds of our life on earth is measured by the degree of attention we give sleep. Our understanding of and delight in what sleep has to bestow will cause us, night after night, to set out for it as though we were keeping an appointment with a lover.

It is in sleep and in prayer, a state akin to sleep, that man enters the subconscious to make his impressions and receive his instructions. In these states the conscious and the subconscious are creatively joined. The male and female become one flesh.

Sleep is the time when the male or conscious mind turns from the world of sense to seek its lover or subconscious self. The subconscious – unlike the woman of the world who marries her husband to change him – has no desire to change the conscious, waking state, but loves it as it is and faithfully reproduces its likeness in the outer world of form. The conditions and events in your life are your children formed from the molds of your subconscious impressions in sleep. They are made in the image and likeness of your innermost feeling that they may reveal you to yourself.

"As in heaven, so on earth." As in the subconscious, so on earth. Whatever you have in consciousness as you go to sleep is the measure of your expression in the waking two-thirds of your life on earth. Nothing stops you from realizing your objective save your failure to feel that you are already that which you wish to be, or that you are already in possession of the thing sought. Your subconscious gives form to your desires only when you feel your wish fulfilled.

The unconsciousness of sleep is the normal state of the subconscious. Because all things come from within yourself, and your conception of yourself determines that which comes, you should always feel the wish fulfilled before you drop off to sleep. You never draw out of the deep of yourself that which you want; you always draw that which you are, and you are that which you feel yourself to be as well as that which you feel as true of others.

To be realized, then, the wish must be resolved into the feeling of being or having or witnessing the state sought. This is accomplished by assuming the feeling of the wish fulfilled. The feeling which comes in response to the question "How would I feel were my wish realized?" is the feeling which should monopolize and immobilize your attention as you relax into sleep. You must be in the consciousness of being or having that which you want to be or to have before you drop off to sleep.

Once asleep, man has no freedom of choice. His entire slumber is dominated by his last waking concept of self. It follows, therefore, that he should always assume the feeling of accomplishment and satisfaction before he retires in sleep, "Come before me with singing and thanksgiving", "Enter into his gates with thanksgiving and into his courts with praise". Your mood prior to sleep defines your state of consciousness as you enter into the presence of your everlasting lover, the subconscious. She sees you exactly as you feel yourself to be. If, as you prepare for sleep, you assume and maintain the consciousness of success by feeling "I am successful", you must be successful. Lie flat on your back with your head on a level with your body. Feel as you would were you in possession of your wish and quietly relax into unconsciousness.

"He that keepeth Israel shall never slumber or sleep." Nevertheless "He giveth his beloved sheep." The subconscious never sleeps. Sleep is the door through which the conscious, waking mind passes to be creatively joined to the subconscious. Sleep conceals the creative act, while the objective world reveals it. In sleep, man impresses the subconscious with his conception of himself.

Night after night, you should assume the feeling of being, having and witnessing that which you seek to be, possess and see manifested. Never go to sleep feeling discouraged or dissatisfied. Never sleep in the consciousness of failure. Your subconscious, whose natural state is sleep, sees you as you believe yourself to be, and whether it be good, bad or indifferent, the subconscious will faithfully embody your belief. As you feel, so do you impress her; and she, the perfect lover, gives form to these impressions and out-pictures them as the children of her beloved.

"Thou art all fair, my love; there is no spot in thee," is the attitude of mind to adopt before dropping off to sleep. Disregard appearances and feel that things are as you wish them to be, for "He calleth things that are not seen as though they were, and the unseen becomes seen." To assume the feeling of satisfaction is to call conditions into being which will mirror satisfaction.

"Signs follow, they do not precede."

Whatever the mind of man can imagine, man can realize. All objective (visible) states were first subjective (invisible) states, and you called them into the visible by assuming the feeling of their reality. The creative process is first imagining and then believing the state imagined. Always imagine and expect the best.

The world cannot change until you change your conception of it. "As within, so without." Nations, as well as people, are only what you believe them to be. (...) You never suggest to another the state which you desire to see him express; instead, you convince yourself that he is already that which you desire him to be.

Realization of your wish is accomplished by assuming the feeling of the wish fulfilled. You cannot fail unless you fail to convince yourself of the reality of your wish. A change of belief is confirmed by a change of expression. Every night, as you drop off to sleep, feel satisfied and spotless, for your subjective lover always forms the objective world in the image and likeness of your conception of it, the conception defined by your feeling.

"Choose ye this day whom ye shall serve" is your freedom to choose the kind of mood you assume; but the expression of the mood is the secret of the subconscious. The subconscious receives impressions only through the feelings of man and, in a way known only to itself, gives these impressions form and expression. The actions of man are determined by his subconscious impressions. His illusion of free will, his belief in freedom of action, is but ignorance of the causes which make him act. He thinks himself free because he has forgotten the link between himself and the event.

Man awake is under compulsion to express his subconscious impressions. If in the past he unwisely impressed himself, then let him begin to change his thought and feeling, for only as he does so will he change his world. Do not waste one moment in regret, for to think feelingly of the mistakes of the past is to reinforce yourself. "Let the dead bury the dead." Turn from appearances and assume the feeling that would be yours were you already the one you wish to be.

Feeling a state produces that state. The part you play on the world's stage is determined by your conception of yourself.

The acceptance of the end automatically wills the means of realization. Make no mistake about this. If, as you prepare for sleep, you do not consciously feel yourself into the state of the answered wish, then you will take with you into the chamber of her who conceived you the sum total of the reactions and feelings of the waking day; and while asleep, you will be instructed in the manner in which they will be expressed tomorrow. You will rise believing that you are a free agent, not realizing that every action and event of the day is predetermined by your concept of self as you fall asleep. Your only freedom, then, is your freedom of reaction. You are free to choose how you feel and react to the day's drama, but the drama – the actions, events and circumstances of the day – have already been determined.

Unless you consciously and purposely define the attitude of mind with which you go to sleep, you unconsciously go to sleep in the composite attitude of mind made up of all feelings and reactions of the day. Every reaction makes a subconscious impression and, unless counteracted by an opposite and more dominant feeling, is the cause of future action. Ideas enveloped in feeling are

creative actions. Use your divine right wisely. Through your ability to think and feel, you have dominion over all creation.

Prayer, like sleep, is also an entrance into the subconscious.

“When you pray, enter into your closet, and when you have shut your door, pray to your Father which is in secret and your Father which is in secret shall reward you openly.”

Prayer is an illusion of sleep which diminishes the impression of the outer world and renders the mind more receptive to suggestion from within. The mind in prayer is in a state of relaxation and receptivity akin to the feeling attained just before dropping off to sleep.

Prayer is not so much what you ask for, as how you prepare for its reception. “Whatsoever things ye desire, when ye pray believe that you have received them, and ye shall have them.” The only condition required is that you believe that your prayers are already realized.

Your prayer must be answered if you assume the feeling that would be yours were you already in possession of your objective. The moment you accept the wish as an accomplished fact, the subconscious finds means for its realization. To pray successfully then, you must yield to the wish, that is, feel the wish fulfilled.

The perfectly disciplined man is always in tune with the wish as an accomplished fact. He knows that consciousness is the one and only reality, that ideas and feelings are facts of consciousness and are as real as objects in space; therefore he never entertains a feeling which does not contribute to his happiness, for feelings are the causes of the actions and circumstances of his life.

On the other hand, the undisciplined man finds it difficult to believe that which is denied by the senses and usually accepts or rejects solely on appearances of the senses. Because of this tendency to rely on the evidence of the senses, it is necessary to shut them out before starting to pray, before attempting to feel that which they deny. Whenever you are in the state of mind “I should like to, but I cannot”, the harder you try, the less you are able to yield to the wish. You never attract that which you want, but always attract that which you are conscious of being.

Prayer is the art of assuming the feeling of being and having that which you want. When the senses confirm the absence of your wish, all conscious effort to counteract this suggestion is futile and tends to intensify the suggestion.

Prayer is the art of yielding to the wish and not the forcing of the wish. Whenever your feeling is in conflict with your wish, feeling will be the victor. The dominant feeling invariably expresses itself. Prayer must be without effort. In attempting to fix an attitude of mind which is denied by the senses, effort is fatal.

To yield successfully to the wish as an accomplished fact, you must create a passive state, a kind of reverie of meditative reflection similar to the feeling which precedes sleep. In such a relaxed state, the mind is turned from the objective world and easily senses the reality of a subjective state.

“Not by might, nor by power, but by my spirit, saith the Lord of hosts.”

Faith is feeling. “According to your faith be it unto you.” You never attract that which you want but always that which you are. As a man is, so does he see. “To him that hath it shall be given, and to him that hath not it shall be taken away...” (...) You are that which you believe yourself to be.

Freedom for All

It cannot be stated too often that consciousness is the one and only reality, for this is the truth that sets man free. This is the foundation upon which the whole structure of biblical literature rests.

If a man fails to fully impress upon himself the fact that he now has that which heretofore he desired to possess, he will continue to desire it, and therefore he will not be mentally at rest or satisfied. If, on the other hand, he succeeds in making his conscious adjustment so that upon emerging from the period of silence or his subjective six days of work, he knows by his feeling that he has the thing desired, then he automatically enters the Sabbath or the period of mental rest. Pregnancy follows impregnation. Man does not continue desiring that which he has already acquired. The Sabbath can be kept as a day of rest only after man succeeds in becoming conscious of being that which before entering the silence he desired to be.

The Sabbath is the result of the six days of work. (...) the Sabbath [is] an interval in which the conscious expression will be gestated and physically expressed. The word will be made flesh. (...) But before [man] can enter into the rest of God, or keep the Sabbath, before he can walk unafraid and at peace, he must become a good spiritual marksman and learn the secret of hitting the mark or working six days – the secret by which he lets go the objective state and adjusts himself to the subjective.

Desires are states of consciousness seeking embodiment. They are formed by man’s consciousness and can easily be expressed by the man who has conceived them. Desires are expressed when the man who has conceived them assumes the attitude of mind that would be his if the states desired were already expressed.

Out of this World

The cornerstone on which all things are based is man's concept of himself. He acts as he does and has the experiences that he does because his concept of himself is what it is, and for no other reason. Had he a different concept of self, he would act differently. A change of concept of self automatically alters his future: and a change in any term of his future series of experiences reciprocally alters his concept of self. Man's assumptions which he regards as insignificant produce effects that are considerable; therefore man should revise his estimate of an assumption, and recognize its creative power.

All changes take place in consciousness.

There are two actual outlooks on the world possessed by everyone – a natural focus and a spiritual focus. The ancient teachers called the one “the carnal mind”, the other “the mind of Christ”. We may differentiate them as ordinary waking consciousness – governed by our senses, and a controlled imagination – governed by desire. We recognize these two distinct centers of thought in the statement: “The natural man receiveth not the things of the spirit of God for they are foolishness unto him; neither can he know them for they are spiritually discerned.” The natural view confines reality to the moment called now. To the natural view, the past sees the contents of time. It sees events as distinct and separated as objects in space. The past and future are a present whole to the spiritual view. What is mental and subjective to the natural man is concrete and objective to the spiritual man.

The habit of seeing only that which our senses permit, renders us totally blind to what we otherwise could see. To cultivate the faculty of seeing the invisible, we should often deliberately disentangle our minds from the evidence of the senses and focus our attention on an invisible state, mentally feeling it and sensing it until it has all the distinctness of reality.

Earnest, concentrated thought focused in a particular direction shuts out other sensations and causes them to disappear. We have but to concentrate on the state desired in order to see it. The habit of withdrawing attention from the region of sensation and concentrating it on the invisible develops our spiritual outlook and enables us to penetrate beyond the world of sense and to see that which is invisible. The vision is completely independent of the natural faculties. Open it and quicken it! Without it, these instructions are useless, for “the things of the spirit are spiritually discerned.”

No matter what we do, we follow the desire which at the moment dominates our minds.

The desires which impel us to action are those that hold our attention.

Assumptions awaken what they affirm. As soon as man assumes the feeling of the wish fulfilled, his four-dimensional self finds ways for the attainment of this end, discovers methods for its realization. I know of no clearer definition of the means by which we realize our desires than to experience in imagination what we would experience in the flesh were we to achieve our goal. This experience of the end wills the means. With its larger outlook the four-dimensional self then constructs the means necessary to realize the accepted end.

Experience in imagination, with all the distinctness of reality, what would be experienced in the flesh were you to achieve your goal; and you shall, in time, meet it in the flesh as you met it in your imagination. Feed the mind with premises – that is, assertions presumed to be true, because assumptions, though unreal to the senses, if persisted in, until they have the feeling of reality, will harden into facts. To an assumption all means which promote its realization are good. It influences the behavior of all by inspiring in all the movements, the actions, and the words which tend towards its fulfillment.

To understand how man molds his future in harmony with his assumption we must know what we mean by a dimensionally larger world, for it is to a dimensionally larger world that we go to alter our future. The observation of an event before it occurs implies that the event is predetermined from the point of view of man in the three-dimensional world. Therefore, to change the conditions here in the three dimensions of space we must first change them in the four dimensions of space.

When, through concentrated attention, our desire appears to possess the distinctness and feeling of reality, we have given it the right to become a visible concrete fact.

If you know that consciousness is the one and only reality, you will remain faithful to your vision, and by this sustained mental attitude confirm your gift of reality, and prove that you have the power to give reality to your desires that they may become visible concrete facts.

Define your ideal and concentrate your attention upon the idea of identifying yourself with your ideal. Assume the feeling of being it, the feeling that would be yours were you already the embodiment of your ideal. Then live and act upon this conviction. This assumption, though denied by the senses, if persisted in, will become fact.

If you assume that you are what you want to be your desire is fulfilled, and in fulfillment all longing is neutralized. You cannot continue desiring what you have already realized. Your desire is not something you labor to fulfill, it is recognizing something you already possess. It is assuming the feeling of being that which you desire to be. Believing and being are one. The conceiver and his conception are one, therefore that which you conceive yourself to be can never be so far off as even to be near, for nearness implies separation. "If thou canst believe, all things are possible to him that believeth." Being is the substance of things hoped for, the

evidence of things not yet seen. If you assume that you are what you want to be, then you will see others as they are related to your assumption.

A dream is nothing more than uncontrolled four-dimensional thinking, or the rearrangement of both past and future sensory impressions. (...) When we have learned to control the movements of our attention in the four-dimensional world, we shall be able to consciously create circumstances in the three-dimensional world. We learn this control through the waking dream, where our attention can be maintained without effort, for attention minus effort is indispensable to changing the future. We can, in a controlled waking dream, consciously construct an event which we desire to experience in the three-dimensional world.

In dream we are usually the servant of our vision rather than its master, but the internal fantasy of dream can be turned into an external reality. In dream, as in meditation, we slip from this world into a dimensionally larger world. (...) In this dimensionally larger world, "Ye shall not need to fight: set yourselves, stand ye still, and see the salvation of the Lord with you." (...) fixed attitudes of mind which do not conform to the external reality to which they relate and are therefore called imaginary – "things which are not" – will, nevertheless, "bring to nought things that are". (...) Things have no life if they are severed from their roots, and our consciousness, our "I amness", is the root of all that springs in our world.

"If ye believe not that I am he, ye shall die in your sins." – John 8:24. That is, if I do not believe that I am already that which I desire to be, then I remain as I am and die in my present concept of self. There is no power, outside of the consciousness of man, to resurrect and make alive that which man desires to experience. That man who is accustomed to call up at will whatever images he pleases, will be, by virtue of the power of his imagination, master of his fate.

The ideal we serve and strive to attain could never be evolved from us were it not potentially involved in our nature.

Meditations invariably bring about union with the state contemplated.

There is no way to bring about the outer perfection we seek other than by the transformation of ourselves. As soon as we succeed in transforming ourselves, the world will melt magically before our eyes and reshape itself in harmony with that which our transformation affirms.

Nothing is more important to us than our conception of ourselves, and especially is this true of our concept of the dimensionally greater One within us.

It is our conception of ourselves which frees or constrains us.

Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the transformation of ourselves. No help cometh from without; the hills to which we lift our eyes are those of an inner range. It is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there is first an inner change. As within, so without. I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical means and arguments to bring about the desired change. Everything we do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces. However we toil or struggle, we can receive no more than our assumptions affirm. To protest against anything which happens to us is to protest against the law of our being and our rulership over our destiny.

Intense meditation brings about a union with the state contemplated, and during this union we see visions, have experiences and behave in keeping with our change of consciousness. This shows us that a transformation of consciousness will result in a change of environment and behavior.

All wars prove that violent emotions are extremely potent in precipitating mental rearrangements. Every great conflict has been followed by an era of materialism and greed in which the ideals for which the conflict ostensibly was waged are submerged. This is inevitable because war evokes hate which impels a descent in consciousness from the plane of the ideal to the level where the conflict is waged. If we would become as emotionally aroused over our ideals as we become over our dislikes, we would ascend to the plane of our ideal as easily as we now descend to the level of our hates.

Love and hate have magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred, we create in ourselves the character we imagine in our enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining "beauty for ashes and joy for mourning" rather than by direct attacks on the state from which we would be free. "Whatever things are lovely and of good report, think on these things", for we become that with which we are en rapport.

There is nothing to change but our concept of self. As soon as we succeed in transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

Prayer – The Art of Believing

What you sincerely believe as true of another you will awaken within him.

In the controlled reverie, ideas must be suggested with the utmost care. If you do not control your imagination in reverie, your imagination will control you.

Control of the subconscious is dominion over all.

To change your world, you must first change your conception of it. To change a man, you must change your conception of him. You must first believe him to be the man you want him to be and mentally talk to him as though he were. All men are sufficiently sensitive to reproduce your beliefs of them. (...) Everyone can be transformed; every thought can be transmitted; every thought can be visibly embodied.

Subjective words – subconscious assumptions – awaken what they affirm. “They are living and active and shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent them.” They are endowed with intelligence pertaining to their mission and will persist until the object of their existence is realized; they persist until they awaken the vibratory correlates of themselves within the one toward whom they are directed, but the moment the object of their creation is accomplished they cease to be. The word spoken subjectively in quiet confidence will always awaken a corresponding state in the one in whom it was spoken; but the moment its task is accomplished it ceases to be, permitting the one in whom the state is realized to remain in the consciousness of the state affirmed or to return to his former state.

Whatever state has your attention holds your life. Therefore, to become attentive to a former state is to return to that condition. “Remember not the former things, neither consider things of old.”

Nothing can be added to man, for the whole of creation is already perfected in him. “The kingdom of heaven is within you.” “Man can receive nothing, except it be given him from heaven.” (...) You do not really give to another – you resurrect that which is asleep within him. (...) Recognition of a state vibrates or awakens it.

Time and space are conditions of thought; the imagination can transcend them and move in a psychological time and space. (...) Subjectively, the object of your desire is never far off; its intense nearness makes it remote from observation of the senses. It dwells in consciousness, and consciousness is closer than breathing and nearer than hands and feet.

Consciousness is the one and only reality. All phenomena are formed of the same substance vibrating at different rates. Out of consciousness I as man came, and to consciousness I as man return. In consciousness all states exist subjectively, and are awakened to their objective existence by belief.

The possibility to impress an idea upon another mind presupposes the ability of that mind to receive that impression. Fools exploit the world; the wise transfigure it. It is the highest wisdom to know that in the living universe there is no destiny other than that created out of imagination of man. There is no influence outside of the mind of man.

“Whatsoever things are lovely, whatsoever are of good report; if there be any virtue and if there be any praise, think on these things.” Never accept as true of others what you would not want to be true of you. To awaken a state within another it must first be made awake within you. The state you would transmit to another can only be transmitted if it is believed by you. Therefore to give is to receive. You cannot give what you do not have and you have only what you believe. So to believe a state as true of another not only awakens that state within the other but it makes it alive within you. You are what you believe.

“Give and ye shall receive, full measure, pressed down and running over.” Giving is simply believing, for what you truly believe of others you will awaken within them. The vibratory state transmitted by your belief persists until it awakens its corresponding vibration in him of whom it is believed. But before it can be transmitted, it must first be awake within the transmitter. Whatever is awake within your consciousness, you are. Whether the belief pertains to self or another does not matter, for the believer is defined by the sum total of his beliefs or subconscious assumptions.

“As a man believeth in his heart” – in the deep subconscious of himself – “so is he”.

Disregard appearances and subjectively affirm as true that which you wish to be. This awakens in you the tone of the state affirmed which in turn realizes itself in you and in the one of whom it is affirmed. Give and ye shall receive. Beliefs invariably awaken what they affirm. The world is a mirror wherein one sees himself reflected. The objective world reflects the beliefs of the subjective mind.

Some people are self-impressed best by visual images, others by mental sounds, and still others by mental actions. The form of mental activity which allows the whole power of your attention to be focused in one chosen direction is the one to cultivate, until you can bring all to play on your objective at the same time.

There is no thought or feeling without expression.

As mental arguments can produce conflicts, so do happy mental conversations produce those corresponding visible states of good tidings. Man creates himself out of his imagination.

You imagine what you desire, and then you believe it to be true. Every dream could be realized by those self-disciplined enough to believe it. People are what you choose to make them; a man is according to the manner in which you look at him. You must look at him with different eyes before he will objectively change.

Our subconscious assumptions continually externalize themselves that others may consciously see us as we subconsciously see ourselves, and tell us by their actions what we have subconsciously assumed of ourselves to be. Therefore let us assume the feeling “I am Christ”, until our conscious claim becomes our subconscious assumption that “We all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory.” Let God Awake and his enemies be destroyed. There is no greater prayer for man.

Seedtime and Harvest

Life on earth is a training ground for image making. If you use only the molds which your senses dictate, there will be no change in your life. You are here to live the more abundant life, so you must use the invisible molds of your imagination and make results and accomplishments the crucial test of your power to create. Only as you assume the feeling of the wish fulfilled and continue therein are you offering the gift that pleases.

In the beginning was the intention – the meaning – and the intention was with the intender, and the intention was the intender. The objects and events in time and space occupy a lower level of significance than the level of meaning which produced them. All things were made by meaning and without meaning was not anything made that was made. The fact that everything seen can be regarded as the effect, on a lower level of significance, of an unseen higher order of significance is a very important one to grasp.

Our usual mode of procedure is to attempt to explain the higher levels of significance – why things happen – in terms of the lower – what and how things happen.

Most of us live on the level of what happened. (...) Some of us live on the higher level of “how” things happened. (...) On rare occasions, a few of us reach the highest or causal level of “why” things occur. Then we become aware of the invisible, the state of consciousness which produced the visible event.

When we see the “why” behind the seeming event, the state of consciousness that produced the event, we are led to the conclusion that there is no event. Everything in life has its invisible meaning.

The man who learns of an event, the man who knows “how” it happened, and the man who knows “why” it happened are on three different levels of awareness in regard to that event. On the ascending scale, each higher level carries us a step in advance towards the truth of the event.

We should strive constantly to lift ourselves to the higher level of meaning, the meaning that is always invisible and above the physical event. But, remember, the meaning or cause of the phenomena of life can be found only within the consciousness of man.

Man is so engrossed in the visible side of the drama of life – the side of “what” has happened, and “how” it happened – that he rarely rises to the invisible side of “why” it happened. He refuses to accept the Prophet’s warning that:

*Things which are seen
were not made of things
that do appear.
(Hebrews 11:3)*

His description of “what” has happened and “how” it happened are true in terms of his corresponding level of thought, but when he asks “why” it happened, all physical explanations break down and he is forced to seek the “why”, or meaning of it, on the invisible and higher level. The mechanical analysis of events deals only with external relationships of things. Such a course will never reach the level which holds the secret of why the events happen. Man must recognize that the lower and visible sides flow from the invisible and higher level of meaning.

Intuition is needed to lift us up to the level of meaning – to the level of why things happen. Let us follow the advice of the Hebrew prophet of old and “lift up our eyes unto the hills” within ourselves, and observe what is taking place there. See what ideas we have accepted as true, what states we have consented to, what dreams, what desires – and, above all, what intentions. It is from these hills that all things come to reveal our stature – our height – on the vertical scale of meaning. If we lift our eyes to “the Thee in Me who works behind the Veil”, we will see the meaning of the phenomena in life.

Events appear on the screen of space to express the different levels of consciousness of man. A change in the level of his consciousness automatically results in a change of the phenomena of his life. To attempt to change conditions before he changes the level of consciousness from whence they came, is to struggle in vain. Man redeems the world as he ascends the vertical scale of meaning.

We saw, in the analogy of the book, that as consciousness was lifted up to the level where man could see meaning expressed in the arrangement of its letters, it also included the knowledge that the letters were arranged according to certain rules, and that such arrangements, when printed on paper and bound together, formed a book. What is true of the book is true of every event in the world.

*They shall not hurt or destroy in all
my holy mountain: for the earth shall
be full of the knowledge of the Lord,
as the waters cover the sea.
(Isaiah 11:9)*

Nothing is to be discarded; all is to be redeemed. Our lives, ascending the vertical scale of meaning towards an ever increasing awareness – an awareness of things of higher significance – are the process whereby this redemption is brought to pass. As man arranges letters into words, and words into sentences to express meaning, in like manner, life arranges circumstances, conditions and events to express the unseen meanings or attitudes of men. Nothing is without significance. But man, not knowing the higher level of inner meaning, looks out upon a moving panorama of events and sees no meaning to life. There is always a level of meaning determining events and their essential relationship to our lives.

The game of life is played on the playing field of the mind. In playing a game, the first thing we ask is: “What is its aim and purpose?” and the second, “What are the rules governing the game?” In the game of life, our chief aim is towards increasing awareness – an awareness of things of greater significance; and our second aim is towards achieving our goals, realizing our desires.

The rules governing the game of life are simple, but it takes a lifetime of practice to use them wisely.

To play the game of life successfully, we must become aware of our every mental activity, for this activity, in the form of inner conversations, is the cause of the outer phenomena of our life.

The law of the Word never overlooks an inner word nor makes the smallest allowance for our ignorance of its power. It fashions life about us as we, by our inner conversations, fashion life within ourselves. This is done to reveal to us our position on the playing field of life. There is no opponent in the game of life; there is only the goal.

Without practice, the most profound knowledge of the game would produce no desired results.

In the parable of the Talents, the Master’s condemnation of the servant who neglected to use his gift is clear and unmistakable, and having discovered one of the rules of the game of life, we risk failure by ignoring it. The talent not used, like the limb not exercised, slumbers and finally atrophies. We must be “doers of the Word, and not hearers only”. Since thinking follows the tracks laid down in one’s own inner conversations, not only can we see where we are going on the playing field of life by observing our inner conversations, but also, we can determine where we will go by controlling and directing our inner talking.

You are told that “there is a rod in heaven that revealeth secrets”, and, you must always remember that heaven is within you; and to make it crystal clear who God is, where He is, and what His secrets are, Daniel continues, “Thy dream and the visions of thy head are these”. They reveal the tracks to which you are tied, and point the direction in which you are going.

The serpent's ability to form its skin by ossifying a portion of itself, and its skill in shedding each skin as it outgrew it, caused man to regard this reptile as a symbol of the power of endless growth and self-reproduction. Man is told, therefore, to be "wise as the serpent" and learn how to shed his skin – his environment – which is his solidified self, man must learn how to "loose him, and let him go"... how to "put off the old man"... how to die to the old and yet know, like a serpent, that he "shall not surely die".

Man has not learned as yet that all that is outside his physical body is also a part of himself, that his world and all the conditions of his life are but the outpicturing of his state of consciousness. When he knows this truth, he will stop the futile struggle of self-contention and, like the serpent, let the old go and grow a new environment.

In ancient times, serpents were also associated with the guardianship of treasure or wealth. The injunction to be "wise as the serpents" is the advice to man to awaken the power of his subtilized body – his imagination – that he, like the serpent, may grow and outgrow, die and yet not die, for from such deaths and resurrection alone, shedding the old and putting on the new, shall come fulfillment of his dreams and the finding of his treasures.

The spiritual body of imagination is not interlocked with man's environment. The spiritual body can withdraw from the outer man of sense and environment and imagine itself to be what it wants to be. And if it remains faithful to the vision, imagination will build for man a new environment in which to live.

You must first construct as life-like a representation as possible of what you would see and hear and do if you were physically present and physically moving about in that "place". Then, with your physical body immobilized, you must imagine that you are actually in that "place" and are seeing and hearing and doing all that you would see and hear and do if you were there physically. This you must do over and over again until it takes on the tones of reality. When it feels natural, the "place" has been prepared as the new environment for your outer or physical self. Now you may open your physical eyes and return to your former state. The "place" is prepared, and where you have been in imagination, there you shall be in the body also.

This concept – that man is dual and that the inner man of imagination can dwell in future states and return to the present moment with a bridge of events to link the two – clashes violently with the widely accepted view about the human personality and the cause and nature of phenomena. Such a concept demands a revolution in current ideas about the human personality, and about space, time and matter. The concept that man, consciously or unconsciously, determines the conditions of life by imagining himself into these mental states, leads to the conclusion that this supposedly solid world is a construction of Mind – a concept which, at first, common sense rejects.

Wake from the sleep that tells you the outer world is the cause of the conditions in your life. Rise from the dead past and create a new environment.

*Know ye not that ye are the temple of
God, and that the Spirit of God dwelleth in you?
(Corinthians 3:16)*

The Spirit of God in you is your imagination, but it sleeps and needs to be awakened, in order to lift you off the bar of the senses where you have so long lain stranded.

The boundless possibilities open to you as you become “wise as serpents” are beyond measure. You will select the ideal conditions you want to experience and the ideal environment you want to live in. Experiencing these states in imagination until they have sensory vividness, you will externalize them as surely as the serpent now externalizes its skin. After you have outgrown them, then you will cast them off as easily as “the snake throws her enamell’d skin”. The more abundant life – the whole purpose of Creation – cannot be saved through death and resurrection.

God desired form, so He became man: and it is not enough for us to recognize His spirit at work in creation, we must see His work in form and say that it is good, even though we outgrow the form, forever and ever.

To see as “though widening chambers of delight” what living in the realms of imagination means, to appreciate and enjoy the world, one must live imaginatively; one must dream and occupy his dream, then grow and outgrow the dream, forever and ever.

The unimaginative man, who will not lose his life on one level that he may find it on a higher level, is nothing but a Lot’s wife – a pillar of self-satisfied salt. On the other hand, those who refuse form as being unspiritual and who reject incarnation as separate from God are ignorant of the great mystery: “Great is the mystery, God was manifest in the flesh.”

Your life expresses one thing, and one thing only, your state of consciousness. Everything is dependent upon that. As you, through the medium of imagination, assume a state of consciousness, that state begins to clothe itself in form. It solidifies around you as the serpent’s skin ossifies around it. But you must be faithful to the state. You must not go from state to state, but rather, wait patiently in the one invisible state until it takes form and becomes an objective fact.

Patience is necessary. (...) Understanding is the secret of patience. (...) Your imagination will make for itself a corresponding form in which to live in.

All things are made by imagination's power. Nothing begins except in the imagination of man. "From within out" is the law of the universe. "As within, so without." Man turns outward in his search for truth, but the essential thing is to look within.

God is your consciousness.

His promises are conditional. Unless the demand – your state of consciousness – is changed, the supply – the present conditions of your life – remains as they are. "As we forgive" – as we change our mind – the law is automatic. Your state of consciousness is the spring of action, the directing force, and that which creates the supply.

A commitment is involved if the individual or nation would realize the goal – a commitment to certain fixed attitudes of mind. The feeling of the wish fulfilled is a necessary condition in man's search for the goal.

Man is the image of God.

But this must be experienced to be known. There is no other way, and no other man's experience can be a substitute for our own.

A little knowledge, if carried out in action, is more profitable than much knowledge which we neglect to carry out in action.

Transformation is in principle always possible, for the transformed being lives in us, and it is only a question of becoming conscious of it.

A disciple is one who disciplines his mind that he may consciously function and act on higher and higher levels of consciousness. (...) The aim of the disciple is always to lead himself and others from the bondage of dependency into the liberty of the Sons of God. (...) Accept no intermediary between yourself and God. Turn from all who would offer to do for you what you should do, and could, do far better yourself.

To a mystic, it is obvious what King Solomon made himself. Silver typified knowledge, gold symbolized wisdom, and purple – clothed or covered the incorruptible Mind with the red of Love and the blue of Truth.

The Law and the Promise

Nothing appears or continues in being by a power of its own. Events happen because comparatively stable imaginal activities created them, and they continue in being only as long as they receive such support.

All activity is at bottom imaginal. An awakened Imagination works with a purpose. It creates and conserves the desirable, and transforms or destroys the undesirable.

Divine imagining and human imagining are not two powers at all, rather one. The valid distinction which exists between the seeming two lies not in the substance with which they operate but in the degree of intensity of the operant power itself. Acting at high tension, an imaginal act is an immediate objective fact. Keyed low, an imaginal act is realized in a time process. But whether imagination is keyed high or low, it is the "ultimate, essentially non-objective Reality from which objects are poured forth like sudden fancies." No object is independent of imagining on some level or levels. Everything in the world owes its character to imagination on one of its various levels.

"Objective reality", writes Fichte, "is solely produced through imagination". Objects seem so independent of our perception of them that we incline to forget that they owe their origin to imagination. The world in which we live is a world of imagination, and man – through his imaginal activities – creates the realities and the circumstances of life; this he does either knowingly or unknowingly.

Men live in the very heart of creation – the human imagination – yet are no wiser for what takes place therein. The future will not be fundamentally different from the imaginal activities of man; therefore, the individual who can summon at will whatever imaginal activity he pleases and to whom the visions of his imagination are as real as the forms of nature, is master of his fate.

The future is the imaginal activity of man in its creative march. (...) Imagining novel solutions to ever more complex problems is far more noble than to run from problems. Life is the continual solution of a continuously synthetic problem. Imagining creates events. The world, created out of man's imagining, comprises un-numbered warring beliefs; therefore, there can never be a perfectly stable or static state. Today's events are bound to disturb yesterday's established order. Imaginative men and women invariably unsettle a preexisting peace of mind.

Do not bow before the dictate of facts and accept life on the basis of the world without. Assert the supremacy of your imaginal acts over facts and put all things in subjection to them. Hold fast to your ideal in your imagination. Nothing can take it from you but your failure to persist in imagining the ideal realized. Imagine only such states that are of value or promise well.

To attempt to change circumstances before you change your imaginal activity, is to struggle against the very nature of things. There can be no outer change until there is first an imaginal change. Everything you do, unaccompanied by an imaginal change, is but futile readjustment of surfaces. Imagining the wish fulfilled brings about a union with that state and during that union you behave in keeping with your imaginal change. This shows you that an imaginal change will result in a change of behavior. However, your ordinary imaginal alterations as you pass from one state to another are not transformations because each of them is so rapidly succeeded by another in the reverse direction. But whenever one state grows so stable as to become your constant mood, your habitual attitude, then that habitual state defines your character and is a true transformation.

How do you do it? Self-abandonment! That is the secret. You must abandon yourself mentally to your wish fulfilled in your love for that state, and in so doing, live in the new state and no more in the old state. You can't commit yourself to what you do not love, so the secret of self-commissions is faith – plus love. Faith is believing what is unbelievable. Commit yourself to the feeling of the wish fulfilled, in faith that this act of self-commission will become a reality. And it must become a reality because imagining creates reality.

Imagination is both conservative and transformative. It is conservative when it builds its world from images supplied by memory and the evidence of the senses. It is creatively transformative when it imagines things as they ought to be, building its world out of the generous dreams of fancy. In the procession of images, the ones that take precedence – naturally – are those of the senses. Nevertheless, a present sense impression is only an image. It does not differ in nature from a memory image or the image of a wish. What makes a present sense impression so objectively real is the individual's imagination functioning in it and thinking from it; whereas, in a memory image or a wish, the individual's imagination is not functioning in it and thinking from it, but is functioning out of it and thinking of it.

If you would enter into the image in your imagination, then would you know what it is to be creatively transformative: then would you realize your wish (...). Every image can be embodied. But unless you, yourself, enter the image and think from it, it is incapable of birth. Therefore, it is the height of folly to expect the wish to be realized by the mere passage of time. That which requires imaginative occupancy to produce its effect, obviously cannot be effected without such occupancy. You cannot be in one image and not suffer the consequences of not being in another.

Imagination is spiritual sensation. Enter the image of the wish fulfilled, then give it sensory vividness and tones of reality by mentally acting as you would act were it a physical fact. Now, this is what I mean by spiritual sensation. (...) Through spiritual sensation – that is – through imaginal sight, sound, scent, taste and touch, you can give to the image sensory vividness. If you do this, all things will conspire to aid your harvesting and upon reflection you will see how subtle were the threads that led to your goal. You could never have devised the means which your imaginal activity employed to fulfill itself.

If you long to escape from your present sense fixation, to transform your present life into a dream of what might well be, you need but imagine that you are already what you want to be and to feel the way you would expect to feel under such circumstances. Like the make-believe of a child who is remaking the world after its own heart, create your world out of pure dreams of fancy. Mentally enter into your dream; mentally do what you would actually do, were it physically true. You will discover that dreams are realized not by the rich, but by the imaginative. Nothing stands between you and the fulfillment of your dreams but facts – and facts are the creations of imagining. If you change your imagining, you will change the facts.

Man and his past are one continuous structure. This structure contains all of the facts which have been conserved and still operate below the threshold of his surface mind. For him it is merely history. For him it seems unalterable – a dead and firmly fixed past. But for itself, it is living – it is part of the living age. He cannot leave behind him the mistakes of the past, for nothing disappears. Everything that has been is still in existence. The past still exists, and it gives – and still gives – its results. Man must go back in memory, seek for and destroy the causes of evil, however far back they lie. This going into the past and replaying a scene of the past in imagination as it ought to have been played the first time, I call revision – and revision results in repeal. Changing your life means changing the past. The past and the present form the whole structure of man; they are carrying all of its contents with it. Any alteration of content will result in alteration in the present and future.

Live nobly – so that mind can store a past well worthy of recall. Should you fail to do so, remember, the first act of correction or cure is always – “revise”. If the past is recreated into the present, so will the revised past be recreated into the present.

I wish it were true of man’s noble dreams, but unfortunately – perpetual construction, deferred occupancy – is the common fault of man. Why “build a stately habitation”, unless you intend to “dwell therein”? Why build a dream house and not “dwell therein”?

Man is all imagination; therefore, man must be where he is in imagination, for his imagination is himself. (...) He can move by a change in what he is aware of. (...) This ability to mentally move from things as they are to things as they ought to be, is one of the most important discoveries that man can make. It reveals man as a center of imagining with powers of intervention which enable him to alter the course of observed events, moving from success to success through a series of mental transformations of nature, of others, and himself.

One must adopt either the way of imagination or the way of sense. No compromise or neutrality is possible. “He who is not for me is against me.” When man finally identifies himself with his imagination rather than his senses, he has at long last discovered the core of reality.

The perfectly stable or static state is always unattainable. The end attained objectively always realizes more than the end the individual originally had in view. This, in turn, creates a new situation of inner conflict, needing novel solutions to force man along the path of creative evolution. "His touch is infinite and lends a yonder to all ends." Today's events are bound to disturb yesterday's established order. The creatively active imagination invariably unsettles a pre-existing peace of mind.

Our future is our imaginal activity in its creative march. Imagine better than the best you know. To revise the past is to re-construct it with new content. Man should daily relive the day as he wished he had lived it, revising the scenes to make them conform to his ideals.

By mentally falsifying the fact of life, man moves from passive reaction to active creation; this breaks the wheel of recurrence and builds a cumulatively enlarging future. If man does not always create in the full sense of the word, it is because he is not faithful to his vision, or else he thinks of what he wants rather than from his wish fulfilled.

There is no inevitable permanence in anything. Both past and present continue to exist only because they are sustained by "imagining" on some level or other; and a radical transformation of life is always possible by man revising the undesirable part of it.

Any imaginal activity acquiring intensity through our concentrated attention to clarity of the end desired tends to overflow into regions beyond where we are; but we must leave it to take care of such imaginal activity itself. It is marvelously resourceful in adapting and adjusting means to realize itself. Once we think in terms of influence rather than of clarity of the end desired, the effort of imagination becomes an effort of will and the great art of imagining is perverted into tyranny.

It is to the pruning shears of revision that we owe our prime fruit. Man and his past are one continuous structure. This structure contains all of the past which has been conserved and still operates below the threshold of his senses to influence the present and the future of his life. The whole is carrying all of its content with it; any alteration of content will result in an alteration in the present and the future. The first act of correction or cure is always "Revise". If the past can be recreated into the present, so can the revised past. And thus the Revised Past appears within the very heart of present life; not Fate but a revised past brings good fortune.

Make results and accomplishment the crucial test of true imagination and your confidence in the power of imagination to create reality will grow gradually from your experiments with revision confronted by experience. Only by this process of experiment can you realize the potential power of your awakened and controlled imagination.

"How much do you owe my master?" He said, "A hundred measures of oil." And he said to him, "Take your bill, and sit down quickly and write fifty!" This parable of the unjust steward urges us to mentally falsify the facts of life, to alter a theme already in being. By means of such imaginative falsehoods a man "acquires friends". As each day falls, mentally revise the facts of life and make them conform to events well worthy of recall; tomorrow will take up the altered pattern and go forward until at length it is realized on the heights of attainment.

The reader will find it worthwhile to follow these clues – imaginal construction of scenes implying the wish fulfilled, and imaginative participation in these scenes until tones of reality are reached. We are dealing with the secret of imagining, in which man is seen awakening into a world completely subject to his imaginative power.

*The distinction between what is real and what is imaginary is not one
that can be finally maintained... all existing things are,
in an intelligible sense, imaginary.*
John S. MacKenzie

If we had this wider view of causation – that causation is mental, not physical; that our mental states are causative of physical effects – then we would realize our responsibility as a creator and imagine only the best imaginable.

Fable enacted as a sort of stage-play in the mind is what causes the physical facts of life. Man believes that reality resides in the solid objects he sees around him, that it is in this world that the drama of life originates, that events spring suddenly into existence, created moment by moment out of antecedent physical facts. But causation does not lie in the external world of facts. The drama of life originates in the imagination of man. The real act of becoming takes place within man's imagination and not without.

Imaginal acts on the human level need a certain interval of time to develop but imaginal acts, whether committed to print or locked in the bosom of a hermit, will realize themselves in time.

There is no fiction. Imagining fulfills itself in what our lives become.

Ends run true to their imaginal origins – we reap the fruit of forgotten blossom-time. In life the events do not come up always where we have strewn the seed; so that we may not recognize our own harvest. Events are the emergence of a hidden imaginal activity. Man is free to imagine whatever he desires. This is why, despite all fatalists and misguided prophets of doom, all awakened men know that they are free. They know that they are creating reality.

Nothing appears or continues in being by a power of its own. Events happen because comparatively stable imaginal activities created them, and they continue in being by virtue of the support they receive from such imaginal activities.

To live wisely, we must be aware of our imaginal activities or, at any rate, of the end which they are tending. We must see to it that it is the end we desire. Wise imagining identifies itself only with such activities that are of value or promise well. However much man seems to be dealing with a material world, he is actually living in a world of imagination. When he discovers that it is not the physical world of facts but imaginal activities which shape his life, then the physical world will no longer be the reality, and the world of imagination no longer the dream.

The images of our imagination are the realities of which any physical manifestation is only a shadow. If we are faithful to vision, the image will create for itself the only physical manifestation of itself it has a right to make. We speak of the "reality" of a thing when we mean its material substance. That is exactly what an imaginalist means by its "unreality" or shadow.

Moods are imaginal activities without which no creation is possible. (...) Moods are not only the result of the conditions of our life; they are also the causes of those conditions. (...) "An idea which is only an idea produces nothing and does nothing; it only acts if it is felt, if it is accompanied by an effective state, if it awakens tendencies, that is to say, motor elements."

Objects, to be perceived, must first penetrate in some manner our brain; but we are not – because of this – interlocked with our environment. Although normal consciousness is focused on the senses and is usually restricted to them, it is possible for man to pass through his sense fixation into any imaginal structure which he conceives and so fully occupy it that it is more alive and more responsive than that on which his senses "stay his eye". If this were not true, man would be an automaton reflecting life, never affecting it. Man, who is all imagination, is no tenant to the brain, but landlord; he need not rest content with the appearance of things; he can go beyond conceptual awareness.

This ability, to pass through the mechanical reflective structure of the senses, is the most important discovery man can make. It reveals man as a center of imagining with powers of intervention which enable him to alter the course of observed events moving from success to success through a series of mental transformations in himself. Attention, the spearhead of imagining, may be either attracted from without as his senses "stay his eye" or directed from within "if he pleases" and through the senses pass into the wish fulfilled.

To move from perceptual awareness, or things as they seem, to conceptual awareness, or things as they ought to be, we imagine as vivid and as life-like a representation as possible of what we would see, hear, and do, were we physically present, and physically experiencing things as they ought to be and imaginatively participate in that scene.

When we walk by sight, we know our way by objects which our eyes see. When we walk by faith, we order our life by scenes and actions which only imagination sees. Man perceives by the “eye of imagination” or by sense. But two mental attitudes to perception are possible, the creative imaginative effort which meets with an imaginative response, or the unimaginative “staying of the eye”.

Man has within him the principle of life and the principle of death. One is imagination building its imaginal structures out of the generous dreams of fancy. The other is the imagination building its imaginal structures from images reflected by the chill wind of fact. One creates. The other perpetuates. Man must adopt either the way of faith or the way of sight. To the extent that man builds from dreams of fancy, he is alive; and therefore, the development of the faculty to pass through the reflective glass of the senses is an increase of life. It follows that restricting the imagination by “staying the eye” on the reflective glass of the senses is a reduction of life. The specious surface of fact reflects rather than discloses, deflecting the “eye of imagination” from the truth that sets man free. The “eye of imagination”, if not deflected, looks on what ought to be there, not what is. However familiar the scene on which sight rests, the “eye of imagination” could gaze on one never before witnessed. It is this “eye of imagination” and only this that can free us from the sense fixation of outer things which completely dominates our ordinary existence and keeps us looking on the reflective glass of facts.

It is possible to pass from thinking of to thinking from; but the crucial matter is thinking from, i.e., experiencing the state, for that experience means unification; whereas in thinking of there is always subject and object – the thinking individual and the thing thought of.

Self-abandonment. That is the secret. We have to abandon ourselves to the state, in our love for the state, and in so doing live the life of the state and no more our present state. Imagination seizes upon the life of the state and gives itself to the expression of the life of that state.

Faith plus love is self-commission. We can’t commit ourselves to what we do not love. “Never would you have made anything if you had not loved it.” And to make the state alive, one must become it. “I live, yet not I, God lives in me: and the life I now live in the flesh, I live by the faith of God, who loved me and gave Himself for me.”

(The center of conscious imagining can be shifted and what are now mere wishes – imaginal activities keyed low – brought into penetrative focus and entered. Entrance commits us to the state. The possibilities of such shifting of the center of imagining are startling. The activities concerned are psychical throughout. The shifting of the center of imagining is not brought about by spatial travel but by a change in what we are aware of. The boundary of the world of sense is a subjective barrier. So long as the senses take notice, the “eye of imagination” is deflected from the truth. We do not get far unless we let go.

No facts – but dreams of fancy shape our lives. (...) In the world of sense, we see what we have to see; in the world of imagination, we see what we want to see, and seeing it, we create it for the world of sense to see. We see the outer world automatically. Seeing what we want to see demands voluntary and conscious imaginative effort. Our future is our own imaginal activity in its creative march. Common sense assures us that we are living in a solid and sensible world but this so seemingly solid word is – in reality – imaginal through and through.

Man is all imagination. Therefore, a man must be where he is in imagination, for his imagination is himself. Imagination is active at and through any state that it is aware of.

What the world looks like depends entirely on where man is when he makes his observation. And man, being “all imagination”, must be where he is in imagination.

Not until the image is entered, until Eve is known, does the event burst upon the world. The wish fulfilled must be conceived in the imagination of man before the event can evolve out of what Blake calls ‘the Void’.

Unless the individual imagines himself someone else, or somewhere else, the present conditions and circumstances of his life will continue in being and his problems recur, for all events renew themselves from his constant images. By him they were made; by him they continue in being; and by him they can cease to be.

By man’s imaginal activity, all things are made, and without such activity, “was not anything made that was made”. Such causal activity could be defined as, an imaginal assemblage of images, which occurring, some physical event invariably takes place. It is for us to assemble the images of happy outcome and then keep from interfering. The event must not be forced but allowed to happen.

All imaginative men and women are forever casting forth enchantments, and all passive men and women, who have no powerful imaginative lives, are continually passing under the spell of their power.

There is no form in nature, which is not produced by, and sustained by some imaginal activity. Therefore, any change in the imaginal activity must result in a corresponding change in form. To imagine a substitute-image for unwanted or defective content is to create it. If only we persist in our ideal imaginal activity and do not let lesser satisfactions suffice, ours shall be the victory.

Imagination is the Real Man and is one with God.

Imagination creates, conserves and transforms. Imagination is radically creative when all imaginal activity based on memory disappears.

Imagination is conservative when its imaginal activity is fed with images supplied mainly by memory. Imagination is transformative when it varies a theme already in being; when it mentally alters a fact of life; when it leaves the fact out of the remembered experience or puts something in its place if it upsets the harmony it desires.

The purpose of life is the creative realization of desire. Man, lacking desire, could not exist efficiently in a world of continuous problems requiring continuing solutions. A desire is an awareness of something we lack or need to make life more enjoyable. Desires always have some personal gain in view. The greater the anticipated gain, the more intense the desire. There is no really unselfish desire. Even when our desire is for another, we are still seeking to gratify desire. To attain our desire we should imagine scenes implying their fulfillment, and enact the scene in our imagination, if only momentarily, with a joy sufficiently felt within its limits to make it natural. It is like a child dressing up and playing "Queen". We must imagine we are what we would like to be. We must play it in imagination first; not as a spectator – as an actor.

We must actually *be*, in imagination. It is one thing to think of the end, and another thing to think from the end. To think from the end, to enact the end, is to create reality. The inner actions must correspond to the actions we would physically perform "after these things should be".

To live wisely, we must be aware of our imaginal activity, and see to it that it is faithfully shaping the end we desire. The world is clay; our imagination is the potter. We should always imagine ends that are of value or promise well.

We must use our imagination to achieve particular ends, even if the ends are all trivia. Because men do not clearly define and imagine particular ends, the results are uncertain, while they might be perfectly certain. To imagine particular ends is to discriminate clearly. "How do we distinguish the oak from the beech, the horse from the ox, but by the bounding outline?" Definition asserts the reality of the particular thing against the formless generalizations which flood the mind.

Life on earth is a kindergarten for image making. The bigness or littleness of the object to be created is not in itself important. "The great and golden rule of art, as well as of life", said Blake, "is this: That the more distinct, sharp and wirey the bounding line, the more perfect the work of art, and the less keen and sharp, the greater is the evidence of weak imitation. What is it that builds a house and plants a garden but the definite and determinate? ... leave out this line, and you leave out life itself."

Movement from 'dreams to things' is the power driving humanity. "We must live wholly on the level of imagination. And it must be consciously and deliberately undertaken."

Whenever we imagine things as they ought to be, rather than as they seem to be, is “The Moment”. For in that moment the spiritual man’s work is done and all the great events of time start forth to mold a world in harmony with that moment’s altered pattern.

Satan, Blake writes, is a “Reactor”. He never acts; he only reacts. And if our attitude to the happenings of the day is “reactionary”, are we not playing Satan’s part? Man is only reacting in his natural or Satan state; he never acts or creates, he only re-acts or re-creates. One real creative moment, one real feeling of the wish fulfilled, is worth more than the whole natural life of re-action. In such a moment, God’s work is done.

There is an imaginal past and an imaginal future. If, by reacting, the past is re-created into the present – so – by acting out our dreams of fancy can the future be brought into the present.

The spiritual man acts: for him, anything that he wants to do, he can do and do at once – in his imagination – and his motto is always, “The Moment is Now.” “Behold, now is the acceptable time; behold, now is the day of salvation.”

Nothing stands between man and the fulfillment of his dream but fact, and facts are the creations of imagining. If man changes his imagining, he will change the facts.

The Power of Awareness

Chapter 1: I AM

*All things, when they are admitted,
Are made manifest by the light:
For everything that is made manifest is light.
(Ephesians 5:13)*

The “Light” is consciousness. Consciousness is one, manifesting in legions of forms or levels of consciousness.

There is no one that is not all that is, for consciousness, though expressed in an infinite series of levels, is not divisional. There is no real separation or gap in consciousness. I AM cannot be divided. I may conceive myself to be a rich man, a poor man, a beggar man or a thief, but the center of my being remains the same, regardless of the concept I hold of myself. At the center of manifestation, there is only one I AM manifesting in legions of forms or concepts or itself and “I am that I am”.

I AM is the self-definition of the absolute, the foundation on which everything rests. I AM is the first cause-substance. I AM is the self-definition of God.

This great discovery of cause reveals that, good or bad, man is actually the arbiter of his own fate, and that it is his concept of himself that determines the world in which he lives (and his concept of himself is his reactions to life).

Your concept of yourself (...) determines the world in which you live. (...) you are not defining different I AMs; you are defining different concepts or arrangements of the one cause-substance – the one I AM.

When you know that consciousness is the one and only reality – conceiving itself to be something good, bad or indifferent, and becoming that which it conceived itself to be – you are free from the tyranny of second causes, free from the belief that there are causes outside of your own mind that can affect your life.

In the state of consciousness of the individual is found the explanation of the phenomena of life. If man's concept of himself were different, everything in his world would be different. His concept of himself being what it is, everything in his world must be as it is.

Thus it is abundantly clear that there is only one I AM, and you are that I AM. And while I AM is infinite, you, by your concept of yourself, are displaying only a limited aspect of the infinite I AM.

Chapter 2: Consciousness

It is only by a change of consciousness, by actually changing your concept of yourself, that you can “build more stately mansions” – the manifestation of higher and higher concepts. (By manifesting is meant experiencing the results of these concepts in your world.) It is of vital importance to understand clearly just what consciousness is.

The reason lies in the fact that consciousness is the one and only reality; it is the first and only cause-substance of the phenomena of life. Nothing has existence for man save through the consciousness he has of it. Therefore, it is to consciousness you must turn, for it is the only foundation on which the phenomena of life can be explained.

If we accept the idea of a first cause, it would follow that the evolution of that cause could never result in anything foreign to itself. That is, if the first cause-substance is light, all its evolutions, fruits and manifestations would remain light. The first cause-substance being consciousness, all its evolutions, fruits and phenomena must remain consciousness. All that could be observed would be a higher or lower form or variation of the same thing. In other words, if your consciousness is the only reality, it must also be the only substance. Consequently, what appears to you as circumstances, conditions and even

material objects is really only the product of your own consciousness. Nature, then, as a thing or a complex of things external to your mind, must be rejected. You and your environment cannot be regarded as existing separately. You and your world are one.

Therefore, you must turn from the objective appearance of things to the subjective center of things, your consciousness, if you truly desire to know the cause of the phenomena of life, and how to use this knowledge to realize your fondest dreams. In the midst of the apparent contradictions, antagonisms and contrasts of your life, there is only one principle at work, only your consciousness operating. Difference does not consist in variety of substance, but in variety of arrangement of the same cause-substance, your consciousness.

The world moves with motiveless necessity. By this is meant that it has no motive of its own, but is under the necessity of manifesting your concept, the arrangement of your mind, and your mind is always arranged in the image of all you believe and consent to as true.

Health, wealth, beauty and genius are not created; they are only manifested by the arrangement of your mind – that is, by your concept of yourself (and your concept of yourself is all that you accept and consent to as true. What you consent to can only be discovered by an uncritical observation of your reactions to life. Your reactions reveal where you live psychologically; and where you live psychologically determines how you live here in the outer visible world).

The basic nature of the primal cause is consciousness. Therefore, the ultimate substance of all things is consciousness.

Chapter 3: Power of assumption

Man's chief delusion is his conviction that there are causes other than his own state of consciousness. All that befalls a man, all that is done by him, all that comes from him, happens as a result of his state of consciousness. A man's consciousness is all that he thinks and desires and loves, all that he believes is true and consents to. That is why a change of consciousness is necessary before you can change your outer world.

Be ye transformed by the renewing of your mind.

To be transformed, the whole basis of your thoughts must change. (...) The first step in the "renewing of the mind" is desire. You must want to be different (and intend to be) before you can begin to change yourself. Then you must make your future dream a present fact. You do this by assuming the feeling of your wish fulfilled. By desiring to be other than what you are, you can create an ideal of the person you want to be and assume that you are already that person. If this assumption is persisted in until it becomes your dominant feeling, the attainment of your ideal is inevitable.

The ideal you hope to achieve is already ready for an incarnation, but unless you yourself offer it human parentage, it is incapable of birth. Therefore, your attitude should be one in which having desired to express a higher state – you alone accept the task of incarnating this new and greater value of yourself.

You must be the thing itself and not merely talk about it or look at it. (...) You must in becoming a new person be willing to die to your present self.

Therefore, to incarnate a new and greater value of yourself, you must assume that you already are what you want to be and then live by faith in this assumption – which is not yet incarnate in the body of your life – in confidence that this new value or state of consciousness will become incarnated through your absolute fidelity to the assumption that you are that which you desire to be.

This is what wholeness means, what integrity means. They mean submission of the whole self to the feeling of the wish fulfilled in certainty that that new state of consciousness is the renewing of mind which transforms. There is no order in Nature corresponding to this willing submission of the self to the ideal beyond the self.

Therefore, it is the height of folly to expect the incarnation of a new and greater concept of self to come about by natural evolutionary process. That which requires a state of consciousness to produce its effect obviously cannot be effected without such a state of consciousness, and in your ability to assume the feeling of a greater life, to assume a new concept of yourself, you possess what the rest of Nature does not possess – imagination – the instrument by which you create your world.

Your imagination is the instrument, the means, whereby your redemption from slavery, sickness, and poverty is effected. If you refuse to assume the responsibility of the incarnation of a new and higher concept of yourself, then you reject the means, the only means, whereby your redemption – that is, the attainment of your ideal – can be effected.

Imagination is the only redemptive power in the universe.

Chapter 4: Desire

The changes which take place in your life as a result of your changed concept of yourself always appear to the unenlightened to be the result, not of a change of your consciousness, but of chance, outer cause, or coincidence. However, the only fate governing your life is the fate determined by your own concepts, your own assumptions; for an assumption, though false, if persisted in, will harden into fact. The ideal you seek and hope to attain will not manifest itself, will not be realized by you until you have imagined that you are already that ideal.

There is no escape for you except by a radical psychological transformation of yourself, except by assumption of the feeling of your wish fulfilled. Therefore, make results or accomplishments the crucial test of your ability to use your imagination.

Everything depends on your attitude towards yourself. That which you will not affirm as true of yourself can never be realized by you, for that attitude alone is the necessary condition by which you realize your goal.

All transformation is based upon suggestion, and this can work only where you lay yourself completely open to an influence. You must abandon yourself to your ideal as a woman abandons herself to love, for complete abandonment of self to it is the way to union with your ideal. You must assume the feeling of the wish fulfilled until your assumption has all the sensory vividness of reality. You must imagine that you are already experiencing what you desire. That is, you must assume the feeling of fulfillment of your desire until you are possessed by it and this feeling crowds all other ideas out of your consciousness.

The man who is not prepared for the conscious plunge into the assumption of the wish fulfilled in the faith that it is the only way to the realization of his dream is not yet ready to live consciously by the law of assumption, although there is no doubt that he does live by the law of assumption unconsciously.

To reach a higher level of being, you must assume a higher concept of yourself. If you will not imagine yourself as other than what you are, then you remain as you are, "for if ye believe not that I am He, ye shall die in your sins".

If you do not believe that you are He (the person you want to be), then you remain as you are. Through the faithful systematic cultivation of the feeling of the wish fulfilled, desire becomes the promise of its own fulfillment. The assumption of the feeling of the wish fulfilled makes the future dream a present fact.

Chapter 5: The Truth that sets you free

The drama of life is a psychological one, in which all the conditions, circumstances and events of your life are brought to pass by your assumptions.

Since your life is determined by your assumptions, you are forced to recognize the fact that you are either a slave to your assumptions or their master. To become the master of your assumptions is the key to freedom and happiness. You can attain this mastery by deliberate conscious control of your imagination. You determine your assumptions this way:

Form a mental image, a picture of the state desired, of the person you want to be. Concentrate your attention upon the feeling that you are already that person. First, visualize the picture in your consciousness. Then feel yourself to be in that state as though it actually formed your surrounding world. By your imagination that which was a mere mental image is changed into a seemingly solid reality.

The great secret is a controlled imagination and a well-sustained attention firmly and repeatedly focused on the objects to be accomplished. It cannot be emphasized too much that, by creating an ideal within your mental sphere, by assuming that you are already that ideal, you identify yourself with it and thereby transform yourself into its image (thinking from the ideal instead of thinking of the ideal. Every state is already there as “mere possibilities” as long as we think of them, but as overpoweringly real when we think from them).

This was called by the ancient teachers “subjection to the will of God” or “resting in the Lord”, and the only true test of “resting in the Lord” is that all who do rest are inevitably transformed into the image of that in which they rest (thinking from the wish fulfilled). You become according to your resigned will, and your resigned will is your concept of yourself and all that you consent to and accept as true. You, assuming feeling of your wish fulfilled and continuing therein, take upon yourself the results of that state; not assuming the feeling of your wish fulfilled, you are ever free of the results.

When you understand the redemptive function of your imagination, you hold in your hands the key to the solution of all your problems. Every phase of your life is made by the exercise of your imagination. Determined imagination alone is the means of your progress, of the fulfilling of your dreams. It is the beginning and end of all creating. The great secret is a controlled imagination and a well-sustained attention firmly and repeatedly focused on the feeling of the wish fulfilled until it fills the mind and crowds all other ideas out of consciousness.

What greater gifts could be given you than to be told the Truth that will set you free? The Truth that sets you free is that you can experience in imagination what you desire to experience in reality, and by maintaining this experience in imagination, your desire will become an actuality.

You are limited only by your uncontrolled imagination and lack of attention to the feeling of your wish fulfilled. When the imagination is not controlled and the attention not steadied on the feeling of the wish fulfilled, then no amount of prayer or piety or invocation will produce the desired effect. When you can call up at will whatsoever image you please, when the forms of your imagination are as vivid to you as the forms of nature, you are master of your fate. (You must stop spending your thoughts, your time and your money. Everything in life must be an investment. ... To spend is to waste, to squander, to layout without return. To invest is to lay out for a purpose from which a profit is expected.)

Chapter 6: Attention

Attention is forceful in proportion to the narrowness of its focus, that is, when it is obsessed with a single idea or sensation. It is steadied and powerfully, focused only by such an adjustment of the mind as permits you to see one thing only, for you steady the attention and increase its power by confining it. The desire which realizes itself is always a desire upon which attention is exclusively concentrated, for an idea is endowed with power only in proportion to the degree of attention fixed on it. Concentrated observation is the attentive attitude directed from some specific end. The attentive attitude involves selection, for when you pay attention, it signifies that you have decided to focus your attention on one object or state rather than on another.

Therefore, when you know what you want, you must deliberately focus your attention on the feeling of your wish fulfilled until that feeling fills the mind and crowds all other ideas out of consciousness.

The power of attention is the measure of your inner force. Concentrated observation of one thing shuts out other things and causes them to disappear. The great secret of success is to focus the attention on the feeling of the wish fulfilled without permitting any distraction. All progress depends upon an increase of attention. The ideas which impel you to action are those which dominate the consciousness, those which possess the attention.

This means you, this one thing you can do, "forgetting those things that are behind". You can press toward the mark of filling your mind with the feeling of the wish fulfilled.

To the unenlightened man, this will seem to be all fantasy, yet all progress comes from those who do not take the accepted view, nor accept the world as it is. As was stated heretofore, if you can imagine what you please, and if the forms of your thought are as vivid as the forms of nature, you are, by virtue of the power of your imagination, master of your fate.

When you set out to master the movements of attention, which must be done if you would successfully alter the course of observed events, it is then you realize how little control you exercise over your imagination and how much it is dominated by sensory impressions and by a drifting on the tides of idle moods.

Your attention must be developed, controlled and concentrated in order to change your concept of yourself successfully and thereby change your future. Imagination is able to do anything, but only according to the internal direction of your attention. If you persist night after night, sooner or later you will awaken in yourself a center of power and become conscious of your greater self, the real you. Attention is developed by repeated exercise or habit. Through habit, an action becomes easier, and so, in course of time, gives rise to a facility or faculty, which can then be put to higher uses.

When you attain control or the internal direction of your attention, you will no longer stand in shallow water, but will launch out into the deep of life. You will walk in the assumption of the wish fulfilled as on a foundation more solid even than earth.

Chapter 7: Attitude

What we believe to be the “real” physical world is actually only an “assumptive” world. (...) Your assumptions determine not only what you see, but also what you do, for they govern all your conscious and subconscious movements towards the fulfillment of themselves.

Your assumption is the hand of God molding the firmament into the image of that which you assume. The assumption of the wish fulfilled is the high tide which lifts you easily off the bar of the senses where you have so long lain stranded. It lifts the mind into prophecy in the full right sense of the word and if you have that controlled imagination and absorbed attention which it is possible to attain, you may be sure that all your assumption implies will come to pass.

Because there is nothing unclean of itself (or clean of itself), you should assume the best and think only of that which is lovely and of good report.

Thus we see it is not facts, but that which we create in our imagination, which shapes our lives, for most of the conflicts of the day are due to the want of a little imagination to cast the beam out of our own eye. It is the exact and literal-minded who live in a fictitious world.

Chapter 8: Renunciation

There is a great difference between resisting evil and renouncing it. When you resist evil, you give it your attention; you continue to make it real. When you renounce evil, you take your attention from it and give your attention to what you want. Now is the time to control your imagination and

*Give beauty for ashes, joy for mourning,
praise for the spirit of heaviness, that they
might be called trees of righteousness, the
planting of the Lord that He might be glorified.*

You give beauty for ashes when you concentrate your attention on things as you would like them to be rather than on things as they are. You give joy for mourning when you maintain a joyous attitude regardless of unfavorable circumstances. You give praise for the spirit of heaviness when you maintain a confident attitude instead of succumbing to despondency. In this quotation, the Bible uses the word tree as a synonym for man. You become a tree of righteousness when the above mental states are a permanent part of your consciousness. You are planting of the Lord when all your thoughts are true thoughts. He is "I AM". "I AM" is glorified when your highest concept of yourself is manifested.

When you have discovered your own controlled imagination to be your Savior, your attitude will be completely altered without any diminution of religious feeling, and you will say of your controlled imagination,

*Behold this vine. I found it a wild tree,
whose wanton strength had swollen into
irregular twigs. But I pruned the plant
and it grew temperate in its vain expense
of useless leaves, and knotted as you see
into these clean full clusters to repay the
hand that wisely wounded it.*

By vine is meant your imagination, which, in its uncontrolled state, expends its energy in useless or destructive thoughts and feelings. But you, just as the vine is pruned by cutting away its useless branches and roots, prune your imagination by withdrawing your attention from all unlovely and destructive ideas and concentrating on the ideal you wish to attain. The happier, more noble life you will experience will be the result of wisely pruning your own imagination. Yes, be pruned of all unlovely thoughts and feelings, that you may,

*Think truly, and thy thoughts shall
the world's famine feed; Speak truly,
and each word of thine shall be a fruitful
seed; Live truly, and thy life shall be a
great and noble creed.*

Chapter 9: Preparing your place

All is yours. Do not go seeking for that which you are. Appropriate it, claim it, assume it.

Everything depends upon your concept of yourself. That which you do not claim as true of yourself cannot be realized by you. The promise is,

*Whosoever hath, to him it shall be given,
and he shall have more abundance; but
whosoever hath not, from him shall be
taken away even that which he seemeth to have.*

Hold fast, in your imagination, to all that is lovely and of good report, for the lovely and the good are essential in your life if it is to be worthwhile. Assume it. You do this by imagining that you already are what you want to be – and already have what you want to have.

As a man thinketh in his heart, so is he.

Be still and know that you are that which you desire to be, and you will never have to search for it.

In spite of your appearance of freedom of action, you obey, as everything else does, the law of assumption. Whatever you may think of the question of free will, the truth is your experiences throughout your life are determined by your assumptions – whether conscious or unconscious. An assumption builds a bridge of incidents that lead inevitably to the fulfillment of itself.

Man believes the future to be the natural development of the past. But the law of assumption clearly shows that this is not the case. Your assumption places you psychologically where you are not physically; then your senses pull you back from where you were psychologically to where you are physically. It is these psychological forward motions that produce your physical forward motions in time. Precognition permeates all the scriptures of the world.

*In my Father's house are many mansions;
It it were not so, I would have told you. I
go to prepare a place for you. And if I go
and prepare a place for you, I will come
again and receive you unto myself:*

*that where I am, there ye may be also...
And now I have told you before it came
to pass, that, when it is come to pass,
ye might believe.*

(John 14:2,3;29)

The “I” in this quotation is your imagination, which goes into the future, into one of the many mansions. Mansion is the state desired... telling of an event before it occurs physically is simply feeling yourself into the state desired until it has the tone of reality. You go and prepare a place for yourself by imagining yourself into the feeling of your wish fulfilled.

Then, you speed from this state of the wish fulfilled – where you have not been physically – back to where you were physically a moment ago. Then, with an irresistible forward movement, you move forward across a series of events to the physical realization of your wish, that where you have been in imagination, there you will be in the flesh also.

*Unto the place from whence the rivers
come, thither they return again.
(Eccles. 1:7)*

Chapter 10: Creation

*I am God, declaring the end from the
beginning, and from ancient times,
things that are not yet done.
(Isaiah 46:9,10)*

Creation is finished. Creativeness is only a deeper receptiveness, for the entire contents of all time and all space, while experienced in a time sequence, actually coexist in an infinite and eternal flow.

In other words, all that you ever have been or ever will be – in fact, all that mankind ever was or ever will be – exists now. This is what is meant by creation, and the statement that creation is finished means nothing is ever to be created, it is only to be manifested. What is called creativeness is only becoming aware of what already is. You simply become aware of increasing portions of that which already exists.

The fact that you can never be anything that you are not already or experience anything not already existing explains the experience of having an acute feeling of having heard before what is being said, or having met before the person being met for the first time, or having seen before a place or thing being seen for the first time. The whole of creation exists in you, and it is your destiny to become increasingly aware of its infinite wonders and to experience ever greater and grander portions of it.

Concepts determine the route that attention follows. (...) Assume the feeling of your wish fulfilled and observe the route that your attention follows. You will observe that as long as you remain faithful to your assumption, so long will your attention be confronted with images clearly related to that assumption.

Persistence in this assumption will result in actually experiencing in fact that which you assumed.

The same is true regarding any concept. If your concept of yourself is that you are a failure, you would encounter in your imagination a whole series of incidents in conformance to that concept.

Thus it is clearly seen how you, by your concept of yourself, determine your present, that is, the particular portion of creation which you now experience, and your future, that is, the particular portion of creation which you will experience.

Chapter 11: Interference

The process of rising from your present concept to a higher concept of yourself is the means of all true progress. The higher concept is waiting for you to incarnate in the world of experience.

Him, that is able to do more than you can ask or think, is your imagination, and the power that worketh in us is your attention. Understanding imagination to be HIM that is able to do all that you ask, and attention to be the power by which you create your world, you can now build your ideal world.

Imagine yourself to be the ideal you dream of and desire. Remain attentive to this imagined state, and as fast as you completely feel that you are already this ideal, it will manifest itself as reality in your world.

Chapter 12: Subjective control

Your imagination is able to do all that you ask in proportion to the degree of your attention. All progress, all fulfillment of desire depend upon the control and concentration of your attention. Attention may be either attracted from without or directed from within.

Attention is attracted from without when you are consciously occupied with the external impressions of the immediate present. The very lines of this page are attracting your attention from without. Your attention is directed from within where you deliberately choose what you will be preoccupied with mentally. It is obvious that, in the objective world, your attention is not only attracted by, but is constantly directed to external impressions.

But, your control in the subjective state is almost nonexistent, for in this state, attention is usually the servant and not the master – the passenger and not the navigator – of your world. There is an enormous difference between attention directed objectively and attention directed subjectively, and the capacity to change your future depends on the latter.

When you are able to control the movements of your attention in the subjective world, you can modify or alter your life as you please. But this control cannot be achieved if you allow your attention to be attracted constantly from without. Each day, set yourself the task of deliberately withdrawing your attention from the objective world and of focusing it subjectively.

In other words, concentrate on those thoughts or moods which you deliberately determine. Then those things that now restrict you will fade and drop away. The day you achieve control of the movements of your attention in the subjective world, you are master of your fate.

You will no longer accept the dominance of outside conditions or circumstances. You will not accept life on the basis of the world without. (...) You will assert the supremacy of imagination and put all things in subjection to it.

Chapter 13: Acceptance

The man who at will can assume whatever state he pleases has found the keys to the Kingdom of Heaven. The keys are desire, imagination, and a steadily focused attention on the feeling of the wish fulfilled. To such a man, any undesirable objective fact is no longer a reality and the ardent wish no longer a dream.

Chapter 14: The effortless way

The heart is the primary organ of sense, hence the first cause of experience. When you look "on the heart", you are looking at your assumptions: assumptions determine your experience. Watch your assumption with all diligence, for out of it are the issues of life. Assumptions have the power of objective realization. Every event in the visible world is the result of an assumption or idea in the unseen world.

The present moment is all-important, for it is only in the present moment that our assumptions can be controlled. The future must become the present in your mind if you would wisely operate the law of assumption. The future becomes the present when you imagine that you already are what you will be when your assumption is fulfilled.

Be still and know that you are that which you desire to be. The end of longing should be being. Translate your dream into being. Perpetual construction of future states without the consciousness of already being them, that is, picturing your desire without actually assuming the feeling of the wish fulfilled, is the fallacy and mirage of mankind. It is simply futile day-dreaming.

Chapter 15: The crown of the mysteries

The assumption of the wish fulfilled is the ship that carries you over the unknown seas to the fulfillment of your dream. Then assumption is everything; realization is subconscious and effortless.

Act on the assumption that you already possess that which you sought.

Chapter 16: Personal impotence

Self-surrender is essential, and by that is meant the confession of personal impotence.

I can of mine own self do nothing.

Since creation is finished, it is impossible to force anything into being.

Chapter 17: All things are possible

Live your life in a sublime spirit of confidence and determination; disregard appearances, conditions, in fact all evidence of your senses that deny the fulfillment of your desire. Rest in the assumption that you are already what you want to be, for, in that determined assumption, you and your Infinite Being are merged in creative unity, and with your Infinite Being (God) all things are possible. God never fails.

Through the mastery of your assumptions, you are in very truth enabled to master life.

It is thus that the ladder of life is ascended; thus the ideal is realized. The clue to the real purpose of life is to surrender yourself to your ideal with such awareness of its reality that you begin to live the life of the ideal and no longer your own life as it was prior to this surrender.

Each assumption has its corresponding world. If you are truly observant, you will notice the power of your assumptions to change circumstances which appear wholly immutable. You, by your conscious assumptions, determine the nature of the world in which you live. Ignore the present state and assume the wish fulfilled.

Claim it; it will respond. The law of assumption is the means by which the fulfillment of your desires may be realized.

Every moment of your life, consciously or unconsciously, you are assuming a feeling. You can no more avoid assuming a feeling than you can avoid eating and drinking.

All you can do is control the nature of your assumptions. Thus it is clearly seen that the control of your assumption is the key you now hold to an ever expanding, happier, more noble life.

Chapter 18: Be ye doers

Be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continue therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed.

(James 1:22-25)

Your concept of yourself can only be driven out of consciousness by another concept of yourself.

By creating an ideal in your mind, you can identify yourself with it until you become one and the same with the ideal, thereby transforming yourself into it. The dynamic prevails over the static; the active over the passive. One who is a doer is magnetic and therefore infinitely more creative than any who merely hear. Be among the doers.

Chapter 19: Essentials

Righteousness is the consciousness of already being what you want to be.

In fact, the greater energies of the mind seldom break forth save when the body is stilled and the door of the senses closed to the objective world.

Chapter 20: Righteousness

The kingdom of God is within you. Righteousness is the awareness that you already possess it all.

Chapter 21: Free will

Since creation is finished, the Father is never in a position of saying “I will be”. In other words, everything exists, and the infinite I AM consciousness can speak only in the present tense.

“I will be” is a confession that “I am not”. The Father’s Will is always “I AM”. Until you realize that YOU are the Father (there is only one I AM, and your Infinite Self is that I AM), your will is always “I will be”.

If you had a different concept of yourself, everything would be different. You are what you are, so everything is as it is. The events which you observe are determined by the concept you have of yourself. If you change your concept of yourself, the events ahead of you in time are altered, but, thus altered, they form again a deterministic sequence starting from the moment of this changed concept. You are a being with powers of intervention, which enable you, by a change of consciousness, to alter the course of observed events – in fact, to change your future.

Deny the evidence of the senses, and assume the feeling of the wish fulfilled. Inasmuch as your assumption is creative and forms an atmosphere, your assumption, if it be a noble one, increases your assurance and helps you to reach a higher level of being. If, on the other hand, your assumption be an unlovely one, it hinders you and makes your downward way swifter. Just as the lovely assumptions create a harmonious atmosphere, so the hard and bitter feelings create a hard and bitter atmosphere.

*Whatsoever things are pure, just, lovely,
of good report, think on these things.*

This means to make your assumptions the highest, noblest, happiest concepts. There is no better time to start than now. The present moment is always the most opportune in which to eliminate all unlovely assumptions and to concentrate only on the good. As well as yourself, claim for others their Divine inheritance. See only their good and the good in them. Stir the highest in others to confidence and self-assertion by your sincere assumption of their good, and you will be their prophet and their healer, for an inevitable fulfillment awaits all sustained assumptions.

You win by assumption what you can never win by force. An assumption is a certain motion of consciousness. This motion, like all motion, exercises an influence on the surrounding substance causing it to take the shape of, echo, and reflect the assumption. A change of fortune is a new direction and outlook, merely a change in arrangement of the same mind substance – consciousness.

If you would change your life, you must begin at the very source with your own basic concept of self. (...) The essential change must take place in yourself, in your own concept of self. You must assume that you are what you want to be and continue therein, for the reality of your assumption has its being in complete independence of objective fact and will clothe itself in flesh if you persist in the feeling of the wish fulfilled.

When you know that assumptions, if persisted in, harden into facts, then events which seem to the uninitiated mere accidents will be understood by you to be the logical and inevitable effects of your assumption. The important thing to bear in mind is that you have infinite free will in choosing your assumptions, but no power to determine conditions and events. You can create nothing, but your assumption determines what portion of creation you will experience.

Chapter 22: Persistence

And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
(Luke 11:5-9)

The first friend is a desired state of consciousness. The second friend is a desire seeking fulfillment. Three is the symbol of wholeness, completion. Loaves symbolize substance. The shut door symbolizes the senses which separate the seen from the unseen. Children in bed means ideas that are dormant. Inability to rise means a desired state of consciousness cannot rise to you; you must rise to it. Importunity means demanding persistency, a kind of brazen impudence. Ask, seek, and knock mean assuming the consciousness of already having what you desire.

Thus the scriptures tell you that you must persist in rising to assuming the consciousness of your wish already being fulfilled. The promise is definite that if you are shameless in your impudence in assuming that you already have that which your senses deny, it shall be given unto you – your desire shall be attained.

It is not enough to feel yourself into the state of the answered prayer; you must persist in that state. That is the reason for the injunction.

Man ought always to pray and not to faint.

Here, to pray means to give thanks for already having what you desire. Only persistency in the assumption of the wish fulfilled can cause those subtle changes in your mind which result in the desired change in your life.

Your assumption, to be effective, cannot be a single isolated act; it must be a maintained attitude of the wish fulfilled.

Chapter 24: Failure

The time it takes your assumption to become a fact, your desire to be fulfilled, is directly proportionate to the naturalness of your feeling of already being what you want to be – of already having what you desire.

The fact that it does not feel natural to you to be what you imagine yourself to be is the secret of your failure. Regardless of your desire, regardless of how faithfully and intelligently you follow the law, if you do not feel natural about what you want to be, you will not be it.

But, once you know that consciousness is the only reality and is the sole creator of your particular world and have burnt this truth into your whole being, then you know that success or failure is entirely in your own hands. Whether or not you are disciplined enough to sustain the required state of consciousness in specific instances has no bearing on the truth of the law itself – that an assumption, if persisted in, will harden into fact.

Chapter 25: Faith

*A miracle is the name given, by those
who have no faith, to the works of faith.
Faith is the substance of things hoped
for, the evidence of things not seen.
(Hebrews 11:1)*

Thus, the quotation means that faith is the awareness of the reality of that which you assume (a conviction of the reality of things which you do not see, the mental perception of the reality of the invisible). Consequently, it is obvious that a lack of faith means disbelief in the existence of that which you desire. Inasmuch as that which you experience is the faithful reproduction of your state of consciousness, lack of faith will mean perpetual failure in any conscious use of the law of assumption.

As already stated, righteousness is the consciousness of already being what you want to be.

By persisting in the assumption that you already are the person you want to be, you rise above all doubt, fear, and belief in the power of outside conditions or circumstances; and your world inevitably conforms to your assumption.

The dictionary definitions of faith, “the ascent of the mind or understanding to the truth” – “unwavering adherence to principle”, are so pertinent that they might well have been written with the law of assumption in mind.

Faith does not question – Faith knows.

Chapter 26: Destiny

Your destiny is that which you must inevitably experience. Really it is an infinite number of individual destinies, each of which when attained is the starting place for a new destiny.

Regardless of occasional experiences to the contrary, it is your destiny to rise to higher and higher states of consciousness, and to bring into manifestation more and more of a creation’s infinite wonders. Actually, you are destined to reach the point where you realize that, through your own desire, you can consciously create your successive destinies.

Your Faith is Your Fortune

*Verily, verily, I say unto you,
Before Abraham was, I AM.
(John 8:58)*

“In the beginning was the Word, and the Word was with God, and the Word was God.”

In the beginning was the unconditioned awareness of being, and the unconditioned awareness of being became conditioned by imagining itself to be something, and the unconditioned awareness of being became that which it had imagined itself to be; so did creation begin.

By this law – first conceiving, then becoming that conceived – all things evolve out of No-thing; and without this sequence there is not anything made that is made.

Before Abraham or the world was – I AM. When all of time shall cease to be – I AM. I AM the formless awareness of being conceiving myself to be a man. By my everlasting law of being I am compelled to be and to express all that I believe myself to be.

I AM the eternal No-thingness containing within my formless self the capacity to be all things. I AM that in which all my conceptions of myself live and have their being, and apart from which they are not.

I dwell within every conception of myself; from this withinness, I ever seek to transcend all conceptions of myself. By the very law of my being, I transcend my conceptions of myself, only as I believe myself to be that which does transcend.

I AM the law of being and beside ME there is no law. I AM that I AM.

Man has always decreed that which has appeared in his world. He is today decreeing that which is appearing in his world and he shall continue to do so as long as man is conscious of being man.

Nothing has ever appeared in man's world, but what man decreed that it should. (...) Man does not command things to appear by his words. (...) Decreeing is ever done in consciousness.

Every man automatically expresses that which he is conscious of being. Without effort or the use of words, at every moment of time, man is commanding himself to be and to possess that which he is conscious of being and possessing.

Man and his Father are one, but his Father is greater than he. (...) his consciousness of being is one with that which he is conscious of being, but his unconditioned consciousness of being is greater than his conditioned state or his conception of himself.

When man discovers his consciousness to be the impersonal power of expression, which power eternally personifies itself in his conception of himself, he will assume and appropriate that state of consciousness which he desires to express; in so doing he will become that state in expression.

The law of consciousness is the only law of expression. "I AM the way", "I AM the resurrection". Consciousness is the way as well as the power which resurrects and expresses all that man will ever be conscious of being.

Consciously claim yourself to be that which you seek; appropriate the consciousness of that which you seek; and you too will know the status of the true mystic, as follows: 'I became conscious of being it. I am still conscious of being it. And I shall continue to be conscious of being it until that which I am conscious of being is perfectly expressed. Yes, I shall decree a thing and it shall come to pass.'

Ye shall know the truth and the truth shall set you free.

The truth that sets man free is the knowledge that his consciousness is the resurrection and the life, that his consciousness both resurrects and makes alive all that he is conscious of being. Apart from consciousness, there is neither resurrection nor life.

When man gives up his belief in a God apart from himself and begins to recognize his awareness of being to be God, as did Jesus and the prophets, he will transform his world with the realization, "I and My Father are one" but "My Father is greater than I". He will know that his consciousness is God and that which he is conscious of being is the Son bearing witness of God, the Father.

The conceiver and the conception are one, but the conceiver is greater than his conception. Before Abraham was, I AM. Yes, I was aware of being before I became aware of being man, and in that day when I shall cease to be conscious of being man I shall still be conscious of being.

The consciousness of being is not dependent upon being anything. It preceded all conceptions of itself and shall be when all conceptions of itself shall cease to be. "I AM the beginning and the end". That is, all things or conceptions of myself begin and end in me, but I, the formless awareness, remain forever.

Jesus discovered this glorious truth and declared Himself to be one with God, not the God that man had fashioned, for He never recognized such a God. Jesus found God to be His awareness of being and so told man that the Kingdom of God and Heaven were within.

When it is recorded that Jesus left the world and went to His Father it is simply stating that He turned His attention from the world of the senses and rose in consciousness to that level which He desired to express.

There He remained until He became one with the consciousness to which He ascended. When He returned to the world of man, He could act with the positive assurance of that which He was conscious of being, a state of consciousness no one but Himself felt or knew that He had possessed. Man who is ignorant of this everlasting law of expression looks upon such happenings as miracles.

To rise in consciousness to the level of the thing desired and to remain there until such level becomes your nature is the way of all seeming miracles. "And I, if I be lifted up, I shall draw all men unto Me." If I be lifted up in consciousness to the naturalness of the thing desired, I shall draw the manifestation of that thing to me.

"No man comes unto me save the Father within Me draws him", and "I and My Father are one". My consciousness is the Father who draws the manifestation of life to me. The nature of the manifestation is determined by the state of consciousness in which I dwell. I am always drawing into my world that which I am conscious of being.

If you are dissatisfied with your present expression of life, then you must be born again. Rebirth is the dropping of that level with which you are dissatisfied and rising to that level of consciousness which you desire to express and possess.

You cannot serve two masters or opposing states of consciousness at the same time. Taking your attention from one state and placing it upon the other, you die to the one from which you have taken it and you live and express the one with which you are united.

Man cannot see how it would be possible to express that which he desires to be by so simple a law as acquiring the consciousness of the thing desired. The reason for this lack of faith on the part of man is that he looks at the desired state through the consciousness of his present limitations. Therefore, he naturally sees it as impossible of accomplishment.

One of the first things man must realize is that it is impossible, in dealing with this spiritual law of consciousness, to put new wine into old bottles or new patches on old garments. That is, you cannot take any part of the present consciousness into the new state. For the state sought is complete in itself and needs no patching. Every level of consciousness automatically expresses itself.

To rise to the level of any state is to automatically become that state in expression. But, in order to rise to the level that you are not now expressing, you must completely drop the consciousness with which you are now identified. Until your present consciousness is dropped, you will not be able to rise to another level. Do not be dismayed. This letting go of your present identity is not as difficult as it may appear to be. The invitation of the scriptures, "To be absent from the body and be present with the Lord" is not given to a select few; it is a sweeping call to all mankind. The body from which you are invited to escape is your present conception of yourself with all of its limitations, while the Lord with whom you are to be present is your awareness of being.

To accomplish this seemingly impossible feat, you take your attention away from your problem and place it upon just being. You say silently but feeling, "I AM". Do not condition this awareness but continue declaring quietly, "I AM – I AM". Simply feel that you are faceless and formless and continue doing so until you feel yourself floating.

"Floating" is a psychological state which completely denies the physical. Through practice in relaxation and willfully refusing to react to sensory impressions, it is possible to develop a state of consciousness of pure receptivity. It is a surprisingly easy accomplishment. In this state of complete detachment, a definite singleness of purposeful thought can be indelibly engraved upon your unmodified consciousness. This state of consciousness is necessary for true meditation.

This wonderful experience of rising and floating is the signal that you are absent from the body or problem and are now present with the Lord; in this expanded state you are not conscious of being anything but I AM – I AM; you are only conscious of being.

When this expansion of consciousness is attained, within this formless deep of yourself, give form to the new conception by claiming and feeling yourself to be that which you, before entered into this state, desired to be. You will find that within this formless deep of yourself all things appear to be divinely possible. Anything that you sincerely feel yourself to be while in this expanded state becomes, in time, your natural expression.

And God said, "Let there be a firmament in the midst of the waters". Yes, let there be a firmness of conviction in the midst of this expanded consciousness by knowing and feeling I AM that, the thing desired.

As you claim and feel yourself to be the thing desired, you are crystallizing this formless liquid light that you are into the image and likeness of that which you are conscious of being.

Now that the law of your being has been revealed to you, begin this day to change your world by revaluing yourself. Too long has man held to the belief that he is born of sorrow and must work out his salvation by the sweat of his brow. God is impersonal and no respecter of persons. So long as man continues to walk in this belief of sorrow, so long will he walk in a world of sorrow and confusion, for the world in its every detail is man's consciousness crystallized.

We revalue ourselves and begin to feel ourselves a center of power.

Man has so long worshipped the images of his own making that at first he finds this revelation blasphemous, but the day man discovers and accepts this principle as the basis of his life, that day man slays his belief in a God apart from him.

Man in the darkness of human ignorance sets out on his search for God, aided by the flickering light of human wisdom. As it is revealed to man that his I AM or awareness of being is his savior, the shock is so great, he mentally falls to the ground, for every belief that he has ever entertained tumbles as he realizes that his consciousness is the one and only savior. The knowledge that his I AM is God compels man to let all others go for he finds it impossible to serve two Gods. Man cannot accept his awareness of being as God and at the same time believe in another deity.

With this discovery, man's human ear or hearing (understanding) is cut off by the sword of faith (Peter) as his perfect disciplined hearing (understanding) is restored by (Jesus) the knowledge that I AM is Lord and Savior.

Before man can transform his world, we must first lay this foundation or understanding. "I AM the Lord". Man must know that his awareness of being is God. Until this is firmly established so that no suggestion or argument of others can shake him, he will find himself returning to the slavery of his former belief.

"If ye believe not that I AM He, ye shall die in your sins." Unless man discovers that his consciousness is the cause of every expression of his life, he will continue seeking the cause of his confusion in the world of effects, and so shall die in his fruitless search.

"I AM the vine and ye are the branches." Consciousness is the vine and that which you are conscious of being is as branches that you feed and keep alive. Just as a branch has no life except it be rooted in the vine, likewise things have no life except you be conscious of them. Just as a branch withers and dies if the sap of the vine ceases to flow towards it, so do things and qualities pass away if you take your attention from them; because your attention is the sap of life which sustains the expression of your life.

You will forever rise from one level of consciousness (master) to another; in so doing, you manifest the ascended level, expressing this newly acquired consciousness.

This rising from one level of consciousness to another is the only ascension that you will ever experience. No man can lift you to the level you desire. The power to ascend is within yourself; it is your consciousness. You appropriate the consciousness of the level you desire to express by claiming that you are now expressing such a level. This is the ascension. It is limitless, for you will never exhaust your capacity to ascend. (...) find the only and everlasting master within yourself.

"Far greater is he that is in you than he that is in the world."

"If you deny Me (your awareness of being), I shall deny you also." "Thou shalt have no other God beside ME." "Be still and know that I AM God." "Come prove me and see if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

Jesus would not permit Himself to be called Good Master. He knew that there is but one good and one master. He knew this one to be His Father in Heaven, the awareness of being. "The Kingdom of God" (Good) and the Kingdom of Heaven are within you.

Your belief in masters is a confession of your slavery. Only slaves have masters. Change your conception of yourself and you will, without the aid of masters or anyone else, automatically transform your world to conform to your changed conception of yourself.

Jesus not only refused to permit Himself to be called Good Master, He warned his followers, "Salute no man along the highway." He made it clear that they should not recognize any authority or superior other than God, the Father.

Jesus established the identity of the Father as man's awareness of being. "I and My Father are one, but My Father is greater than I." I AM one with all that I am conscious of being. I AM greater than that which I am aware of being. The creator is ever greater than his creation.

The day you claim, as did Moses, "I AM that I AM", that day your claim will blossom in the wilderness.

"No man (manifestation) cometh unto Me save My Father draw him. (...) I and My Father are one." You are constantly drawing to yourself that which you are conscious of being. Change your conception of yourself from that of the slave to that of Christ. Don't be embarrassed to make this claim; only as you claim, "I AM Christ", will you do the works of Christ.

"The works I do ye shall do also, and greater works than these shall ye do, for I go unto my Father." "He made Himself equal with God and found it not robbery to do the works of God." Jesus knew that anyone who dared to claim himself to be Christ would automatically assume the capacities to express the works of his conception of Christ. Jesus also knew that the exclusive use of this principle of expression was not given to Him alone. He constantly referred to His Father in Heaven. He stated that His works would not only be equaled but that they would be surpassed by that man who dared to conceive himself to be greater than He (Jesus) had conceived Himself to be.

Jesus, in stating that He and His Father were one but that His Father was greater than He, revealed His awareness (Father) to be one with that which He was aware of being. He found Himself as Father or awareness to be greater than that which He as Jesus was aware of being. You and your conception of yourself are one. You are and always will be greater than any conception you will ever have of yourself.

Meditate on these: "I rejoice not in the sacrifices of men." "Not by might nor by power, but by my spirit." "Ask and you shall receive." "Come eat and drink without price."

"Leave all and follow Me" is a double invitation to you. First, it invites you to turn completely away from all problems and, then, it calls upon you to continue walking in the claim that you are that which you desire to be. Do not be a Lot's wife who looks back and becomes salted (Genesis 19) or preserved in the dead past. Be a Lot who does not look back but who keeps his vision focused upon the promised land, the thing desired.

Do this and you will know that you have found the master, the Master Magician, making the unseen the seen through the command, "I AM THAT".

This I AM within you, the reader, this awareness, this consciousness of being, is the Lord, the God of all Flesh. I AM is He that should come; stop looking for another. As long as you believe in a God apart from yourself, you will continue to transfer the power of your expression to your conceptions, forgetting that you are the conceiver.

The power conceiving and the thing conceived are one but the power to conceive is greater than the conception. Jesus discovered this glorious truth when He declared, "I and My Father are one, but My Father is greater than I." The power conceiving itself to be man is greater than its conception. All conceptions are limitations of the conceiver.

"Before Abraham was, I AM." Before the world was, I AM.

Consciousness precedes all manifestations and is the prop upon which all manifestations rest. To remove the manifestations, all that is required of you, the conceiver, is to take your attention away from the conception. Instead of "Out of sight, out of mind", it really is "Out of mind, out of sight".

I AM (your true self) is not interested in man's opinion. All its interest lies in your conviction of yourself. (...) Then life, your true self, will cause these conceptions to appear in your world and you will live with them as though they are real.

"I AM the door." Your consciousness is the door, so you must become conscious of being and having that which you desire to be and to have. Any attempt to realize your desires in ways other than through the door of consciousness makes you a thief and a robber unto yourself. Any expression that is not felt is unnatural. Before anything appears, God, I AM, feels itself to be the thing desired; and then the thing felt appears. It is resurrected; lifted out of the nothingness.

Your world is your consciousness objectified. Waste not time trying to change the outside; change the within or the impression; and the without or expression will take care of itself.

Your belief that you are now that which you desire to be is proof of your acceptance of life's gifts. You have opened the door for your Lord, clothed in your desire, to enter the moment you establish this belief.

"When ye pray, believe that ye have received and it shall be so." "All things are possible to him who believes." Make the impossible possible through your belief; and the impossible (to others) will embody itself in your world.

When this belief is so firmly established that you feel confident of results, your desire will embody itself. How it will be done, no man knows. I, your desire, have ways ye know not of; my ways are past finding out. Your desire can be likened to a seed, and seeds contain within themselves both the power and the plan of self-expression. Your consciousness is the soil. These seeds are successfully planted only if, after you have claimed yourself to be and to have that which you desire, you confidently await results without an anxious thought.

If I be lifted up in consciousness to the naturalness of my desire, I shall automatically draw the manifestation unto me. Consciousness is the door through which life reveals itself. Consciousness is always objectifying itself.

To be conscious of being or possessing anything is to be or have that which you are conscious of being or possessing. Therefore, lift yourself to the consciousness of your desire and you will see it automatically outpicture itself.

To do this, you must deny your present identity. "Let him deny himself" (Mark 8:34). You deny a thing by taking your attention away from it. To drop a thing, problem or ego from consciousness, you dwell upon God – God being I AM.

When all thought of problem or self is dropped from consciousness because you are now absorbed or lost in the feeling of just being I AM, then begin in this formless state to feel yourself to be that which you desire to be, "I AM that I AM".

The moment you reach a certain degree of intensity so that you actually feel yourself to be a new conception, this new feeling or consciousness is established and in due time will personify itself in the world of form. This new perception will express itself as naturally as you now express your present identity.

To express the qualities of a consciousness naturally, you must dwell or live within that consciousness. Appropriate it by becoming one with it. To feel a thing intensely, and then rest confidently that it is, makes the thing felt appear within your world. "I shall stand upon my watch and see the salvation of the Lord." I shall stand firmly upon my feeling, convinced that it is so, and see my desire appear.

"A man can receive nothing (no thing) except it be given him from Heaven." Remember, heaven is your consciousness; the Kingdom of Heaven is within you. This is why you are warned against calling any man Father; your consciousness is the Father of all that you are. Again you are told, "Salute not man on the highway". See no man as an authority. Why should you ask man for permission to express when you realize that your world, in its every detail, originated within you and is sustained by you as the only conceptional center?

Your whole world may be likened to solidified space mirroring the beliefs and acceptances as projected by formless, faceless presence, namely, I AM. Reduce the whole to its primordial substance and nothing would remain but you, a dimensionless presence, the conceiver.

The conceiver is a law apart. Conceptions under such law are not to be measured by past accomplishments or modified by present capacities for, without taking thought, the conception in a way unknown to man expresses itself.

Go within secretly and appropriate the new consciousness. Feel yourself to be it, and the former limitations shall pass away as completely and as easily as snow on a hot summer's day. You will not even remember the former limitations; they were never part of this new consciousness. This rebirth Jesus referred to when

he said to Nicodemus, "Ye must be born again", was nothing more than moving from one state of consciousness to another.

"Whatsoever ye shall ask in My name, that I will do." This certainly does not mean to ask in words, pronouncing with the lips the sounds, God or Christ Jesus, for millions have asked in this manner without results. To feel yourself to be a thing is to have asked for that thing in His name. I AM is the nameless presence. To feel yourself to be rich is to ask for wealth in His name.

I AM is unconditioned. It is neither rich nor poor, strong nor weak. In other words, in HIM there is neither Greek nor Jew, bond nor free, male nor female. There are all conceptions or limitations of the limitless, and therefore names of the nameless.

To feel yourself to be anything is to ask the nameless, I AM, to express that name or nature."

"Ask whatsoever ye will in My name by appropriating the nature of the thing desired and I will give it unto you."

"All things were made by Him; and without Him was not anything made that was made."

"To the pure all things are pure." (...) "There is no condemnation in Christ Jesus."

Man, not knowing that his world is his individual consciousness outpictured, vainly strives to conform to the opinion of others rather than to conform to the one and only opinion existent, namely, his own judgment of himself.

When Jesus discovered His consciousness to be this wonderful law of self-government, He declared, "And now I sanctify Myself that they also might be sanctified through the truth". He knew that consciousness was the only reality, that things objectified were nothing more than different states of consciousness. Jesus warned His followers to seek first the Kingdom of Heaven (that state of consciousness that would produce the thing desired) and all things would be added to them. He also stated, "I AM the truth". He knew that man's consciousness was the truth or cause of all that man saw his world to be.

Man's conception of himself determines that which he sees his world to be.

The law of being is never broken; man ever sees himself expressing that which he is conscious of being.

This whole drama takes place inwardly with or without that use of words. Be still and know that you are. This stillness is attained by observing the observer. Repeat quietly but with feeling, "I AM - I AM", until you have lost all consciousness of the world and know yourself just as being. Awareness, the knowing that you are, is Almighty God; I AM.

It does not matter what the appearances round about you are like. All things make way for the coming of the Lord. I AM the Lord coming in the appearance of that which I am conscious of being. All the inhabitants of the earth cannot stay my coming or question my authority to be that which I AM conscious that I AM.

"I AM the light of the world", crystallizing into the form of my conception of myself. Consciousness is the eternal light, which crystallizes only through the medium of your conception of yourself. Change your conception of yourself and you will automatically change the world in which you live. Do not try to change people; they are only messengers telling you who you are. Revalue yourself and they will confirm the change.

Now you will realize why Jesus sanctified Himself instead of others, why to the pure all things are pure, why in Christ Jesus (the awakened consciousness) there is no condemnation. Awake from the sleep of condemnation and prove the principle of life. Stop not only your judgment of others but your condemnation of yourself.

Hear the revelation of the enlightened, "I know and am persuaded by the Lord Christ Jesus that there is nothing unclean of itself, but to him that seeth anything to be unclean to him it is unclean", and again, "Happy is the man who condemneth himself not in that which he alloweth".

Stop asking yourself whether or not you are worthy or unworthy to claim yourself to be that which you desire to be. You will be condemned by the world only as long as you condemn yourself.

You do not need to work out anything. The works are finished. The principle by which all things are made and without which there is not anything made that is made is eternal. You are this principle. Your awareness of being is this everlasting law. You have never expressed anything that you were not aware of being and you never will. Assume the consciousness of that which you desire to express. Claim it until it becomes a natural manifestation. Feel it and live within that feeling until you make it your nature.

Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. You do not fight against your problem; your problem will only live as long as you are conscious of it. Take your attention away from your problem and the multitude of reasons why you cannot achieve your ideal. Concentrate your attention entirely upon the thing desired.

"Leave all and follow me." In the face of seemingly mountainous obstacles, claim your freedom. The consciousness of freedom is the Father of freedom. It has a way of expressing itself which no man knows. "Ye shall not need to fight in this battle. Set yourself, stand still, and see the salvation of the Lord with you."

"I AM the Lord." I AM (your consciousness) is the Lord. The consciousness that the thing is done, that the work is finished, is the Lord of any situation. Listen carefully to the promise, "Ye shall not need to fight in this battle: Set yourself, stand still, and see the salvation of the Lord with you".

With you! That particular consciousness with which you are identified is the Lord of the agreement. He will without assistance establish the thing agreed upon on earth. Can you, in the face of the army of reasons why a thing cannot be done, quietly enter into an agreement with the Lord that it is done?

Remember, the reward is to the one who endures. Stand still. Standing still is the deep conviction that all is well; it is done. No matter what is heard or seen, you remain unmoved, conscious of being victorious in the end. All things are made by such agreements, and without such an agreement, there is not anything made that is made, "I AM that I AM".

All that is required of you who seek a change is to rise to a level of that which you desire; without dwelling upon the manner of expression, record that it is done by feeling the naturalness of being it.

There is only one door through which that which you seek can enter your world. "I AM the door." When you say, "I AM", you are declaring yourself to be, first person, present tense; there is no future. To know that I AM is to be conscious of being. Consciousness is the only door. Unless you are conscious of being that which you seek, you seek in vain.

If you judge after appearances, you will continue to be enslaved by the evidence of your senses. To break this hypnotic spell of the senses, you are told, "Go within and shut the door". The door of the senses must be tightly shut before your new claim can be honoured. Closing the door of the senses is not as difficult as it appears to be at first. It is done without effort.

*I am the first, and I am the least;
And beside Me is no God.
(Isaiah 44:6)*

*I am the Lord thy God, which brought thee out
of the land of Egypt, from the house of bondage.
Thou shalt have none other gods before Me.
(Deut. 5:6,7)*

"Thou shalt have no other God beside Me." As long as man entertains a belief in a power apart from himself, so long will he rob himself of the being that he is. Every belief in powers apart from himself, whether for good or evil, will become the mold of the graven image worshipped.

The foundation of all expression is consciousness. Try as man will, he cannot find a cause of manifestation other than his consciousness of being.

Man moves in a world that is nothing more or less than his consciousness objectified. Not knowing this, he wars against his reflections while he keeps alive the light and the images which project the reflections. "I AM the light of the world." I AM (consciousness) is the light. That which I am conscious of being (my conception of myself) – such as "I am rich", "I am healthy", "I am free" – are the images. The world is the mirror magnifying all that I AM conscious of being.

Stop trying to change the world since it is only the mirror. Man's attempt to change the world by force is as fruitless as breaking a mirror in the hope of changing his face. Leave the mirror and change your face. Leave the world alone and change your conceptions of yourself. The reflection then will be satisfactory.

*Take heed therefore how ye hear;
for whosoever hath, to him shall be
given; and whosoever hath not, from
him shall be taken even that which he
seemeth to have.
(Luke 8:18)*

Man's ignorance of the working of the law does not excuse him nor save him from the results. Law is impersonal and therefore no respecter of persons. Man is warned to be selective in that which he hears and accepts as true. Everything that man accepts as true leaves an impression on his consciousness and must in time be defined as proof or disproof.

Perceptive bearing is the perfect medium through which man registers impressions. A man must discipline himself to hear only that which he wants to hear, regardless of rumors or the evidence of his senses to the contrary. As he conditions his perceptive hearing, he will react only to those impressions which he has decided upon. This law never fails. Fully conditioned, man becomes incapable of hearing other than that which contributes to his desire.

God, as you have discovered, is that unconditioned awareness which gives to you all that you are aware of being. To be aware of being or having anything is to be or have that which you are aware of being. Upon this changeless principle all things rest. It is impossible for anything to be other than that which it is aware of being.

"To him that hath (that which he is aware of being) it shall be given." Good, bad or indifferent – it does not matter – man receives multifold that which he is aware of being. In keeping with this changeless law, "To him that hath not, it shall be taken from him and added to the one that hath", the rich get richer and the poor get poorer. You can only magnify that which you are conscious of being.

All things gravitate to that consciousness with which they are in tune. Likewise, all things disentangle themselves from that consciousness with which they are out of tune. Divide the wealth of the world equally among all men and in a short time, this equal division will be as originally disproportioned. Wealth will find its way back into the pockets of those from whom it was taken.

Instead of joining the chorus of the have-nots who insist on destroying those who have, recognize this changeless law of expression. Consciously define yourself as that which you desire.

Once defined, your conscious claim established, continue in this confidence until the reward is received. As surely as the day follows the night, any attribute, consciously claimed, will manifest itself. Thus, that which to the sleeping orthodox world is a cruel and unjust law becomes to the enlightened one of the most merciful and just statements of truth.

"I am come not to destroy but to fulfill." Nothing is actually destroyed. Any seeming destruction is a result of a change in consciousness. Consciousness ever fills full the state in which it dwells. The state from which consciousness is detached seems to those not familiar with this law to be destructive. However, this is only preparatory to a new state of consciousness.

Psychologically, this birth takes place in man on that day when man discovers his consciousness to be the sun and savior of his world. When man knows the significance of this mystical statement, "I am the light of the world", he will realize that his I AM, or consciousness, is the sun of his life, which sun radiates images upon the screen of space. These images are in the likeness of that which he, as man, is conscious of being. Thus qualities and attributes which appear to move upon the screen of his world are really projections of this light from within himself.

Without the aid of any man, he will define himself as that which he desires to express. He will discover that his I AM is the virgin conceiving without the aid of man, that all conceptions of himself, when felt, and fixed in consciousness, will be embodied easily as living realities in his world.

Man will one day realize that this whole drama takes place in his consciousness, that his unconditioned consciousness or I AM is the Virgin Mary, desiring to express, that through this law of self-expression he defines himself as that which he desires to express and that without the help or cooperation of anyone he will express that which he has consciously claimed and defined himself as being.

Simple acceptance of your desires is like the dropping of fertile seed into an ever-prepared soil. When you drop your desire in consciousness as a seed, confident that it shall appear in its full-blown potential, you have done all that is expected of you. To be worried or concerned about the manner of their unfoldment is to hold these fertile seeds in a mental grasp and, therefore, to prevent them from really maturing to full harvest.

Things will disappear only as man changes his consciousness. Deny it if you will, it still remains a fact that consciousness is the only reality and things but mirror that which you are conscious of being. The heavenly state you seek will be found only in consciousness for the Kingdom of Heaven is within you.

Your consciousness is the only living reality, the eternal head of creation. That which you are conscious of being is the temporal body that you wear. To turn your attention from that which you are aware of being is to decapitate that body; but, just as a chicken or snake continues to jump and throb for a while after its head has been removed, likewise qualities and conditions appear to live for a while after your attention has been taken from them.

Man, not knowing this law of consciousness, constantly gives thought to his previous habitual conditions and, through being attentive to them, places upon these dead bodies the eternal head of creation; thereby he reanimates and re-resurrects them. You must leave these dead bodies alone and let the dead bury the dead. Man, having put his hand to the plough (that is, after assuming the consciousness of the quality desired), by looking back, can only defeat his fitness for the Kingdom of Heaven.

As the will of heaven is ever done on earth, you are today in the heaven that you have established within yourself, for here on this very earth your heaven reveals itself. The Kingdom of Heaven really is at hand. Now is the accepted time. So create a new heaven, enter into a new state of consciousness and a new earth will appear.

*They went forth, and entered into a ship,
and that night they caught nothing.
(John 21:3)*

*And He said unto them, Cast the net on the
right side of the ship, and ye shall find.
They cast therefore, and now they were not
able to draw it for the multitude of fishes.
(John 21:6)*

Man, fishing all through the night of human ignorance, attempts to realize his desires through effort and struggle only to find in the end that his search is fruitless. When man discovers his awareness of being to be Christ Jesus, he will obey its voice and let it direct his fishing. He will cast his hook on the right side; he will apply the law in the right manner and will seek in consciousness for the thing desired. Finding it there, he will know that it will be multiplied in the world of form.

Fishermen know that if they wish to catch big fish, they must fish in deep waters; if you would catch a large measure of life, you must leave behind you the shallow waters with its many reefs and barriers and launch out into the deep blue waters where the big ones play. To catch the large manifestations of life you must enter into deeper and freer states of consciousness; only in these depths do the big expressions of life live.

As long as man looks for the cause of expression in places other than the expresser, he looks in vain.

For thousands of years, man has been told, "I AM the resurrection and the life". "No manifestation cometh unto me save I draw it" (John 6:44), but man will not believe it. He prefers to believe in causes outside of himself.

Now that your awareness is revealed to you as cause of all expression, do not return to the darkness of Egypt with its many gods. There is but one God. The one and only God is your awareness. "And all the inhabitants of the earth are reputed as nothing. And He doeth according to His will in the army of Heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?" If the whole world should agree that a certain thing could not be expressed and yet you became aware of being that, which they had agreed could not be expressed, you would express it. Your awareness never asks permission to express that which you are aware of being. It does so, naturally and without effort, in spite of the wisdom of man and all opposition.

"Salute no man by the way." This is not a command to be insolent or unfriendly, but a reminder not to recognize a superior, not to see in anyone a barrier to your expression. None can stay your hand or question your ability to express that which you are conscious of being. Do not judge after the appearances of a thing, "for all are as nothing in the eyes of God".

The only way for you to avoid such failures is to constantly bear in mind that your awareness is the Almighty, the all-wise presence; without help, this unknown presence within you effortlessly outpictures that which you are aware of being. Be perfectly indifferent to the evidence of the senses, so that you may feel the naturalness of your desire, and your desire will be realized. Turn from appearances and feel the naturalness of that perfect perception within yourself, a quality never to be distrusted or doubted. Its understanding will never lead you astray. Your desire is the solution of your problem. As the desire is realized, the problem is dissolved.

You cannot force anything outwardly by the mightiest effort of the will. There is only one way you can command the things you want and that is by assuming the consciousness of the things desired. There is a vast difference between feeling a thing and merely knowing it intellectually. You must accept without reservation the fact that by possessing (feeling) a thing in consciousness, you have commanded the reality that causes it to come into existence in concrete form.

You must be absolutely convinced of an unbroken connection between the indivisible reality and its visible manifestation. Your inner acceptance must become an intense, unalterable conviction which transcends both reason and intellect, renouncing entirely any belief in the reality of the externalization except as a reflection of an inner state of consciousness. When you really understand and believe these things, you will have built up so profound a certainty that nothing can shake you.

Your desires are the invisible realities which respond only to the commands of God. God commands the invisible to appear by claiming himself to be the thing commanded. "He made Himself equal with God and found it not robbery to do the works of God." Now let this saying sink deep in your ear: Be conscious of being that which you want to appear.

Man's clarified desires are seeds containing the power and plans of self-expression and, like the seeds within man, these, too, are buried within an oily substance (a joyful, thankful attitude of mind). As man contemplates being and possessing that which he desires to be and to possess, he has begun the process of pressing out or the spiritual act of creation. These seeds are pressed out and planted when man loses himself in a wild, mad state of joy, consciously feeling and claiming himself to be that which he formerly desired to be.

Desires expressed, or pressed out, result in the passing of that particular desire. Man cannot possess a thing and still desire to possess it at one and the same time. So, as one consciously appropriates the feeling of being the thing desired, this desire to be the thing passes – is realized. The receptive attitude of mind, feeling and receiving the impression of being the thing desired, is the fertile ground or womb which receives the seed (defined objective).

The fixing of His attention on His objective was His command to His disciplined mind to watch and remain faithful to that fixation. Contemplating the joy that would be His on realizing His desire, He began the spiritual act of generation, the act of pressing out the mystical seed – His defined desire. In this fixation He remained, claiming and feeling Himself to be that which He (before He entered Gethsemane) desired to be, until His whole being (consciousness) was bathed in an oily sweat (joy) resembling blood (life), in short, until His whole consciousness was permeated with the living, sustained joy of being His defined objective.

As this fixation is accomplished so that the mystic knows by his feeling of joy that he has passed from his former conscious state into his present consciousness, the Passover or Crucifixion is attained. This crucifixion or fixation of the new conscious claim is followed by the Sabbath, a time to rest. There is always an interval of time between the impression and its expression, between the conscious claim and its embodiment. This interval is called the Sabbath, the period of rest or non-effort (the day of entombment).

To walk unmoved in the consciousness of being or possessing a certain state is to keep the Sabbath. The story of the crucifixion beautifully expresses this mystical stillness or rest. We are told that after Jesus cried out, "It is finished!" He was placed in a tomb. There He remained for the entire Sabbath. When the new state of consciousness is appropriated so you feel, by this appropriation, fixed and secure in the knowledge that it is finished, then you, too, will cry out, "It is finished!" and will enter the tomb or Sabbath, an interval of time in which you will walk unmoved in the conviction that your new consciousness must be resurrected (made visible).

Clairvoyance: "Count of Monte Cristo"

The story of Dumas' "Count of Monte Cristo" is, to the mystic and true clairvoyant, the biography of every man.

Life itself is a storm-swept sea with which man wrestles as he tries to steer himself into a haven of rest.

Within every man is the secret plan that will set free the mighty emperor within himself.

Man in his attempt to find security in this world is misled by the false lights of greed, vanity and power.

Most men believe that fame, great wealth or political power would secure them against the storms of life. So they seek to acquire these as the anchors of their life, only to find that in their search for these they gradually lose the knowledge of their true being. If man places his faith in things other than himself, that in which his faith is placed will in time destroy him; at which time he will be as one imprisoned in confusion and despair.

Here behind these walls of mental darkness, man remains in what appears to be a living death. After years of disappointment, man turns from these false friends, and he discovers within himself the ancient one (his awareness of being) who has been buried since the day he first believed himself to be a man and forgot that he was God.

This revelation is so wonderful that when man first hears it he wants to acquire it all at once; but he finds that, after numberless years spent in the belief of being man, he has so completely forgotten his true identity that he is now incapable of absorbing this memory all at once. He also discovers that he can do so only in proportion to his letting go of all human values and opinions.

As man drops these cherished human values, he absorbs more and more of the light, until he finally becomes the light and knows himself to be the ancient one. "I AM the light of the world" (...) symbolizes the birth of a higher consciousness.

Man discovers his awareness of being to be the inexhaustible treasure of the universe. In that day, when man makes this discovery, he dies as man and awakens as God. (...) Man becomes Christ.

Twenty-Third Psalm

I) The Lord is my Shepherd, I shall not want.

My awareness is my Lord and Shepherd. That which I AM aware of being is the sheep that follow me. So good a shepherd is my awareness of being, it has never lost one sheep or thing that I AM aware of being.

My consciousness is a voice calling in the wilderness of human confusion; calling all that I AM conscious of being to follow me.

So well do my sheep know my voice, they have never failed to respond to my call; nor will there come a time when that which I am convinced that I AM will fail to find me.

I AM an open door for all that I AM to enter.

My awareness of being is Lord and Shepherd of my life. Now I know I shall never be in need of proof or lack the evidence of that which I am aware of being. Knowing this, I shall become aware of being great, loving, wealthy, healthy, and all other attributes that I admire.

II) He maketh me to lie down in green pastures.

My awareness of being magnifies all that I am aware of being, so there is ever an abundance of that which I am conscious of being.

It makes no difference what it is that man is conscious of being, he will find it eternally springing in his world.

The Lord's measure (man's conception of himself) is always pressed down, shaken together and running over.

III) He leadeth me beside the still waters.

There is no need to fight for that which I am conscious of being, for all that I am conscious of being shall be led to me as effortlessly as a shepherd leads his flock to the still waters of a quiet spring.

*IV) He restoreth my soul; He leadeth me in the paths of
righteousness for His Name's sake.*

Now that my memory is restored – so that I know I AM the Lord and beside me
there is no God – my kingdom is restored.

My kingdom – which became dismembered in the day that I believed in powers
apart from myself – is now fully restored.

Now that I know my awareness of being is God, I shall make the right use of this
knowledge by becoming aware of being that which I desire to be.

*V) Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for Thou art with me;
Thy rod and Thy staff, they comfort me.*

Yes, though I walk through all the confusion and changing opinions of men, I will
fear no evil, for I have found consciousness to be that which makes the confusion.
Having in my own case restored it to its rightful place and dignity, I shall, in spite
of the confusion, outpicture that which I am now conscious of being. And the
very confusion will echo and reflect my own dignity.

*VI) Thou prepares a table before me in the presence of mine enemies;
Thou anointest my head with oil; my cup runneth over.*

In the face of seeming opposition and conflict, I shall succeed, for I will continue
to outpicture the abundance that I am now conscious of being.

My head (consciousness) will continue to overflow with the joy of being God.

*VII) Surely goodness and mercy shall follow me all the day of my life;
and I will dwell in the house of the Lord forever.*

Because I am now conscious of being good and merciful, signs of goodness and
mercy are compelled to follow me all the days of my life, for I will continue to
dwell in the house (or consciousness) of being God (good) forever.

Frederick van Rensselaer Dey – The Magic Story

Inasmuch as I have evolved from my experience the one great secret of success for all worldly undertakings, I deem it wise, now that the number of my days is nearly counted, to give to the generations that are to follow me the benefit of whatsoever knowledge I possess. I do not apologize for the manner of my expression, nor for the lack of literary merit, the latter being, I wot, its own apology. Tools much heavier than the pen have been my portion, and moreover, the weight of years has somewhat palsied the hand and brain; nevertheless, the fact I can tell, and what I deem the meat within the nut. What mattereth it, in what manner the shell be broken, so that the meat be obtained and rendered useful? I doubt not that I shall use, in the telling, expressions that have clung to my memory since childhood; for, when men attain the number of my years, happenings of youth are like to be clearer to their perceptions than are events of recent date; nor doth it matter much how a thought is expressed, if it be wholesome and helpful, and findeth the understanding.

Much have I wearied my brain anent the question, how best to describe this recipe for success that I have discovered, and it seemeth advisable to give it as it came to me; that is, if I relate somewhat of the story of my life, the directions for agglomerating the substances, and supplying the seasoning for the accomplishment of the dish, will plainly be perceived. Happen they may; and that men may be born generations after I am dust, who will live to bless me for the words I write.

My father, then, was a seafaring man who, early in life, forsook his vocation, and settled on a plantation in the colony of Virginia, where, some years thereafter, I was born, which event took place in the year 1642; and that was over a hundred years ago. Better for my father had it been, had he hearkened to the wise advice of my mother, that he remain in the calling of his education; but he would not have it so, and the good vessel he captained was bartered for the land I spoke of. Here beginneth the first lesson to be acquired:

Man should not be blinded to whatsoever merit exists in the opportunity which he hath in hand, remembering that a thousand promises for the future should weigh as naught against the possession of a single piece of silver.

When I had achieved ten years, my mother's soul took flight, and two years thereafter my worthy father followed her. I, being their only begotten, was left alone; howbeit, there were friends who, for a time, cared for me; that is to say, they offered me a home beneath their roof – a thing which I took advantage of for the space of five months. From my father's estate there came to me naught; but, in the wisdom that came with increasing years, I convinced myself that his friend, under whose roof I lingered for some time, had defrauded him, and therefore me.

Of the time from the age of twelve and a half until I was three and twenty, I will make no recital here, since that time hath naught to do with this tale; but some time after, having in my possession the sum of sixteen guineas, ten, which I had saved from the fruits of my labor, I took ship to Boston town, where I began to work first as a cooper, and thereafter as a ship's carpenter, although always after the craft was docked; for the sea was not amongst my desires.

Fortune will sometimes smile upon an intended victim because of pure perversity of temper. Such was one of my experiences. I prospered, and at seven and twenty, owned the yard wherein, less than four years earlier, I had worked for hire. Fortune, howbeit, is a jade who must be coerced; she will not be coddled. Here beginneth the second lesson to be acquired:

Fortune is ever elusive, and can only be retained by force. Deal with her tenderly and she will forsake you for a stronger man. (In that, methinks, she is not unlike other women of my knowledge)

About this time, Disaster (which is one of the heralds of broken spirits and lost resolve), paid me a visit. Fire ravaged my yards, leaving me nothing in its blackened paths but debts, which I had not the coin wherewith to defray. I labored with my acquaintances, seeking assistance for a new start, but the fire that had burned my competence, seemed also to have consumed their sympathies. So it happened, within a short time, that not only had I lost all, but I was hopelessly indebted to others; and for that they cast me into prison.

It is possible that I might have rallied from my losses but for this last indignity, which broke down my spirits so that I became utterly despondent. Upward of a year I was detained within the gaol; and, when I did come forth, it was not the same hopeful, happy man, content with his lot, and with confidence in the world and its people, who had entered there.

Life has many pathways, and of them by far the greater number lead downward. Some are precipitous, others are less abrupt; but ultimately, no matter at what inclination the angle may be fixed, they arrive at the same destination – failure.

And here beginneth the third lesson:

Failure exists only in the grave. Man, being alive, hath not yet failed; always he may turn about and ascend by the same path he descended by; and there may be one that is less abrupt (albeit longer of achievement) and more adaptable to his condition.

When I came forth from prison, I was penniless. In all the world I possessed naught beyond the poor garments which covered me, and a walking stick which the turnkey had permitted me to retain, since it was worthless. Being a skilled workman, howbeit, I speedily found employment at good wages; but, having eaten of the fruit of worldly advantage, dissatisfaction possessed me. I became morose and sullen; whereat, to cheer my spirits, and for the sake of forgetting the losses I had sustained, I passed my evenings at the tavern. Not that I drank overmuch of liquor, except on occasion (for I have ever been somewhat

abstemious), but that I could laugh and sing, and parry wit and badinage with my ne'er-do-well companions; and here might be included the fourth lesson:

Seek comrades among the industrious, for those who are idle will sap your energies from you.

It was my pleasure at that time to relate, upon slight provocation, the tale of my disasters, and to rail against the men whom I deemed to have wronged me, because they had seen fit not to come to my aid. Moreover, I found childish delight in filching from my employer, each day, a few moments of the time for which he paid me. Such a thing is less honest than downright theft.

This habit continued and grew upon me until the day dawned which found me not only without employment, but also without character, which meant that I could not hope to find work with any other employer in Boston town. It was then that I regarded myself a failure. I can liken my condition at that time for naught more similar than that of a man who, descending the steep side of a mountain, loses his foothold. The farther he slides, the faster he goes. I have also heard this condition described by the word Ishmaelite, which I understand to be a man whose hand is against everybody, and who thinks that the hands of every other man are against him; and here beginneth the fifth lesson:

The Ishmaelite and the leper are the same, since both are abominations in the sight of man – albeit they differ much, in that the former may be restored to perfect health. The former is entirely the result of imagination; the latter has poison in his blood.

I will not discourse at length upon the gradual degeneration of my energies. It is not meet ever to dwell much upon misfortunes (which saying is also worthy of remembrance).

It is enough if I add that the day came where I possessed naught wherewith to purchase food and raiment, and I found myself like unto a pauper, save at infrequent times when I could earn a few pence, or mayhap, a shilling. Steady employment I could not secure, so I became emaciated in body, and naught but skeleton in spirit. My condition, then, was deplorable; not so much for the body, be it said, as for the mental part of me, which was sick unto death. In my imagination I deemed myself ostracized by the whole world, for I had sunk very low indeed; and here beginneth the sixth and final lesson to be acquired, (which cannot be told in one sentence, nor in one paragraph, but must needs be adopted from the remainder of this tale).

Well do I remember my awakening, for it came in the night, when, in truth, I did awake from sleep. My bed was a pile of shavings in the rear of the cooper shop where once I had worked for hire; my roof was the pyramid of casks, underneath which I had established myself. The night was cold, and I was chilled, albeit, paradoxically, I had been dreaming of light and warmth and of the depletion of good things. You will say, when I relate the effect the vision had on me, that my

mind was affected. So be it, for it is the hope that the minds of others might be likewise influenced which disposes me to undertake the labor of this writing. It was the dream which converted me to the belief – nay, to the knowledge – that I was possessed of two entities: and it was my own better self that afforded me the assistance for which I had pleaded in vain from my acquaintances. I have heard this condition described by the word “double.” Nevertheless, that word does not comprehend my meaning. A double, can be naught more than a double, neither half being possessed of individuality. But I will not philosophize, since philosophy is naught but a suit of garments for the decoration of a dummy figure.

Moreover, it was not the dream itself which affected me; it was the impression made by it, and the influence that it exerted over me, which accomplished my enfranchisement. In a word, then, I encouraged my other identity. After toiling through a tempest of snow and wind, I peered into a window and saw that other being. He was rosy with health; before him, on the hearth, blazed a fire of logs; there was a conscious power and force in his demeanor; he was physically and mentally muscular. I rapped timidly upon the door, and he bade me enter. There was a not unkindly smile of derision in his eyes as he motioned me to a chair by the fire; but he uttered no word of welcome; and, when I had warmed myself, I went forth again into the tempest, burdened with the shame which the contrast between us had forced upon me. It was then that I awoke; and here cometh the strange part of my tale, for, when I did awake, I was not alone. There was a Presence with me; intangible to others, I discovered later, but real to me.

The Presence was in my likeness, yet it was strikingly unlike. The brow, not more lofty than my own, yet seemed more round and full; the eyes, clear, direct, and filled with purpose, glowed with enthusiasm and resolution; the lips, chin – ay, the whole contour of face and figure was dominant and determined. He was calm, steadfast, and self-reliant; I was cowering, filled with nervous trembling, and fearsome of intangible shadows. When the Presence turned away, I followed, and throughout the day I never lost sight of it, save when it disappeared for a time beyond some doorway where I dared not enter; at such places, I awaited its return with trepidation and awe, for I could not help wondering at the temerity of the Presence (so like myself, and yet so unlike) in daring to enter where my own feet feared to tread.

It seemed also as if purposely, I was led to the place and to the men where, and before whom I most dreaded to appear; to offices where once I had transacted business; to men with whom I had financial dealings. Throughout the day I pursued the Presence, and at evening saw it disappear beyond the portals of a hostelry famous for its cheer and good living. I sought the pyramid of casks and shavings.

Not again in my dreams that night did I encounter the Better Self (for that is what I have named it), albeit, when, perchance, I awakened from slumber, it was near to me, ever wearing that calm smile of kindly derision which could not be mistaken for pity, nor for condolence in any form. The contempt of it stung me sorely.

The second day was not unlike the first, being a repetition of its forerunner, and I was again doomed to wait outside during the visits which the Presence paid to places where I fain would have gone had I possessed the requisite courage. It is fear which deporteth a man's soul from his body and rendereth it a thing to be despised. Many a time I essayed to address it but enunciation rattled in my throat, unintelligible; and the day closed like its predecessor. This happened many days, one following another, until I ceased to count them; albeit, I discovered that constant association with the Presence was producing an effect on me; and one night when I awoke among the casks and discerned that he was present, I made bold to speak, albeit with marked timidity.

"Who are you?" I ventured to ask; and I was startled into an upright posture by the sound of my own voice; and the question seemed to give pleasure to my companion, so that I fancied there was less of derision in his smile when he responded.

"I am that I am," was the reply. "I am he who you have been; I am he who you may be again; wherefore do you hesitate? I am he who you were, and whom you have cast out for other company. I am the man made in the image of God, who once possessed your body. Once we dwelt within it together, not in harmony, for that can never be, nor yet in unity, for that is impossible, but as tenants in common who rarely fought for full possession. Then, you were a puny thing, but you became selfish and exacting until I could no longer abide with you, therefore I stepped out. There is a plus-entity and minus-entity in every human body that is born into the world. Whichever one of these is favored by the flesh becomes dominant; then is the other inclined to abandon its habitation, temporarily or for all time. I am the plus-entity of yourself; you are the minus-entity. I own all things; you possess naught. That body which we both inhabited is mine, but it is unclean, and I will not dwell within it. Cleanse it, and I will take possession."

"Why do you pursue me?" I next asked of the Presence.

"You have pursued me, not I you. You can exist without me for a time, but your path leads downward, and the end is death. Now that you approach the end, you debate if it be not politic that you should cleanse your house and invite me to enter. Step aside, from the brain and the will; cleanse them of your presence; only on that condition will I ever occupy them again."

"The brain has lost its power," I faltered. "The will is a weak thing, now; can you repair them?"

"**Listen!**" said the Presence, and he towered over me while I cowered abjectly at his feet.

"To the plus-entity of a man, all things are possible. The world belongs to him, is his estate. He fears naught, dreads naught, stops at naught; he asks no privileges, but demands them; he dominates, and cannot cringe; his requests are orders; opposition flees at his approach; he levels mountains, fills in vales, and travels on an even plane where stumbling is unknown."

Thereafter, I slept again, and, when I awoke, I seemed to be in a different world. The sun was shining and I was conscious that birds twittered above my head. My body, yesterday trembling and uncertain, had become vigorous and filled with energy. I gazed upon the pyramid of casks in amazement that I had so long made use of it for an abiding place, and I was wonderingly conscious that I had passed my last night beneath its shelter.

The events of the night recurred to me, and I looked about me for the Presence. It was not visible, but anon I discovered, cowering in a far corner of my resting place, a puny abject shuddering figure, distorted of visage, deformed of shape, disheveled and unkempt of appearance. It tottered as it walked, for it approached me piteously; but I laughed aloud, mercilessly. Perchance I knew then that it was the minus-entity, and that the plus-entity was within me; albeit I did not then realize it. Moreover, I was in haste to get away; I had no time for philosophy. There was much for me to do – much; strange it was that I had not thought of that yesterday. But yesterday was gone – today was with me – it had just begun.

As had once been my daily habit, I turned my steps in the direction of the tavern, where formerly I had partaken of my meals. I nodded cheerily as I entered, and smiled in recognition of returned salutations. Men who had ignored me for months bowed graciously when I passed them on the thoroughfare. I went to the washroom, and from there to the breakfast table; afterwards, when I passed the taproom, I paused a moment and said to the landlord:

“I will occupy the same room that I formerly used, if perchance, you have it at disposal. If not, another will do as well, until I can obtain it.”

Then I went out and hurried with all haste to the cooperage. There was a huge wain in the yard, and men were loading it with casks for shipment. I asked no questions, but, seizing barrels, began hurling them to the men who worked atop of the load. When this was finished, I entered the shop. There was a vacant bench; I recognized its disuse by the litter on its top. It was the same at which I had once worked. Stripping off my coat, I soon cleared it of impedimenta. In a moment more I was seated, with my foot on the vice lever, shaving staves.

It was an hour later when the master workman entered the room, and he paused in surprise at sight of me; already there was a goodly pile of neatly shaven staves beside me, for in those days I was an excellent workman; there was none better, but, alas! now, age hath deprived me of my skill. I replied to his unasked question with the brief, but comprehensive sentence: “I have returned to work, sir.” He nodded his head and passed on, viewing the work of other men, albeit anon he glanced askance in my direction. Here endeth the sixth and last lesson to be acquired, although there is more to be said, since from that moment I was a successful man, and ere long possessed another shipyard, and had acquired a full competence of worldly goods.

I pray you who read, heed well the following admonitions, since upon them depend the word “success” and all that it implies:

Whatsoever you desire of good is yours. You have but to stretch forth your hand and take it.

Learn that the consciousness of dominant power within you is the possession of all things attainable.

Have no fear of any sort or shape, for fear is an adjunct of the minus-entity. If you have skill, apply it; the world must profit by it, and therefore, you.

Make a daily and nightly companion of your plus-entity; if you heed its advice, you cannot go wrong.

Remember, philosophy is an argument; the world, which is your property, is an accumulation of facts.

Go therefore, and do that which is within you to do; take no heed of gestures which would beckon you aside; **ask of no man permission to perform.**

The minus-entity requests favors; the plus-entity grants them. Fortune waits upon every footstep you take; seize her, bind her, hold her, for she is yours; she belongs to you.

Start out now, with these admonitions in your mind.

Stretch out your hand, and grasp the plus, which, maybe, you have never made use of, save in great emergencies. Life is an emergency most grave. Your plus-entity is beside you now; cleanse your brain, and strengthen your will. It will take possession. It waits upon you.

Start tonight; start now upon this new journey. Be always on your guard. Whichever entity controls you, the other hovers at your side; beware lest the evil enter, even for a moment.

My task is done. I have written the recipe for “success.” If followed, it cannot fail.

Wherein I may not be entirely comprehended, the plus-entity of whosoever reads will supply the deficiency; and upon that Better Self of mine, I place the burden of imparting to generations that are to come, the secret of this all-pervading good – the secret of being what you have it within you to be.

THE END

Raymond Holliwell – Working with the Law

Interpreting the Law in several ways should bring it more clearly into our way of thinking. Then, as we strive to work with the Law, we are living closer to God, and such living brings a better understanding.

The wise man changes his mind, the fool never. There can be no progress without change, no growth without renewal. There must be a constant stream of new thought – better thought and truer thought – to insure progression in life. As soon as you perceive the better, let go of the old, grasp the new. To continue to hold on to the old and inferior when the new and superior is at hand is to retard growth, and to this one cause may be traced many of the ills of man.

Proceed to use your thinking faculty and take care that it does not use you. Master your mind and guide it intelligently; that is, exercise discrimination in all your thinking. Learn to think as you ought to think; give your mental life to the matters that are absolutely essential to your welfare, and the balance of your thought to themes of beauty, truth and progress. (...) Your thoughts made you; and your ideals, principles, or ruling desires will determine your destiny.

Learn to use your powers unless you wish to be used by them. Make a daily effort to use the knowledge you have gained. Try to improve upon all your opinions. Endeavor to obtain a truer and larger conception of each of your personal views. This process entails effort, but all such mental discipline is highly constructive. It leads to a steady increase of mind-power, and it is the mind that matters most among life's actualities.

The practice of clear thinking tends to clarify the mind, tones up the faculties, sharpens the perceptions, and gives one a stronger and better grasp of the basic essentials for a larger and richer life.

The shallow, surface thought that we give to the ordinary duties and small things of daily life is not the thought that reforms our character, develops our mind or changes our destiny. It is the positive, deep, and penetrating thought that comes from profound and strong conviction born of a higher perception and a clearer realization of the Truth. The surface idea is not the real thought. The inner convictions which control one's aims, desires and motives, constitute the real thought of the individual and wholly determine the course of his life and personal destiny.

Always make it a point of moving forward in your mind, ever seeking to unfold your power of thought and to develop hidden possibilities. Learn to train the mind to clear and exact thinking. (...) Strive to cultivate your intelligence and to express better, bigger, and superior thought on all matters about which you may think.

Every man is his own designer and builder; like the Creator, he makes his creation within before they materialize on the outside.

Every idea and mental picture must produce after its own kind, whether the picture is good or bad; the Law determines it so. The Law does not question or challenge the kind of picture we give to it. It only knows that it must take what is offered or planted, and then proceed to materialize it into a visible form.

As we assimilate in mind these ideas or mental pictures, we, knowingly or unknowingly, exercise a power to produce them. This creative process continues working night and day until the idea is completed.

Thinking is a perpetual process. It is a creative function of life that is ever going on. We are engaged in it and are producing results of some kind every hour and day that we live, registering within ourselves the exact effects of all our thinking. While we cannot stop thinking, yet we possess the supreme privilege of being able to determine the sort of results it is desired to experience by regulating the form and quality of our thought.

When we change our thinking for the better, we automatically change our lives for the better.

Narrowness of thought, limited views, prejudiced convictions, and materialistic opinions are signs of a lack of real development. Breadth of thought, wide and tolerant views, wholesome convictions, and expanding conceptions are signs of growth.

The law is that the mind is no greater than its conceptions. As you improve and enlarge your ideas and mental pictures, you improve and enlarge your mind. As you aspire to realize the larger truth, you must inevitably grow in understanding. Again, the greater your power of mind, the better you will be able to conduct the affairs of life to use and advantage.

All failures in life are due to taking sides with the finite around us. All success in life is due to taking sides with the Law within us. Thus working with the Law may be considered the same as taking the Law into our minds and lives as a silent partner. We are then conscious of the source and creator of all power, and realize and receive the many benefits that surround us.

We are according to our system of ideas.

The progress of the individual is largely determined by his ruling mental state, because the mind is the basic factor and governing power in the entire life of man. Attention should be given to the predominant mental state, for it will regulate the action and direction of all one's forces, faculties and powers, the sum total of which will inevitably determine many particular experiences and the personal fate.

As long as we allow a thing to seem real to us, we are putting our energy into it. We are nurturing it; we are feeding it; we are keeping it alive; we are putting our faith into that thing, whether we like it or not, and, it must naturally grow, for the law of growth is ever working to produce what seed we plant.

Man is constantly thinking. He can change his thought, but he cannot stop thinking. This thinking power flows in and through him like the very air we breathe. Man's problem, then, is to direct his power of thinking into constructive channels of expression. It is a scientific fact that no power can act without producing some kind of an effect, and by merely thinking we are continually producing effects. These effects register and record in daily life.

When our thoughts are aimless and imperfect, we create for ourselves pain and confusion. This is misdirected energy. (...) To gain all things, we must first gain a disciplined, orderly, constructive state of mind.

Man must stalk success or any worthwhile enterprise similar to the lion who stalks his meal. Man must work himself up to gain success; he does not fall into it. Just to roar or to shout his statements is not enough.

When our ideas are organized, they are under our control. That is, our thoughts are so arranged that they work together as a single unit. Our minds must be controlled in their expressions so that every process of thought will be in orderly fashion.

All action is the result of thought. It determines the conditions of life, and to have better conditions in life we must first make efforts to organize our thoughts.

The average person thinks at random; he has no clear design in his mind to which he can frame his thoughts. If he has a design, he does not direct his daily efforts toward it. Most of his thinking is beyond control, chaotic, and unorganized. This is why disappointment and failure are always near, for they thrive on indecision.

We are what we are according to our state of thinking. We attract only what we think or create.

Man is never satisfied. This fact is deplored by many, but God did not intend man should be forever satisfied.

The law of his being is perpetual increase, progress and growth; so, when one good is realized, another desire for a greater good will develop; and when a higher state is reached, another and more glorious state will unfold his vision and urge him on and on. Hence, the advancing life is the true life, the life that God intended man to live.

The secret of the Law lies in one's consciousness. A man's life consists not in the abundance of the things he possesses, but in the consciousness of that which he has. Man possesses the whole world and all its wealth, yet is only able to enjoy what his consciousness permits him to discern.

Instead of tightening up our thinking, we must relax and be more expanding. We must educate our minds to a larger state of thinking. When we can think and realize more abundance, we shall receive more abundantly.

There are poor engineers and rich farmers. It is not the vocation that determines riches, but the demands we make of our vocations that determine riches. As we are able to think and to realize more abundance out of what we already have, we shall not only expand our thinking, but receive more abundantly. This is the basic principle of the Law.

The supply is greater than the demand, and the demand is determined by man's own thinking.

The proposition with most of us is that our power of attraction is too weak to meet the demands. Our mind is like a magnet which draws unto itself its own like, type and kind. A magnet can draw to itself in proportion to its power of magnetism that is generated or collected within itself. Our mental magnet is greatly reduced in strength by our worries and fears, and our inflow of good is slowly closed off.

If our mental force becomes too weakened, we may even repel what little good that is trying to reach us. As we can charge a magnet with electric energy to build up its power of magnetism, so can our mind be charged with mental energy that builds up a power of attraction.

The available substance is our thought, and we charge our minds with constructive thoughts. Like nature, to accomplish good our thoughts must always be building upward, must be constructive.

Nature destroys a lazy bee. If thoughts enter our minds that are not full strength, are not wholly positive, like nature, we must comply with the Law and destroy them. We dare not entertain a half-truth or a lazy thought without weakening our power of attraction and reception.

To you it is necessary first to train your senses to come under the control of the thoughts which you know you must think to conform with the Law.

You are entitled to all the good you can appropriate and use, and the more good you realize and enjoy, the more you live in true accord with the purpose of this ever-present Spirit of Goodness. Learn to understand how to tap the Source of all Supply for there is no limit to the good that may be developed and enjoyed in your life.

True desire represents the urge of life, seeking a fuller expression, and is kept alive by continuous expectation of its fulfillment. It brings to us ways and means for its manifestations. The principle explains, 'No desire is felt until the supply is ready to appear.' No mind can be conscious of a need or of a desire unless the possibility of its fulfillment exists. Your prayer, your desire, and your inner urge are like a magnet, and the stronger they are, the stronger the power of your magnet and the greater its attraction. You cannot ask too much of the Law, for it is unlimited and the supply is inexhaustible. You can get only what you can conceive, what you can understand. You can get only the equivalent to what you give.

Only when we cease to recognize a condition do we cease to attract it. The only way we can cease to recognize things is to change our minds about them.

The principle involved is that when you become too large for your present place, you will begin to draw yourself to something larger; you cannot attract the better until you first become larger. You must earn what you receive or you cannot keep it. (...) In truth, the only bar to your advancement is your own unfitness.

Crowd out all inferior thoughts by superior thoughts, evil thoughts by good thoughts, ugly thoughts by beautiful thoughts, distressing thoughts by pleasant thoughts, and you will begin to overcome the growth of negative and confused states of wrong and discord. In other words, learn to think constructively of all persons, all things, all events, and all circumstances. Appraise them from the ideal point of view. As you do this you will gradually transform your whole existence for the better. These are the means whereby you may steadily promote your welfare and advancement. As you train yourself to mentally look for the good, you will move towards the good; and, as you form higher and larger conceptions of the good, these elements will begin to find expression in your life.

The Spiritual Supply from which the visible comes is never depleted. It never runs out. It is with you all the time. It will yield according to your demand upon it. It is not affected by your ignorant or blind talk of lack or loss; only you are the one affected, and you control your demonstration with your thought. The unfailing Resource is willing to give, it has no choice in the matter; if you continue to pour out your thoughts into this substance, this will prosper you.

Do not expect that in just a few moments or a few applications you will realize a full consciousness of plenty. A builder does not erect a beautiful spire or dome to a million dollar cathedral without a foundation; he must first have support to hold that spire aloft. He builds walls and cross braces to hold each wall, and each wall is built slowly and perfectly, stone by stone. You must realize that by working and proving the Law, you do so step by step, with each step bringing you closer to the goal.

If man resists a situation, he will have it always with him. If he tries to run away from it, like a shadow it follows him, and repeatedly he will meet it again. If he ignores the hardness of the condition and fearlessly works around it, he will find a time when that hard condition will have been absorbed and removed.

The Law of life reacts upon man according to his understanding and application. To be meek does not mean that we are submissive to the condition of discord and disorder. We are meek only to the Law. Such meekness gives us the power of Spirit. Nature eliminates weakness, and so she should. Weakness ever creates weakness. This brings on deterioration and finally death and decay. To live wisely one must be strong and positive, though righteously meek. Such strength is not measured in physical brawn and muscles, but in mind and spirit. No one can be truly meek who is not strong and spirited.

To abandon or release the wrong thoughts or idea is to be absolved and liberated from its sinful effects. Forgiveness is the first requirement which permits man to be in harmony with the Law of his being.

Weeds do not remove themselves in time. Instead they will increase and grow stronger until they choke out the flower. The same thing is true of our sinful thoughts. In the garden of our memory they must be plucked out, cast out, and destroyed so that only flowers of healthy and happy thoughts may grow. (...) A sin forsaken is a sin forgiven when the thought or idea that prompted the sin is corrected.

To be ushered into turmoil, blindly toil a few years and then go out into uncertainty, is surely not the purpose of Man's existence. Life must mean more than this, and it does mean more. Man should be a builder, and to him is given all the materials out of which to construct the kind of life he desires to live. He builds in wisdom or in ignorance, according to his obedience, according to his understanding of a Divine Law and the use of it in his daily life.

Man is made for progress. Every man contains within himself the capacity for endless development. Advancement into all things is the Law's great purpose. By learning to work with the Law in promoting that aim, man may build himself into greater and greater success.

Man is so constructed that he may utilize the elements of his life to build himself up into an ever increasing power, betterment and success. He is also subtly related to everything outside himself that this purpose may be fulfilled. Such fulfillment, however, will depend on the actual use he makes of his mind, and whether he chooses to serve in ignorance or to govern with knowledge the forces in his life.

Success is bringing one's self and one's actions to a standard higher than the ordinary human standard. Most all the failures and defeats in life are due to mental blindness. When the heart is right, the head thinks right. All our acts are judged by our inner motives, not by the outer accomplishments. 'Out of the heart are the issues of life.' Moral cowardice, indecision at critical moments, a desire to have one's own way, inability to cooperate, have shattered the hopes of millions. They have wrecked their prospects of success. To eliminate these mental handicaps is the first move for all who wish to aim high.

The only safeguard is to feel and know that God (the Law) is our supply, and to affirm it constantly. If we desire success, we must think success, we must talk and act success, and we can do this more easily if we know that God, the Law, is on our side. 'No good thing will God, the Law, withhold from them that walk uprightly.' The religious-minded man realizes that He that is for us is greater than that which is against us.

Success is a matter of advancement by grade. No man can become a success except by training. An athlete will train for weeks and months to fit himself for a contest that may last for only a few minutes. The real secret consists in moving forward, and that peculiar mental attitude which promotes this constant progress is the ruling factor in the art of success. No person can succeed who is not imbued with the desire to advance.

In fact the first step is to become thoroughly saturated with the 'spirit of progress' so one feels stimulated with a persistent desire to work for better and greater things. The desire to advance implies the power to advance. That is the Law as absolute in its actions as any law of science. The fact that you desire to succeed is evidence that you have the power to succeed; otherwise, you would not have been urged to aspire successward. You cannot aspire to succeed unless you have the power to succeed. Desire creates the power, power inspires the mind of the individual, and success is the result of that inspiration rightly applied.

Use all your time constructively. It is only the aimless, worthless, unsuccessful ones who speak of killing time. The one who is killing time is destroying his opportunities, while the man who is succeeding is making his time live and making it useful.

James Allen – As a man thinketh

Introduction

This little volume (the result of meditation and experience) is not intended as an exhaustive treatise on the much-written-upon subject of the power of thought. It is suggestive rather than explanatory, its objective being to stimulate men and women to discovery and perception of the truth that, "They themselves are makers of themselves", by virtue of the thoughts, which they choose and encourage; that mind is the master-weaver, both of the inner garment of character and the outer garment of circumstance, and that, as they may have hitherto woven in ignorance and pain, they may now weave in enlightenment and happiness.

1. Thought and character

The aphorism, "As a man thinketh in his heart so is he", not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally what he thinks, his character being the complete sum of all his thoughts.

As the plant springs from, and could not be without, the seed, so every act of a man springs from the hidden seeds of thought, and could not have appeared without them. This applies equally to those acts called "spontaneous" and "unpremeditated" as to those, which are deliberately executed.

Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry.

Man is a growth by law, and not a creation by artifice, and cause and effect is absolute and undeviating in the hidden realm of thought and in the world of visible and material things. A noble and godlike character is not a thing of favour or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with godlike thoughts. An ignoble and bestial character, by the same process, is the result of the continued harbouring of grovelling thoughts.

Man is made or unmade by himself; in the armoury of thought he forges the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy and strength and peace. By the right choice and true application of thought, man ascends to the Divine Perfection; by the abuse and wrong application of thought, he descends below the level of the

beast. Between these two extremes are all the grades of character, and man is their maker and master.

Of all the beautiful truths pertaining to the soul which have been restored and brought to light in this age, none is more gladdening or fruitful of divine promise and confidence than this – that man is the master of thought, the moulder of character, and the maker and shaper of condition, environment, and destiny.

As a being of power, intelligence, and love, and the lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming and regenerative agency by which he may make himself what he wills.

Man is always the master, even in his weaker and most abandoned state; but in his weakness and degradation he is the foolish master who misgoverns his “household”. When he begins to reflect upon his condition, and to search diligently for the Law upon which his being is established, he then becomes the wise master, directing his energies with intelligence, and fashioning his thoughts to fruitful issues. Such is the conscious master, and man can only thus become by discovering within himself the laws of thought; which discovery is totally a matter of application, self analysis and experience.

Only by much searching and mining are gold and diamonds obtained, and man can find every truth connected with his being, if he will dig deep into the mine of his soul; and that he is the maker of his character, the moulder of his life, and the builder of his destiny, he may unerringly prove, if he will watch, control and alter his thoughts, tracing their effects upon himself, upon others, and upon his life and circumstances, linking cause and effect by patient practice and investigation, and utilizing his every experience, even to the most trivial, everyday occurrence, as a means of obtaining that knowledge of himself which is understanding, wisdom, power. In this direction, as in no other, is the law absolute that “He that seeketh findeth; and to him that knocketh it shall be opened”; for only by patience, practice, and ceaseless importunity can a man enter the door of the temple of knowledge.

2. Effect of thought on circumstances

Man’s mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, bring forth. If no useful seeds are put into it, then an abundance of useless weed-seeds will fall therein, and will continue to produce their kind.

Just as a gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits he requires, so may a man tend the garden of his mind, weeding out all the wrong, useless, and impure thoughts, and cultivating toward perfection the flowers and fruits of right, useful and pure thoughts. By pursuing this process, a man sooner or later discovers that he is the master-gardener of

his soul, the director of his life. He also reveals, within himself, the laws of thought, and understands, with ever-increasing accuracy, how the thought-forces and mind elements operate in the shaping of his character, circumstances and destiny.

Thought and character are one, and as character can only manifest and discover itself through environment and circumstance, the outer conditions of a person's life will always be found to be harmoniously related to his inner state. This does not mean that a man's circumstances at any given time are an indication of his entire character, but that those circumstances are so intimately connected with some vital thought-element within himself that, for the time being, they are indispensable to his development.

Every man is where he is by the law of his being; the thoughts which he has built into his character have brought him there, and in the arrangement of his life there is no element of chance, but all is the result of a law which cannot err. This is just as true of those who feel "out of harmony" with their surroundings as of those who are contented with them.

As a progressive and evolving being, man is where he is that he may learn that he may grow; and as he learns the spiritual lesson which any circumstance contains for him, it passes away and gives place to other circumstances.

Man is buffeted by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the rightful master of himself.

That circumstances grow out of thought every man knows who has for any length of time practiced self-control and self-purification, for he will have noticed that the alteration in his circumstances has been in exact ratio with his altered mental condition. So true is this that when a man earnestly applies himself to remedy the defects in his character, and makes swift and marked progress, he passes rapidly through a succession of vicissitudes.

The soul attracts that which it secretly harbours; that which it loves, and also that which it fears; it reaches the height of its cherished aspirations; it falls to the level of its unchastened desires, and circumstances are the means by which the soul receives its own.

Every thought-seed sown and allowed to fall into the mind, and to take root there, produces its own, blossoming sooner or later into act, and bearing its own fruitage of opportunity and circumstance. Good thoughts bear good fruit, bad thoughts bad fruit.

The outer world of circumstance shapes itself to the inner world of thought, and both pleasant and unpleasant external conditions are factors, which make for the ultimate good of the individual. As the reaper of his own harvest, man learns both by suffering and bliss.

Following the inmost desires, aspirations, thoughts, by which he allows himself to be dominated, pursuing the will-o'-the-wisps of impure imaginings or steadfastly walking the highway of strong and high endeavor, a man at last arrives at their fruition and fulfillment in the outer conditions of his life. The laws of growth and adjustment everywhere obtains.

A man does not come to the almshouse or the jail by the tyranny of fate or circumstance, but by the pathway of groveling thoughts and base desires. Nor does a pure-minded man fall suddenly into crime by stress of any mere external force; the criminal thought had long been secretly fostered in the heart, and the hour of opportunity revealed its gathered power. Circumstance does not make the man; it reveals him to himself. No such conditions can exist as descending into vice and its attendant sufferings apart from vicious inclinations, or ascending into virtue and its pure happiness without the continued cultivation of virtuous aspirations; and man, therefore, as the lord and master of thought, is the maker of himself, the shaper and author of environment. Even at birth the soul comes to its own and through every step of its earthly pilgrimage it attracts those combinations of conditions which reveal itself, which are the reflections of its own purity and impurity, its strength and weakness.

Men do not attract that which they want, but that which they are. Their whims, fancies, and ambitions are thwarted at every step, but their inmost thoughts and desires are fed with their own food, be it foul or clean. The "divinity that shapes our ends" is in ourselves; it is our very self. Only himself manacles man: thought and action are the gaolers of Fate – they imprison, being base; they are also the angels of Freedom – they liberate, being noble. Not what he wishes and prays for does a man get, but what he justly earns. His wishes and prayers are only gratified and answered when they harmonize with his thoughts and actions.

In the light of this truth, what, then, is the meaning of "fighting against circumstances"? It means that a man is continually revolting against an effect without, while all the time he is nourishing and preserving its cause in his heart. That cause may take the form of a conscious vice or an unconscious weakness; but whatever it is, it stubbornly retards the efforts of its possessor, and thus calls aloud for remedy.

Men are anxious to improve their circumstances, but are unwilling to improve themselves; they therefore remain bound. The man who does not shrink from self-crucifixion can never fail to accomplish the object upon which his heart is set. This is as true of earthly as of heavenly things. Even the man whose sole object is to acquire wealth must be prepared to make great personal sacrifices before he can accomplish his object; and how much more so he who would realize a strong and well-poised life?

Here is a man who is wretchedly poor. He is extremely anxious that his surroundings and home comforts should be improved, yet all the time he shirks his work, and considers he is justified in trying to deceive his employer on the ground of the insufficiency of his wages. Such a man does not understand the simplest rudiments of those principles which are the basis of true prosperity,

and is not only totally unfitted to rise out of his wretchedness, but is actually attracting to himself a still deeper wretchedness by dwelling in, and acting out, indolent, deceptive, and unmanly thoughts.

Here is a rich man who is the victim of a painful and persistent disease as the result of gluttony. He is willing to give large sums of money to get rid of it, but he will not sacrifice his gluttonous desires. He wants to gratify his taste for rich and unnatural viands and have his health as well. Such a man is totally unfit to have health, because he has not yet learned the first principles of a healthy life.

Here is an employer of labour who adopts crooked measures to avoid paying the regulation wage, and, in the hope of making larger profits, reduces the wages of his workpeople. Such a man is altogether unfitted for prosperity, and when he finds himself bankrupt, both as regards reputation and riches, he blames circumstances, not knowing that he is the sole author of his condition.

I have introduced these three cases merely as illustrative of the truth that man is the causer (though nearly always unconsciously) of his circumstances, and that, whilst aiming at a good end, he is continually frustrating its accomplishment by encouraging thoughts and desires which cannot possibly harmonize with that end. Such cases could be multiplied and varied almost indefinitely, but this is not necessary, as the reader can, if he so resolves, trace the action of the laws of thought in his own mind and life, and until this is done, mere external facts cannot serve as a ground of reasoning.

Circumstances, however, are so complicated, thought is so deeply rooted, and the conditions of happiness vary so vastly with individuals, that a man's entire soul-condition (although it may be known to himself) cannot be judged by another from the external aspect of his life alone. A man may be honest in certain directions, yet suffer privations; a man may be dishonest in certain directions, yet acquire wealth; but the conclusion usually formed that the one man fails because of his particular honesty, and that the other prospers because of his particular dishonesty, is the result of a superficial judgment, which assumes that the dishonest man is almost totally corrupt, and the honest man is almost entirely virtuous. In the light of a deeper knowledge and wider experience such judgment is found to be erroneous. The dishonest man may have some admirable virtues, which the other does not possess; and the honest man obnoxious vices which are absent in the other. The honest man reaps the good results of his honest thoughts and acts; he also brings upon himself the sufferings, which his vices produce. The dishonest man likewise garners his own suffering and happiness.

It is pleasing to human vanity to believe that one suffers because of one's virtue; but not until a man has extirpated every sickly, bitter, and impure thought from his mind, and washed every sinful stain from his soul, can he be in a position to know and declare that his sufferings are the result of his good qualities; and on the way to, yet long before he has reached, that supreme perfection, he will have found, working in his mind and life, the Great Law which is absolutely just, and which cannot, therefore, give good for evil, evil for good. Possessed of such

knowledge, he will then know, looking back upon his past ignorance and blindness, that his life is, and always was, justly ordered, and that all his past experiences, good and bad, were the equitable outworking of his evolving, yet unevolved self.

Good thoughts and actions can never produce bad results; bad thoughts and actions can never produce good results. This is but saying that nothing can come from corn but corn, nothing from nettles but nettles. Men understand this law in the natural world, and work with it; but few understand it in the mental and moral world (though its operation there is just as simple and undeviating), and they, therefore, do not cooperate with it.

Suffering is always the effect of wrong thought in some direction. It is an indication that the individual is out of harmony with himself, with the Law of his being. The sole and supreme use of suffering is to purify, to burn out all that is useless and impure. Suffering ceases for him who is pure. There could be no object in burning gold after the dross had been removed, and a perfectly pure and enlightened being could not suffer.

The circumstances, which a man encounters with suffering, are the result of his own mental inharmony. The circumstances, which a man encounters with blessedness, are the result of his own mental harmony. Blessedness, not material possessions, is the measure of right thought; wretchedness, not lack of material possessions, is the measure of wrong thought. A man may be cursed and rich; he may be blessed and poor. Blessedness and riches are only joined together when the riches are rightly and wisely used; and the poor man only descends into wretchedness when he regards his lot as a burden unjustly imposed.

Indigence and indulgence are the two extremes of wretchedness. They are both equally unnatural and the result of mental disorder. A man is not rightly conditioned until he is a happy, healthy, and prosperous being; and happiness, health, and prosperity are the result of a harmonious adjustment of the inner with the outer, of the man with his surroundings.

A man only begins to be a man when he ceases to whine and revile, and commences to search for the hidden justice which regulates his life. And as he adapts his mind to that regulating factor, he ceases to accuse others as the cause of his condition, and builds himself up in strong and noble thoughts; ceases to kick against circumstances, but begins to use them as aids to his more rapid progress, and as a means of discovering the hidden powers and possibilities within himself.

Law, not confusion, is the dominating principle in the universe; justice, not injustice, is the soul and substance of life; and righteousness, not corruption, is the moulding and moving force in the spiritual government of the world. This being so, man has but to right himself to find that the universe is right; and during the process of putting himself right he will find that as he alters his thoughts towards things and other people, things and other people will alter towards him.

The proof of this truth is in every person, and it therefore admits of easy investigation by systematic introspection and self-analysis. Let a man radically alter his thoughts, and he will be astonished at the rapid transformation it will effect in the material conditions of his life. Men imagine that thought can be kept secret, but it cannot; it rapidly crystallizes into habit, and habit solidifies into circumstance. Bestial thoughts crystallize into habits of drunkenness and sensuality, which solidify into circumstances of destitution and disease; impure thoughts of every kind crystallize into enervating and confusing habits, which solidify into distracting and adverse circumstances; thoughts of fear, doubt, and indecision crystallize into weak, unmanly, and irresolute habits, which solidify into circumstances of failure, indigence, and slavish dependence; lazy thoughts crystallize into habits of uncleanness and dishonesty, which solidify into circumstances of foulness and beggary; hateful and condemnatory thoughts crystallize into habits of accusation and violence, which solidify into circumstances of injury and persecution; selfish thoughts of all kinds crystallize into habits of self-seeking, which solidify into circumstances more or less distressing. On the other hand, beautiful thoughts of all kinds crystallize into habits of temperance and self-control, which solidify into circumstances of repose and peace; thoughts of courage, self-reliance, and decision crystallize into manly habits, which solidify into circumstances of success, plenty, and freedom; energetic thoughts crystallize into habits of cleanliness and industry, which solidify into circumstances of pleasantness; gentle and forgiving thoughts crystallize into habits of gentleness, which solidify into protective and preservative circumstances; loving and unselfish thoughts crystallize into habits of self-forgetfulness for others, which solidify into circumstances of sure and abiding prosperity and true riches.

A particular train of thought persisted in, be it good or bad, cannot fail to produce its results on the character and circumstances. A man cannot directly choose his circumstances, but he can choose his thoughts, and so indirectly, yet surely, shape his circumstances.

Nature helps every man to the gratification of the thoughts which he most encourages, and opportunities are presented which will most speedily bring to the surface both the good and evil thoughts.

Let a man cease from his sinful thoughts, and all the world will soften towards him, and be ready to help him; let him put away his weakly and sickly thoughts, and lo, opportunities will spring up on every hand to aid his strong resolves; let him encourage good thoughts, and no hard fate shall bind him down to wretchedness and shame. The world is your kaleidoscope, and the varying combinations of colours, which at every succeeding moment it presents to you are the exquisitely adjusted pictures of your ever-moving thoughts.

3. Effect of thought on health and the body

The body is the servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed. At the bidding of unlawful thoughts, the body sinks rapidly into disease and decay; at the command of glad and beautiful thoughts, it becomes clothed with youthfulness and beauty.

Disease and health, like circumstances, are rooted in thought. Sickly thoughts will express themselves through a sickly body. Thoughts of fear have been known to kill a man as speedily as a bullet, and they are continually killing thousands of people just as surely though less rapidly. The people who live in fear of disease are the people who get it. Anxiety quickly demoralizes the whole body, and lays it open to the entrance of disease; while impure thoughts, even if not physically indulged, will soon shatter the nervous system.

Strong, pure and happy thoughts build up the body in vigour and grace. The body is a delicate and plastic instrument, which responds readily to the thoughts by which it is impressed, and habits of thought will produce their own effects, good or bad, upon it.

Men will continue to have impure and poisoned blood, so long as they propagate unclean thoughts. Out of a clean heart comes a clean life and a clean body. Out of a defiled mind proceeds a defiled life and a corrupt body. Thought is the fount of action, life, and manifestation; make the fountain pure, and all will be pure.

Change of diet will not help a man who will not change his thoughts. When a man makes his thoughts pure, he no longer desires impure food.

Clean thoughts make clean habits. The so-called saint who does not wash his body is not a saint. He who has strengthened and purified his thoughts does not need to consider the malevolent microbe.

If you would protect your body, guard your mind. If you would renew your body, beautify your mind. Thoughts of malice, envy, disappointment, despondency, rob the body of its health and grace. A sour face does not come by chance; it is made by sour thoughts. Wrinkles that mar are drawn by folly, passion and pride.

I know a woman of ninety-six who has the bright, innocent face of a girl. I know a man well under middle age whose face is drawn into inharmonious contours. The one is the result of a sweet and sunny disposition; the other is the outcome of passion and discontent.

As you cannot have a sweet and wholesome abode unless you admit the air and sunshine freely into your rooms, so a strong body and a bright, happy or serene countenance can only result from the free admittance into the mind of thoughts of joy and goodwill and serenity.

On the faces of the aged there are wrinkles made by sympathy, others by strong and pure thought, and others are carved by passion: who cannot distinguish them? With those who have lived righteously, age is calm, peaceful, and softly mellowed, like the setting sun. I have recently seen a philosopher on his deathbed. He was not old except in years. He died as sweetly and peacefully as he had lived.

There is no physician like cheerful thought for dissipating the ills of the body; there is no comforter to compare with goodwill for dispersing the shadows of grief and sorrow. To live continually in thoughts of ill will, cynicism, suspicion, and envy, is to be confined in a self made prison-hole. But to think well of all, to be cheerful with all, to patiently learn to find the good in all – such unselfish thoughts are the very portals of heaven; and to dwell day by day in thoughts of peace toward every creature will bring abounding peace to their possessor.

4. Thought and purpose

Until thought is linked with purpose, there is no intelligent accomplishment. With the majority, the bark of thought is allowed to drift upon the ocean of life. Aimlessness is a vice, and such drifting must not continue for him who would steer clear of catastrophe and destruction.

They who have no central purpose in their life fall an easy prey to petty worries, fears, troubles, and self-pityings, all of which are indications of weakness, which lead, just as surely as deliberately planned sins (though by a different route), to failure, unhappiness and loss, for weakness cannot persist in a power evolving universe.

A man should conceive of a legitimate purpose in his heart, and set out to accomplish it. He should make this purpose the centralizing point of his thoughts. It may take the form of a spiritual ideal, or it may be a worldly object, according to his nature at the time being; but whichever it is, he should steadily focus his thought-forces upon the object which he has set before him. He should make his purpose his supreme duty, and should devote himself to its attainment, not allowing his thoughts to wander away into ephemeral fancies, longings, and imaginings. This is the royal road to self-control and true concentration of thought. Even if he fails again and again to accomplish his purpose (as he necessarily must until weakness is overcome), the strength of character gained will be the measure of his true success, and this will form a new starting-point for future power and triumph.

Those who are not prepared for the apprehension of a great purpose should fix the thoughts upon the faultless performance of their duty, no matter how insignificant their task may appear. Only in this way can the thoughts be gathered and focused, and resolution and energy be developed, which being done, there is nothing which may not be accomplished.

The weakest soul, knowing its own weakness, and believing this truth that strength can only be developed by effort and practice, will, thus believing, at once begin to exert itself, and, adding effort to effort, patience to patience, and strength to strength, will never cease to develop, and will at last grow divinely strong.

As the physically weak man can make himself strong by careful and patient training, so the man of weak thoughts can make them strong by exercising himself in right thinking.

To put away aimlessness and weakness, and to begin to think with purpose, is to enter the ranks of those strong ones who only recognize failure as one of the pathways to attainment; who make all conditions serve them, and who think strongly, attempt fearlessly, and accomplish masterfully.

Having conceived of his purpose, a man should mentally mark out a straight pathway to its achievement, looking neither to the right nor the left. Doubts and fears should be rigorously excluded; they are disintegrating elements, which break up the straight line of effort, rendering it crooked, ineffectual, useless. Thoughts of doubt and fear never accomplished anything, and never can. They always lead to failure. Purpose, energy, power to do, and all strong thoughts cease when doubt and fear creep in.

The will to do springs from the knowledge that we can do. Doubt and fear are the great enemies of knowledge, and he who encourages them, who does not slay them, thwarts himself at every step.

He who has conquered doubt and fear has conquered failure. His every thought is allied with power, and all difficulties are bravely met and wisely overcome. His purposes are seasonably planted, and they bloom and bring forth fruit, which does not fall prematurely to the ground.

Thought allied fearlessly to purpose becomes creative force: he who knows this is ready to become something higher and stronger than a mere bundle of wavering thoughts and fluctuating sensations; he who does this has become the conscious and intelligent wielder of his mental powers.

5. The thought-factor in achievement

All that a man achieves and all that he fails to achieve is the direct result of his own thoughts. In a justly ordered universe, where loss of equipoise would mean total destruction, individual responsibility must be absolute. A man's weakness and strength, purity and impurity, are his own, and not another man's; they are brought about by himself, and not by another; and they can only be altered by himself, never by another. His condition is also his own, and not another man's. His suffering and his happiness are evolved from within. As he thinks, so he is; as he continues to think, so he remains.

A strong man cannot help a weaker unless that weaker is willing to be helped, and even then the weak man must become strong of himself; he must, by his own efforts, develop the strength which he admires in another. None but himself can alter his condition.

It has been usual for men to think and to say, "Many men are slaves because one is an oppressor; let us hate the oppressor". Now, however, there is amongst an increasingly few a tendency to reverse this judgment, and to say, "One man is an oppressor because many are slaves; let us despise the slaves".

The truth is that oppressor and slave are cooperators in ignorance, and, while seeming to afflict each other, are in reality afflicting themselves. A perfect knowledge perceives the action of law in the weakness of the oppressed and the misapplied power of the oppressor; a perfect love, seeing the suffering, which both states entail, condemns neither; a perfect compassion embraces both oppressor and oppressed.

He who has conquered weakness, and has put away all selfish thoughts, belongs neither to oppressor nor oppressed. He is free.

A man can only rise, conquer, and achieve by lifting up his thoughts. He can only remain weak, and abject, and miserable by refusing to lift up his thoughts.

Before a man can achieve anything, even in worldly things, he must lift his thoughts above slavish animal indulgence. He may not, in order to succeed, give up all animality and selfishness, by any means; but a portion of it must, at least, be sacrificed. A man whose first thought is bestial indulgence could neither think clearly nor plan methodically; he could not find and develop his latent resources, and would fail in any undertaking. Not having commenced to manfully control his thoughts, he is not in a position to control affairs and to adopt serious responsibilities. He is not fit to act independently and stand alone. But he is limited only by the thoughts which he chooses.

There can be no progress, no achievement without sacrifice, and a man's worldly success will be in the measure that he sacrifices his confused animal thoughts, and fixes his mind on the development of his plans, and the strengthening of his resolution and self-reliance. And the higher he lifts his thoughts, the more manly,

upright, and righteous he becomes, the greater will be his success, the more blessed and enduring will be his achievements.

The universe does not favour the greedy, the dishonest, the vicious, although on the mere surface it may sometimes appear to do so; it helps the honest, the magnanimous, the virtuous. All the great teachers of the ages have declared this in varying forms, and to prove and know it, a man has but to persist in making himself more and more virtuous by lifting up his thoughts.

Intellectual achievements are the result of thought consecrated to the search for knowledge, or for the beautiful and true in life and nature. Such achievements may be sometimes connected with vanity and ambition, but they are not the outcome of those characteristics; they are the natural outgrowth of long and arduous effort, and of pure and unselfish thoughts.

Spiritual achievements are the consummation of holy aspirations. He who lives constantly in the conception of noble and lofty thoughts, who dwells upon all that is pure and unselfish, will, as surely as the sun reaches its zenith and the moon is full, become wise and noble in character, and rise into a position of influence and blessedness.

Achievement, of whatever kind, is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness and well-directed thought a man ascends; by the aid of animality, indolence, impurity, corruption and confusion of thought, a man descends.

A man may rise to high success in the world, and even to lofty altitudes in the spiritual realm, and again descend into weakness and wretchedness by allowing arrogant, selfish and corrupt thoughts to take possession of him.

Victories attained by right thought can only be maintained by watchfulness. Many give way when success is assured, and rapidly fall back into failure.

All achievements, whether in the business, intellectual or spiritual world, are the result of definitely directed thought, are governed by the same law and are of the same method; the only difference lies in the object of attainment.

He who would accomplish little must sacrifice little; he who would achieve much must sacrifice much; he who would attain highly must sacrifice greatly.

6. Visions and ideals

The dreamers are the saviours of the world. As the visible world is sustained by the invisible, so men, through all their trials and sins and sordid vacations, are nourished by the beautiful visions of their solitary dreamers. Humanity cannot forget its dreamers; it cannot let their ideals fade and die; it lives in them; it knows them as the realities which it shall one day see and know.

Composer, sculptor, painter, poet, prophet, sage, these are the makers of the after-world, the architects of heaven. The world is beautiful because they have lived; without them, labouring humanity would perish.

He who cherishes a beautiful vision, a lofty ideal in his heart, will one day realize it. Columbus cherished a vision of another world, and he discovered it; Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it; Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it.

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built.

To desire is to obtain; to aspire is to achieve. Shall a man's basest desires receive the fullest measure of gratification, and his purest aspirations starve for lack of sustenance? Such is not the Law; such a condition of things can never obtain: "ask and receive".

Dream lofty dreams, and as you dream, so shall you become. Your vision is the promise of what you shall one day be; your ideal is the prophecy of what you shall at last unveil.

The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn; the bird waits in the egg; and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities.

Your circumstances may be uncongenial, but they shall not long remain so if you but perceive an ideal and strive to reach it. You cannot travel within and stand still without. Here is a youth hard pressed by poverty and labour; confined long hours in an unhealthy workshop; unschooled and lacking all the arts of refinement. But he dreams of better things; he thinks of intelligence, of refinement, of grace and beauty. He conceives of, mentally builds up, an ideal condition of life; the vision of a wider liberty and a larger scope takes possession of him; unrest urges him to action, and he utilizes all his spare time and means, small though they are, to the development of his latent powers and resources. Very soon so altered has his mind become that the workshop can no longer hold him. It has become so out of harmony with his mentality that it falls out of his life

as a garment is cast aside, and, with the growth of opportunities which fit the scope of his expanding powers, he passes out of it forever. Years later we see this youth as a full-grown man. We find him a master of certain forces of the mind, which he wields with worldwide influence and almost unequalled power. In his hands he holds the cords of gigantic responsibilities; he speaks, and lo, lives are changed; men and women hang upon his words and remould their characters, and, sunlike, he becomes the fixed and luminous centre round which innumerable destinies revolve. He has realized the vision of his youth. He has become one with his ideal.

And you, too, youthful reader, will realize the vision (not the idle wish) of your heart, be it base or beautiful, or a mixture of both, for you will always gravitate toward that which you, secretly, most love. Into your hands will be placed the exact results of your own thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration.

The thoughtless, the ignorant, and the indolent, seeing only the apparent effects of things and not the things themselves, talk of luck, of fortune, and chance. Seeing a man grow rich, they say, "How lucky he is!" Observing another become intellectual, they exclaim, "How highly favoured he is!" And noting the saintly character and wide influence of another, they remark, "How chance aids him at every turn!" They do not see the trials and failures and struggles which these men have voluntarily encountered in order to gain their experience; have no knowledge of the sacrifices they have made, of the undaunted efforts they put forth, of the faith they have exercised, that they might overcome the apparently insurmountable, and realize the vision of their heart. They do not know the darkness and the heartaches; they only see the light and joy, and call it "luck". They do not see the long and arduous journey, but only behold the pleasant goal, and call it "good fortune", do not understand the process, but only perceive the result, and call it chance.

In all human affairs there are efforts, and there are results, and the strength of the effort is the measure of the result. Chance is not. Gifts, powers, material, intellectual, and spiritual possessions are the fruits of effort; they are thoughts completed, objects accomplished, visions realized.

The vision that you glorify in your mind, the ideal that you enthrone in your heart – this you will build your life by, this you will become.

7. Serenity

Calmness of mind is one of the beautiful jewels of wisdom. It is the result of long and patient effort in self-control. Its presence is an indication of ripened experience, and of a more than ordinary knowledge of the laws and operations of thought.

A man becomes calm in the measure that he understands himself as a thought evolved being, for such knowledge necessitates the understanding of others as the result of thought, and as he develops a right understanding, and sees more and more clearly the internal relations of all things by the action of cause and effect, he ceases to fuss and fume and worry and grieve, and remains poised, steadfast, serene.

The calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel that they can learn of him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good. Even the ordinary trader will find his business prosperity increase as he develops a greater self-control and equanimity, for people will always prefer to deal with a man whose demeanour is strongly equable.

The strong, calm man is always loved and revered. He is like a shade-giving tree in a thirsty land, or a sheltering rock in a storm. Who does not love a tranquil heart, a sweet-tempered, balanced life? It does not matter whether it rains or shines, or what changes come to those possessing these blessings, for they are always sweet, serene, and calm. That exquisite poise of character, which we call serenity is the last lesson of culture, the fruitage of the soul. It is precious as wisdom, more to be desired than gold. How insignificant mere money seeking looks in comparison with a serene life – a life that dwells in the ocean of Truth, beneath the waves, beyond the reach of tempests, in the Eternal Calm!

How many people we know who sour their lives, who ruin all that is sweet and beautiful by explosive tempers, who destroy their poise of character, and make bad blood! It is a question whether the great majority of people do not ruin their lives and mar their happiness by lack of self-control. How few people we meet in life who are well balanced, who have that exquisite poise which is characteristic of the finished character!

Yes, humanity surges with uncontrolled passion, is tumultuous with ungoverned grief, is blown about by anxiety and doubt. Only the wise man, only he whose thoughts are controlled and purified, makes the winds and the storms of the soul obey him.

Tempest-tossed souls, wherever ye may be, under whatsoever conditions ye may live, know this: in the ocean of life the isles of blessedness are smiling, and the sunny shore of your ideal awaits your coming. Keep your hand firmly upon the helm of thought. In the bark of your soul reclines the commanding Master; He does but sleep: wake Him. Self-control is strength; right thought is mastery; calmness is power. Say unto your heart, "Peace, be still!"